Christians I've sought from my Nativity:
I liv'd, I wrote, to Shew how Such to be:
Convinc'd the World of errors, Sins, abuses;
All hate me for't, each one my Muse traduces.
To death they persecute me every where:
How should I other Lot than JESUS bear?

AN APOLOGY FOR M. *Antonia Bourignon:*

In Four Parts.

I. An Abſtract of her Sentiments, and a Character of her Writings.

II. An Anſwer to the Prejudices raiſed againſt them.

III. The Evidences ſhe brings of her being led by the Spirit of God; with her Anſwers to the Prejudices oppoſed thereunto. *To which is added,* A Diſſertation of Dr. *De Heyde,* on the ſame Subject.

IV. An Abſtract of her Life.

To which are added,

Two LETTERS from different Hands, containing REMARKS on the Preface to the *Snake in the Graſs,* and *Bourignianiſm Detected.*

AS ALSO,

Some of her own Letters, whereby her True Chriſtian Spirit and Sentiments are farther juſtified and vindicated; particularly as to the Doctrine of the Merits and Satisfaction of Jeſus Chriſt.

Non multum Diſputandum, Nuda enim Veritas ſeipſam Validiſſime tutatur; & probè intellecta, genuinâ ſuâ luce tenebras omnes Diſpellit. Rob. Leighton, *Archiep. Glaſc. Prelect. Theol. & Paranes.* p. 199.

LONDON,

Printed for *D. Brown,* at the *Black Swan* without *Temple Bar*; *S. Manſhip,* at the *Ship* in *Cornhil*; *R. Parker,* at the *Unicorn* under the *Piazza's* of the *Royal-Exchange*; and *H. Newman,* at the *Graſhopper* in the *Poultry.* 1699.

[George Gardan]

THE PREFACE.

I. *SUch, and ſo univerſal, are the Prejudices raiſed amongſt all Parties, againſt the* Writings and Sentiments of A. B. *that the Sight of the very Title Page of this* Apology, *will make ſome perhaps throw it by with Diſdain, ſcorning to look into it; others to take it up in Deriſion, and ask,* What would this Babler ſay? *Others to pry into it with an evil Eye, with a Deſign only to carp at it, and to pick out here and there ſome Expreſſions or Sentiments which differ from the ordinary Syſtems, and put them in ſuch a Dreſs as may excite the Hatred and Deriſion of the People.*

I. The ill Entertainment ſuch an *Apology* will meet with.

II. *But being fully perſwaded in my Conſcience that thoſe Writings do greatly tend to revive the* Life and Spirit of Chriſtianity, *which is acknowledg'd to be ſo much decay'd and loſt amongſt all the Parties of* Chriſtendom; *and knowing that there are many well-diſpoſed Perſons who are frightned from looking into them, becauſe of the odious Repreſentations made of them, and the Prejudices given them againſt them; who, if theſe Prejudices were remov'd, would certainly peruſe them with Delight, and Profit to their Souls, and would ſenſibly feel that the* True

II. The Apologiſt's purpoſe to write it notwithſtanding, and why?

Doctrine of Jeſus Chriſt, and the only way to eternal Life chalk'd out in his Life and Sayings, *is there plainly and diſtinctly repreſented; I ſhall therefore in all Sincerity, without Reſpect of Parties or Perſons, write this* Apology: *And I do earneſtly beg of Almighty God the* Father and Fountain of all Light and Love, *that he may be pleas'd ſo to illuminate my Mind with his* Heavenly Light, *and warm my Heart with his* Divine Love, *that I may utter nothing but what flows from, or tends to both; and that ſome Rays of both may ſtream through this Writing, to touch the Hearts and Spirits of others.*

III. Writings not to be deſpiſed becauſe they and their Author are evil ſpoken of by all.

III. *To diſpoſe Perſons to hearken to, and to make a right uſe of an Apology of this Nature, it is fit to premiſe two things.*

Firſt, *That it needs not prejudice any againſt* A. B. *and her Writings, ſo far as not to liſten to an Apology for both, that they know ſhe is evil ſpoken of, ſaid to be an* Enthuſiaſt, *an* Enchantreſs, *a* Blaſphemer, *a* Seducer, *and the* Devil of a Saint, *that her Writings are ſaid to be full of* Hereſies, Deluſions, *and* Errors; *and that by Perſons of all Parties,* Papiſts, Proteſtants, Lutherans, Calviniſts, Presbyterians, Epiſcopal Perſons, Anabaptiſts, Quakers, *and even by the* Preachers, *and* Writers, *and* Learned Men *of the reſpective Parties; for there is nothing more ordinary than for the moſt Innocent, and the moſt Upright, to be thus treated.* Woe to you when all Men ſhall ſpeak well of you. *This was the Treatment that Innocence and Truth it ſelf met with, our* Lord Jeſus Chriſt. *He*

He was made to paſs for a Blaſphemer, *a* Sorcerer, *a* Perverter of the Law of God. *The moſt Learned, and the moſt Godly in his Age hated him. They who in other things ſtood at the greateſt Diſtance, did agree in this*; Herod *and* Pilate, *the* Phariſees *and* Sadducees, *the* Jews *and* Samaritans. *So that this may be rather a favourable Prejudice on her behalf, at leaſt ſo far as to allow her a fair Hearing.*

IV. Not to read them with an evil Eye.

IV. 2. *I ſhall entreat you may not come to read this* Apology *nor the* Writings, *to which it invites you, with an* evil Eye. *They who come to conſider Writings or Perſons with this Diſpoſition, are not capable of underſtanding them aright themſelves, or of giving a true Repreſentation of them to others. I know no Perſon tho' never ſo innocent, nor Truth tho' never ſo clear, nor Book tho' writ with never ſo much Plainneſs, Sincerity, and Conſiſtency, which they who conſider with this Spirit may not miſtake, expoſe, miſrepreſent, and ridicule. Nothing more true than our Saviour's Words, nothing more confirm'd from daily Experience.* The Light of the Body is the Eye; if therefore thine Eye be ſingle, thy whole Body ſhall be full of Light; but if thine Eye be Evil, thy whole Body ſhall be full of Darkneſs. *It was from thoſe different Diſpoſitions that our Lord himſelf, and his Doctrine, met with ſuch different Entertainment in the World. They who were full of Self-love and Eſteem, and deſir'd to love God and the World both, to pleaſe Him and their Appetites too, to get and keep that Rank in the Eſteem of Men, which they thought they merited, and hugg'd the Gloſſes and Sences they had put*

upon

upon God's Law, by which they had reconcil'd it with the following of their own corrupt Inclinations; ſuch, look'd on all that Jeſus ſaid and did, with an evil Eye; they never came to hear him but with a Deſign to catch him in his Words, *and they found out ways to put a hard Sence upon every thing. The Miracles he wrought, they ſaid, were done by the* Power of the Devil, *they accus'd him of* breaking the Sabbath Day, *and of countenancing it in his Diſciples; of* Blaſphemy, *in* calling himſelf the Son of God; of Pride, *in* ſpeaking well of himſelf; *of a Deſign to deſtroy the Law, and ſeduce the People by his Doctrine; and they made him an* Enemy to Cæſar, *in calling himſelf* a King. *But the ſincere and the ſingle-hearted who came with a pure and upright Deſire and Intention to underſtand and to follow the Truth, did readily embrace the Doctrine of Jeſus Chriſt;* the entrance of his Words gave them Light and Underſtanding; *and they were ſo fully ſatisfied of the great things of God's Law, that they were not apt to wreſt or miſtake his Sayings or Actions in things of leſſer moment, or where he ſpoke more myſteriouſly, as well knowing that he had the Words of Eternal Life. They who come then to conſider theſe Writings with a ſingle Eye, with a ſincere Deſire to underſtand the Truth, and to do the ſame, ſhall* know of the Doctrine, *whether it be of God, or whether ſhe ſpeaks of her ſelf.*

V. The Method and Manner of this *Apology.*

V. *In writing this* Apology *we ſhall give,* 1*ſt. An Abſtract of her Sentiments, and Character of her Writings.* 2*d. Some of the moſt remarkable Prejudices raiſed againſt her, and her Anſwers to them.* 3*d. The*

3d. The Evidences ſhe gives of her being led by the Spirit of God, with her Anſwers to the Prejudices oppoſed thereunto: (moſt of the Prejudices of late raiſed againſt her, being ſuch as were objected to her in her own Life-time, I choſe to give her own Defences, which upon many Accounts I judge will be more acceptable than what I might offer to ſay for her.) 4th. An Abſtract of her Life: Unto which ſhall be ſubjoined ſome of her Letters, which will both ſerve farther to vindicate her from the Calumnies raiſed againſt her, and may be of great uſe to theſe who do ſincerely love the Truth, and deſire the Salvation of their Souls. To all ſuch I hope this will not be unacceptable, there being nothing aim'd at but to make us all lay to Heart this great Truth; Civitates duas fecerunt amores duo. Civitatem mundi, quæ & *Babilonia* dicitur, amor ſui, uſque ad contemptum Dei. Civitatem Dei, quæ & *Jeruſalem* dicitur, amor Dei uſque ad contemptum ſui. *Auguſt. de Civ. Dei.*

ERRATA.

ERRATA.

PAge 6. line 26. for *had*, read *hot*. p. 7. l. 4. for *do*, r. *did*. ibid. l. 25, and 26. *into*, r. *in*. p. 9. l. 42. *the*, r. *them*. p. 15. l. 23. *love*, r. *live*. p. 16. l. 20. *there*, r. *the*. p. 24. l. 39. dele *to*. p. 28. l. 20 after *People*, r. *taught*. ibid l. 28. blot out *be*. p. 29. l. 8 after *not*, r. *from*. p. 35 l. 37. *he* r. *ſhe*. p. 39. l. 15. *him*, r. *them*. p. 41 l. 29 *ſiince*, *after*, r. *thereafter* ibid. blot out *had*. p. 45. l. 42. after *with*, r. *an*. p. 46. l. 28. after *them*, r. *and that* p 51. l. 38. *his by*, r *by his*. p 56. l. 3. *as*, r. *is*. p 64. l 6. *not*, r. *none* ibid l 28 after *makes*, r. *appear*. p. 68 l 14. *converted*, r. *covered*. p 69. l. 25. *there*, r *then*. p 73. l. 9. *and*, r. *of* p. 74 l. 30 *there*, r. *their*. p 78. l 23. after *it*, r. *is*. ibid. l 27. *tho'*, r. *that*. p 80. l 39. after *done*, r *God*. p 84 l. 21. *that*. r. *but* p 101 l 26 *is to*, r *to is* p. 102 l. 33. blot out *only* p. 113. l. 18 r. *minuendam* ibid. l. 35. *nutri*, r. *neutri*. p. 108. l 19, 2. *preſence*, r. *preſcience*. p. 113. l. 32 r. *fateneris*. ibid l 34. r. *Nocendum*. ibid. 43. r. *divinitus* p. 114. l. 5. r. *fruendum*. p. 120. l. 27. after *theſe*, r. *ſays ſhe* p. 120. l. 40. after *great*, r. *ſo*. p 131. l. 31 after *and*, r. *lay*. p. 134. l. 20. after *occaſion*, r. *to ſhew*. p. 135. l. 18. for *that O!*, r. *O! that*. p. 138. l. 8. after *withdraw*, r *from*. p. 144 l. 13. *of* r. *if*. p. 152. l. 12. *Conſultations*, r. *Concluſions*. l. 19. *loving*, r. *living*. l. 37 *object*, r. *objects*. p. 190. l. 1. *he*, r. *they*. ibid. l. 39 dele *upon*. p. 192 l. 18. *hit*, r. *this*. l. 40. *hit*, r *this*. p. 217. l. 41. *Spiri*, r. *Spirit*. p. 213. l. 5. *inferiour*, r. *Superiour*. p. 230. l 36. blot out *or Conditions*. p 239. l. 6. *Epaphirus*, r. *Epaphroditus*. ibid. mar. for *Tit*. 4 20, r. 2. *Tim*. 4 20 p 244. l. 39 *ſuch*, r. *how*. p 247. l. 31. *has*. r. *have*. p. 256. l. 33. *decalre*, r. *declare*. p. 257. l. 37. for *had*, r. *hat*. p. 271. l. 39 *ye*, r. *yet*. p. 273. l. 9. *plea'd*, r. *pleas'd*. ibid. l. 11. *Smoke*, r *Smoak*. p. 277. l. 9. blot out *to*. p. 279. l. 42. *ſubſtance*, r. *ſubſiſtance*. p. 292. l. 28. *alie*, r. *ally*. p. 295. l 9 *Coriathe*, r. *Coriache*. p. 296. l. 29. *Ruſus*, r *Refuſe*. p. 307 l. 39. *liquitale*, r. *liquidate*. p. 317. l. 19 *fundamentally*, r *fraudulently*. p 325. l. 32. after *to*, r. *be*. p. 327. l. 25. *with it*. r. *it with*. p. 329. l. 35. after *ſhe*, r. *did*. p. 331. l. 33 *Duſtruction*, r. *Deſtraction*. p. 334. l. 27. *in* r. *thro'*. p. 336. l 21 after *conſider*, r. *them*. p 352. l. 35. blot our *to*. p. 353. l 4 *Men all*, r. *all Men*. p. 355. l. 23. *puſſiman*, r. *piſſimam*. p 358 l 14 *Narrater*. r. *Narrator*. p. 361 l. 11. *for*, r. *far*. p 374 l. 4 *of his*, r. *of this*. p 379. l. 12. *and*, r. *of*. p 383. l 24. *ſo tho'* r. *ſo that*. p. 384 l. 23, and 24 *Corinthus*, r. *Cerinthus* p. 39 l 31. *infecti*, r *infecti*. ibid. l. 34. *initi*, r. *miti*. p 394. l. 24. *Flaterings* r. *flatering*. l. 28. for *being almoſt brought in to*, r. *bending almoſt into*.

Adverti ſement.

TWo of Mrs. *A. B*'s Treatiſes done into Engliſh, *viz. Solid Vertue*, and the *Light of the World*; maybe had at the ſame Places where this is.

AN APOLOGY FOR M. *A. BOURIGNON.*

PART. I.

An Abſtract of her Sentiments, and Character of her Writings.

I. MEN are generally led to take an eſtimate of Sentiments and Writings, from the Opinion they have conceived of the Perſons who communicate them; and that grounded upon Circumſtances which have no neceſſary connexion with Truth or Error. *The Poor Man's Wiſdom is deſpiſ'd, and his Words are not heard.* The Words and Works of Jeſus Chriſt, if they had come from a Scribe or Phariſee, his Countrymen would have receiv'd both him and them; but becauſe they knew his Extract, the Meanneſs of his Education, that he had no Learning, and that the Learned had no regard for him, therefore they deſpiſ'd him. *Have any of the Scribes and Phariſees believ'd on him? Is not this the Carpenter's Son? Is not his Mother call'd* Mary, *and his Brethren, and his Siſters, are they not all with us? Whence then hath this Man all theſe things? and they were offended in him.* Matt. 13. 55.

I. *Men ought to conſider what is ſaid, and not who ſays it.*

II. *She treated otherwiſe.*

II. Thus had the Sentiments of *A. B.* been the Product of ſome of the Ancient Philoſophers, or of the Holy Fathers, or even of ſome learned Head in this Age, they would have met with regard. But becauſe they come from a Woman, void of all Humane Learning, and declaring that ſhe is taught of God, they are entertain'd with Contempt and Scorn, and inſtead of weighing the Sentiments themſelves, Prejudices are firſt heap'd together, to diſparage her Perſon, and thereby to breed an Averſion againſt any thing ſhe can ſay, tho' never ſo true and uſeful. This is very far from the excellent Advice given us by *Tho. à Kemp. Of the Imitation of Chriſt*, Book 1. Chap. 5. Sect. 2. which I wiſh we may all follow: *Let not*, ſays he, *the Authority of the Writer offend thee, whether his Learning be ſmall or great: But let the Love of pure Truth draw thee to read. Do not enquire, who ſaid theſe things? but conſider well what is ſaid.*

III. *None ought to take Mens Sentiments on Truſt from others, eſpecially Enemies.*

III. It is no leſs unjuſt to take the Sentiments of others only upon Truſt, from a declar'd Enemy to the Perſon whoſe Sentiments they are; ſuch you know are ſure to ſet them always in a falſe Light, ſo as to make them hateful and ridiculous. If you will take the Doctrine of Jeſus Chriſt himſelf, from the Scribes and Phariſees, they ſhall make him to ſpeak Blaſphemy, and to be in Compact with the Devil. Now this is the unjuſt Meaſure given by many to *A. B.* They take her Sentiments from thoſe only who deſign to render them hateful and ridiculous, who, after the manner that they repreſent them, may as eaſily expoſe the moſt Sacred Writings. It is juſt then to hear her ſelf, and not to judge of her Sentiments by ſome Expreſſions or Paſſages of her Writings, which ſeparately may ſeem harſh, but to compare ſuch with the whole Context, and with the main Scope and Subſtance of all her Writings, and this will lead you to interpret them aright. I do not deſire that you ſhould take her Sentiments upon Truſt from me more than from others. I aim only to ſet them in a True Light, in oppoſition to the Falſe Repreſentations made of them: And as to my Sincerity and fair Dealing in it, I appeal to the Writings themſelves.

IV. *Nor to weigh them by the Syſtems and Opinion of Men.*

IV. Neither is it juſt to weigh Sentiments by the Doctrines of Men, and to deſpiſe and reject them, if they do not agree exactly with the commonly receiv'd Syſtems and

and Opinions. The Doctrine of Jeſus Chriſt is the Rule we are to walk by. Men in forming of their Syſtems are ready to flatter Corrupt Nature. It is certain in our practice we all do ſo, and we are well pleas'd with Doctrines that may favour us in this. If then her Sentiments be the ſame in Subſtance with the Doctrine of Jeſus Chriſt, and do not at all tend to ſooth and flatter our Corrupt Nature, but on the contrary to lead us to mortifie and ſubdue it, we ought not to reject them, tho' they do not in all things agree with the Syſtems of Men.

V. Before we ſet down her Sentiments, it is to be conſidered, that as ſhe owns the written Word of God to be the Teſt whereby we are to examine all Doctrines pretended to be come from God, and that none contrary thereunto ought to be receiv'd; and deſires, that hers may be tried thereby: So ſhe declares that the Doctrine of Jeſus Chriſt is the laſt Doctrine that is to come into the World, and contains the neceſſary means of Salvation; and that there is no other way to Salvation but what he has chalk'd out to us, by his Life, Precepts, and Counſels. So that all her Writings and Sentiments aim at nothing, but to convince Men that they do not follow the Life and Doctrine of Jeſus Chriſt, and to perſwade them to do it, as being indiſpenſably neceſſary to Salvation.

V. *She owns the Scriptures for the Teſt of all Doctrines, and the Doctrine of Jeſus Chriſt for the laſt and compleat Doctrine of Salvation, and this the Butt of all her Writings.* Renouv. de l' Eſpr. Eva. Pref. *pag.* 110.

VI. As to her Sentiments, ſhe makes appear, that the Truths of Religion may be conſidered under two Heads. 1. There are ſome Truths and Doctrines in which the Eſſence of Chriſtianity does conſiſt; the Living Knowledge and Practice of which is neceſſary to Salvation. 2. There are other acceſſory Truths, without the expreſs Knowledge and Belief of which one may be Saved.

VI. *The Truths of Religion of two ſorts, Eſſential and Acceſſory.*

VII. *Firſt*, As to the Eſſential Truths of Chriſtianity, ſhe ſuppoſes before all, the Truth of the Holy Scriptures, and of the Apoſtles Creed, and that all that is contrary thereunto, ought to be anathematiz'd; and the Soundneſs of her Faith in theſe, appears by her Profeſſion of Faith and Religion, which ſhe preſented publickly at the Court of *Gottorp*, in *Holſtein*, which is prefix'd to all her Books, and the Tenour of it is as follows.

VII. *The Ground of all, the Holy Scriptures and the Apoſtles Creed.*

VIII. **VIII. Her Profeſſion of Faith.**

Her Profeſſion of Faith, prefix'd to all her Writings.

1. *I Am a Chriſtian; and I believe all that a True Chriſtian ought to believe*

2. *I am baptiſed in the Catholick Church, in the Name of the Father, in the Name of the Son, in the Name of the Holy Ghoſt.*

3. *I believe the Twelve Articles of the Apoſtolick Symbol, or Creed; and I do not doubt of one Article of it.*

4. *I believe that Jeſus Chriſt is True God, and that he is alſo True Man; as that he is the Saviour and the Redeemer of the World.*

5. *I believe in the Goſpel, in the Holy Prophets, and in all the Holy Scriptures, both of the Old and New Teſtament.*

And I will live and die in all the Points of this Belief which I proteſt before God, and Men, to all whom it ſhall concern.

In Teſtimony of which, I have ſign'd this my Confeſſion with my Hand, and ſeal'd it with my Seal.

At *Sleeſwick*, the 11th.
of *March*, 1675.

[L. S.]

Anthoinette Bourignon.

IX. *Her Sentiments to be meaſur'd by her Confeſſion.*

IX. Now this ſhort Confeſſion is the Abridgement and Foundation of all her Doctrine, and of her Life, and they who are not willing to be impos'd upon, will be ſo juſt as to meaſure and judge of her Sentiments, according to this Sincere and Publick Confeſſion of her Faith, and not according to the Falſe and Calumnious Repreſentations which ſome deſignedly make of them, whereby they would have her to paſs in the World for the Inventer of a New and Fantaſtical Religion, and ſo raiſe in the Hearts of the People an Abhorrence of her and her Writings, which aim at nothing but to perſwade them to be truly Followers of Jeſus Chriſt. This being preſuppos'd, here follows.

1. *Her Accounts of the Eſſentials of Religion, in her own Words.*

X. *The Eſſentials.*

'1. GOd (*a*) created Man only to be lov'd by him, and for no other End. He (*b*) had no need of Man, nor of any other Creature, being in himſelf alone Holy and Perfect, Independent upon all things, yea, whom all obey in Heaven and Earth, who is yet able to Create a Thouſand Worlds, and an Hundred Thouſand kinds of Creatures, according to his Good Pleaſure. But his Good Pleaſure was to Create Man after his own Likeneſs, that he might take his Delight with him; and as there cannot be perfect Love, if it be not reciprocal, it was God's Will, that Man ſhould love his God with all his Power, in Requital of the Love which God bear to him; and that he ſhould delight in him only, ſince God would needs take his Delight with Man, which obliged Man to place all his Affections upon God alone. Seeing he was created for no other End, he neither could, nor ought in juſtice, to turn his Affections towards any other thing than his God, but to love him only with all his Heart, and with all his Strength.

Man created only to love God.

(*a*) Renouv. de L. Eſpr. Evang. Pref. p. 102.

(*b*) *ibid.* p. 6.

'2. God (*c*) creating Man thus to take his Delight with him, and that he might voluntarily love his God, he gave him for this End, Divine Qualities capable of loving him, he created him altogether Free and Perfect; he would not bound nor limit the Will of Man, whom he would needs make after his own Likeneſs, to be his Spouſe, and not to be his Slave, or conſtrain'd to do his Will; for all the other Creatures were ſubjected under his Will; but Man alone was created altogether Free, like a little God, Sovereign and Ruler over all the other Creatures, which God had ſubjected to Man, leaving him Free to uſe them well or ill, according to his Will.

Endued for that End with perfect Liberty and other Divine Qualities.

(*c*) Light of the World, *Part* 1. p. 138. Renouv. de l' Eſpr. Ev. avant. Pr. p. 12.

'3. So (*d*) ſoon as Man turn'd away his Affections from God, to love himſelf or the other Creatures, he became the Enemy of his God, and would not acquieſce in the Deſigns that God had for Man to take his Delight with him: And by this means Man has damn'd himſelf, and by ceaſing to love God, the Fountain of all Good, he is fallen

Man has damn'd himſelf by turning his Love from God.

(*d*) *ibid.* pref. p. 102.

'fallen into all ſort of Evil, which conſiſts in the Privation of all Good.

His Miſery now. (*e*) ib. p. 128.

'4. Sin (*e*) coming upon this Maſter-piece of the Works of God, has rendred Man ſo miſerable, ſo infirm, ignorant, weak, that all things over which he ought to rule, do maſter and miſchief him

All Men ſo by Nature, and cannot recover themſelves. (*f*) ibid.

'5. Men (*f*) are now born Children of Wrath and Perdition, and are therefore aſſuredly damn'd by Nature; and nothing but the Grace of God can ſave or deliver them from this Damnation into which they have voluntarily precipitated themſelves.

Jeſus Chriſt has obtained Mercy and Grace for them. (*g*) ibid. p. 102.

'6. After (*g*) that miſerable Man had thus deſtroy'd himſelf, Jeſus Chriſt, true Eternal God, and true Man, comes to intercede for him with his Eternal Father, and by his Merits and Interceſſion has obtain'd for this ingrate Creature the Remiſſion of his Sin, and the Grace to do Penitence for it, and a time and ſtate of Trial for that End; that by a perfect Repentance he may obtain the Favour of God, to the End he may return to his Love which he had loſt thro' his own Fault, ſince Man was created free, to continue eternally in the Love of God, without ever falling from it.

To recover the Love of God, Man muſt now live a life of Penitence, (*h*) ibid. p 103.

'7. Whereas (*h*) Man ought to recover this Love of God by his own Choice and his own free Will, he muſt therefore teſtifie, by his Contrition and Penitence, the Regret he had to have loſt this Love, and effectually make uſe of the Grace obtain'd for him by Jeſus Chriſt, employing all the time of his Trial, which is this Mortal Life, to bewail his Sins and do Penitence for them, ſince by the great Mercy of God he has obtain'd the Grace to do it, and has the Means in his hand to fulfil this Penitence, in the Curſe that the Earth had receiv'd by his Sin; ſo that it muſt be cultivated, and Man muſt gain his Bread in the Sweat of his Face.

No Salvation in the State of corrupt Nature; and Jeſus Chriſt only has made us capable of getting out of it. (*i*) Pierre de Touche p. 359.

'8. Man (*i*) was ſo corrupted by Sin, that he can do no good of himſelf, more than the Devils. But Man, by the Mediation of Jeſus Chriſt, has received this Mercy from God, that he may be converted. But as long as he follows the Corruption of his Nature, he remains in his Deviliſh State, and cannot be ſaved.

'9. Man

'9. Man (*k*) has fallen by withdrawing his Affections from God to place them on the Creatures. And no body will be ſaved, but he who returns to the Love of God, for which he was created; and they who do, without this Love do periſh eternally.

No Salvation without returning to the Love of God. (*k*) ib. p. 310.

'10. Jeſus Chriſt (*l*) having interceeded with his Eternal Father for Mercy and Pardon to Man, became his Pledge and Surety, that if his Father would yet allow Man a Time of Trial and Grace, he ſhould do Penitence for his Sins, renounce his corrupt Nature, and return to the Love of God. And (*m*) as Man's Pledge and Surety, he took on him our Mortality, and voluntarily cloathed himſelf with our Miſeries; he bore our Griefs, and, taking the Form of a Sinner, underwent all the Pains due to our Sins, as if he himſelf had been the greateſt Sinner, and bound to do Penitence, tho' he was never guilty of the leaſt Sin; that by his Merits and Sufferings he might merit for us, with his Father, the Spirit of Penitence and Converſion; (*n*) which being united to his Sufferings and his Charity, which are Sacrifices more agreeable to God than our unclean Offerings, and our Works defiled with Sin, might be accepted of him.

Jeſus Chriſt as our Pledge ſuffers and merits for Man. (*l*) Renouv. de l' Eſpr. pref. p. 25. (*m*) Antechr. dec. part 2. p. 41, 74. (*n*) ibid. part 3. p. 48, 49.

'11. Jeſus Chriſt (*o*) took our Mortality, out of the pure Love he bore to Men, his natural Brethren, that he might withdraw them from Sin, and the Way of Perdition, into which they all walked. He became a mortal Man to give us an Example, and to teach us by what Means we may recover the Love and Grace of God; he did take an infirm Body, ſubject to all ſort of Miſeries and Death, like to ours, that he might teach and encourage us to do the Works that he had done in his mortal Body; and that we, imitating him, might enjoy the Pardon and Recovery, which his Merits have purchaſed for us.

Jeſus Chriſt's Life is our Copy how to recover the Love of God. (*o*) Pierre de Touche. p. 38 Renouv. de l' Eſp. Ev. part 1. p. 156.

'12. Jeſus Chriſt, (*p*) by his Merits and Interceſſion, has obtain'd Pardon for Man, and the Grace of God for all who ſhall voluntarily embrace his Goſpel-Law, and for no other; and therefore none can ever be ſaved but by the Merits and Interceſſion of Jeſus Chriſt, which will never be applied to any but to his Diſciples and Followers.

None ſav'd by Chriſt but who obey his Goſpel-Law, and follow him. (*p*) Renouv. de l' Eſp. Ev. pref. p. 128, 129.

The Precepts of Jeſus Chriſt are all Remedies for Man's Evils.

' 13. Man (*q*) ſtands in need of keeping the Commandments of Jeſus Chriſt, and the Goſpel-Law, becauſe of his Frailty, and becauſe theſe are all Remedies for his Evils, and by embracing theſe Remedies he ſhall recover the Love of God, which he had loſt thro' his own Fault.

(*q*) Pierre de Touche. p. 310.

All Good from God, all Evil from Man,

' 14. God (*r*) is the only Fountain of all Good, from whom never any Evil can proceed; and Man is the only Fountain of all Evil, from whom never any Good can come.

(*r*) Renouv. de l'Eſp. Ev. avant. pref. p.22.

The One Eſſential Command.

' 15. The (*ſ*) only Eſſential Command is a conſtant Dependence upon God, and the Reſignation of our Wills to him; and all the other Commands teach us only the Means to attain to this Reſignation, and how to remove the Hinderances of it.

(*ſ*) Light of the World, part 3. p. 69, *&c.*

The Eſſence of Vertue and Sin.

' 16. The (*t*) Eſſence of true Vertue conſiſts in the Love of God, and the Eſſence of Sin in the Love of our ſelves and of the Creatures.

(*t*) Acad. des Theol. part 1. p. 47, *&c.*

Nothing acceptable to God but what is juſt, good, and true,

' 17 All (*u*) the Actions of God do partake of his three Divine Qualities, Righteouſneſs, Goodneſs, and Truth; and nothing we do, can be well pleaſing in the Sight of God if it do not partake of the ſame, if it be not juſt, and good, and true.

(*u*) Light of the World, part 2. p. 57, *&c.*

Not much ſpeculative Knowledge; but Reſignation of our Liberty and Faculties to God, neceſſary to Salvation.

' 18. It (*x*) is not neceſſary to Salvation to comprehend in particular the Theory of the Divine Myſteries, far leſs to be wedded to one certain Party rather than another; but that denying our ſelves, and turning away our Liberty from the Love of the Creatures, and from earthly Things, we reſign it, and all our Faculties, into the Hands of God, that he may enlighten, renew, and govern them by his Spirit; after which, he will produce in the Soul the Light and Graces that he ſees neceſſary for its Salvation.

(*x*) Acad. des Theol part 1. p 62, &c.

This

This is a Summary of the Eſſentials of Chriſtianity, as they are repreſented by her, and her Morality is a particular Deduction and Application of theſe Principles to the Hearts and Actions of Men; and it is ſo pure and excellent, that her greateſt Enemies have been forc'd to acknowledge it to be ſo, that they might be the leſs ſuſpected when they blame her in other things.

XI. This Account of the Eſſentials of Religion I have given in her own Words, ſhe having ſumm'd them up in ſeveral Parts of her Writings, ſometimes under fewer Heads, and ſometimes under more, tho' as to their Subſtance they are ſtill the ſame. And all her Writings have no other Tendency but to awaken in Mens Hearts a Senſe of thoſe Divine Truths, and to convince them how far they are from them in their Practice. She aims at nothing but to perſwade Men, that they cannot be ſaved without the Love of God; that their corrupt Nature now leads them only to love themſelves and the Creatures, which is inconſiſtent with the Love of God; that they cannot return to it without denying and mortifying this corrupt Nature, which Jeſus Chriſt by his Merits and Interceſſion has obtained Grace for them to do; and this can be done only by obeying his Goſpel-Law, and following his Example; which no body truly does. This is the Subſtance of all her Writings. Theſe Truths ſhe inculcates a hundred and a hundred times. This is the conſtant Burthen of her Song. Some other Sentiments which ſhe calls *Acceſſory Truths*, ſhe mentions perhaps but three or four times in all her Writings. And becauſe every Palate does not reliſh them, ſhall therefore thoſe Books be deſpiſed and thrown away, which do ſo lively repreſent the Eſſential Truths of the Goſpel? Would we throw away a Box of Pearls, becauſe ſome conceited Friend ſnatch'd at ſomething amongſt them, and ſqueezing it hard at our Noſe, made it ſmell as Dung, and then cry'd out, Fie! all is Filth, throw all away. Sure, if theſe be the Great and Eſſential Truths of Religion, they who love the Religion of Jeſus Chriſt more than Prejudice or Party, will greatly value and eſteem the Writings of which thoſe Truths are the Marrow, the Subſtance, and the All; and will no more be ſcandaliz'd at them becauſe of the Snarling of ſome, than they would deſpiſe Pearls becauſe Swine trample on the, or Holy Things, becauſe Dogs bark at them.

XI. *The Subſtance of theſe Truths.*

XII. Now,

XII. *That they are the Eſſence of Chriſtianity, appears, 1. from Scripture.*

XII. Now, that theſe are the Great and Eſſential Truths of Chriſtianity, will, I think, be readily granted by all. The Holy Scriptures declare unto us, that God is Love, that they who dwell in Love dwell in God, and God in them; that there is none Good but God; that the Sum of his Law is to love him with all our Hearts, and our Neighbour as our ſelves; that while we love the World, the Love of the Father is not in us; that Jeſus Chriſt became Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him; that Jeſus Chriſt is come to bleſs us, in turning every one of us from our Iniquities; that unleſs we repent we ſhall certainly periſh; that in his Life and Death he has given us an Example that we ſhould follow his Steps; that by Nature we are the Children of Wrath; that we cannot be his Diſciples unleſs we deny our ſelves, take up our Croſs, and follow him; that if we be riſen with Chriſt, we will ſet our Affections on thoſe things that are above, and not on thoſe things that are beneath; that they who are Chriſt's have crucified the Fleſh with the Affections and Luſts thereof; that Knowledge puffs up, but Charity edifieth; that all Knowledge and all Faith without Charity profits us nothing.

XIII. *2. From the Fathers.* *S. Aug. de Doctrin. Chr. lib. 1. c. 3, 4, 5, 9, 10, 11, 12, 13, 22, 19, 35, &c.*

XIII. Thus S. *Auguſtine*, in his Writings, and particularly in his excellent Treatiſe, *De Doctrina Chriſtiana*, *Lib.* 1. makes a Summary, of the ſame Nature, Of the Eſſentials of Chriſtianity. He conſidered all Beings under Three diſtinct Ranks and Orders: Some which are to be enjoy'd, others which are to be uſed, and others in the middle between theſe, and they formed to enjoy and to uſe thoſe other Beings. The Things to be enjoy'd are thoſe which make us happy. The Things to be uſed are thoſe which help us to attain to that which makes us happy, and to cleave to it. We, who are to enjoy and uſe thoſe things, being plac'd between both, if we give our ſelves to Enjoy the things which we ſhould only uſe, we are ſtopp'd in our Courſe, and come ſhort of our Happineſs, being entangl'd with the Love of things below. To enjoy, is by Love to cleave to ſomething for its ſelf. To uſe a thing, is to employ it as a Mean to attain to that which we love; as Strangers travelling to their Native Country, make uſe of Horſes by Land, or Ships by Sea, to bring them thither. That which is to be enjoy'd is only God the Father, Son, and Holy Ghoſt, the Infinite and

and Unchangeable Good. We ought to love nothing for it ſelf, but God; and all other things, only in and for God. Other things are to be uſed or avoided, as they are Helps or Hinderances of the Love of God. All who are capable of Enjoying God, as we are, that is, all our Neighbours, we ought to love them as our ſelves, that is, to deſire or endeavour that they be brought with us to love and enjoy God. All Sin and Evil conſiſts in the Loving and Enjoying what we ought only to uſe, the Creatures and their Perfections; and the Uſing what we ought to Enjoy. *Utendis frui, & Fruendis uti*: This has ſo darkned and corrupted our Minds, that we are not capable of loving and enjoying this infinite Good. In order to this, they muſt be cleanſed and purified, which is as it were a Travelling and Voyaging to our Country. This could not have been, if Wiſdom it ſelf had not ſtoop'd to our Infirmity, and cloath'd himſelf with our Fleſh, to obtain Pardon and Grace for Sinners, and to give them an Example in their own infirm Nature. And as, to convey our Thoughts to others, we muſt cloath them with Words, tho' thereby they are not defil'd nor chang'd; ſo the Eternal and Unchangeable Word became Fleſh, and dwelt among us; the Truth and the Life became the Way, and brought us the wholſom Phyſick that is neceſſary to cure the Maladies of our Souls, Remedies for every Diſeaſe. The Sum of all is, that the Fulneſs and End of all the Holy Scriptures is the Love of God and our Neighbours, the Being that is to be enjoy'd, and thoſe Beings which are capable of enjoying him with us. And that we might know and be able to do this, the Providence of God has order'd the whole Temporal Diſpenſation for our Salvation, which we ought to uſe not with an abiding Love but a tranſient one, as we would love a Way or a Chariot, that we may love thoſe things in which we are carried, for the ſake of that to which we are going. This is the Subſtance of that Excellent Book.

XIV. It is true, *A. B.* mentions other Sentiments which are not of the Eſſence of Religion; but then ſhe declares they are not neceſſary to Salvation, and that we may let them alone, and ſuſpend our Belief of them, if we *and only Aim is the Love of God, and that ſhe lays no Streſs on the acceſſory Truths.* XIV. *Her own Declaration, that her great*

ſee no Clearneſs and Evidence in them; and that ſhe aims at nothing but to perſwade Men to the Love of God, and to obſerve the Laws of the Goſpel as the neceſſary Means to recover it. It is beſt to hear her ſpeak for her ſelf in this Matter.

Renouv. de L. Eſpr. Ev. pref. p. 110, 111, 112, &c.

'I proteſt, *ſays ſhe*, before God and Men, that I aim at 'nothing by all my Words and Writings, but to perſwade 'Men *to return to the Love of God*, from whence they are 'fallen by the Gloſſes, Explications, or new Inventions 'of deceitful Men, who do falſly promiſe Salvation to thoſe 'who live and die in their Self-love, and deſpiſe the Practice of a Goſpel-Life: Seeing ſuch ſhall never inherit 'the Kingdom of Heaven, when they deſpiſe *the Deſigns 'of God, and the Means and Graces* which he gives them, 'that they may riſe again and deliver themſelves from this 'Damnation. Theſe are the *Practice, of the Goſpel-Law*, 'which only can ſave them, becauſe of the Frailty of Man's 'Nature. They will never ſave themſelves from Damnation if they do not embrace the Goſpel-Law, which is 'the laſt and moſt perfect of all the Laws that God has 'given or ever will give to Men: And I do not pretend to 'teach any other, neither do I teach Errors, as theſe Adverſaries of the Truth of God do affirm; for God will 'never change, and Jeſus Chriſt brings it to us *in the laſt 'Hour*. We muſt not look for any other, nor for New 'Prophets; for he has propheſied all, and taught what 'Men ought to do and avoid, even to the End of the 'World.

'Tis true indeed, I ſpeak of ſeveral things in my Writings which are not in ſo many Words in the Goſpel; 'but theſe are not things which every one is obliged to 'believe, or the belief of which is neceſſary to Salvation. I write them out of abundance, and to reinforce the Courage of thoſe who underſtand and reliſh 'them: But they who do not reliſh or underſtand them, 'may let them alone. Their belief or unbelief of theſe 'things, neither adds nor takes any thing from me. *I 'have obtain'd all my Deſign, when I have ſhewn clearly, 'that no Body ſhall be ſaved but they who ſhall take up the Practice of a Goſpel Life*; as God has reveal'd to me, leaving every one free to do it if he will, ſince God forces no Body, neither do I. I have ſpoken ſeveral times in my Writings, of the Creation of the World, of the

'Glorious

'Glorious Eſtate in which *Adam* was created, how Jeſus 'Chriſt was born of him in his State of Innocence, 'with many Divine Myſteries unheard of by Men. But 'this is but a Cluſter of Grapes of the Garden of Eternal 'Life, as thoſe ſent from the Children of *Iſrael*, brought 'a Cluſter of the Grapes of the Land of Promiſe, to make 'them comprehend the Abundance, and the Fruitfulneſs 'of it; even ſo I have ſpoken of thoſe high Secret Myſte-'ries which God has reveal'd to me, that I might give a 'Sample of that which God has prepared for thoſe who 'obſerve his Goſpel Law. But I do not poſitively teach 'thoſe unknown Wonders as Articles of Faith. I declare 'them only for to ſtrengthen my own Soul, and thoſe 'who ſincerely deſire to become True Chriſtians, teach-'ing them alſo many things which no body has taught 'hitherto, becauſe the time was not come to know them, 'ſince we read in the ancient Prophets, that God ſays to '*Daniel*, *Seal up theſe Words until the laſt Times*; and in 'the *Revelations* there is ſpoken *of a Book cloſed, ſealed 'with Seven Seals, which none could open but the Lamb 'ſlain.* All theſe things with many others do ſufficiently 'teſtifie that God would conceal from Men many Secret 'and Divine Myſteries till the laſt Times; for God has done 'nothing for Men, which he does not make known to 'them before the World end.

'And if now I declare unto them things which they 'have not as yet heard, they ought ſo much the more to 'eſteem them, and enquire narrowly that they may diſ-'cover whether they be true or profitable for the Salvation 'of Souls, and not reject or deſpiſe them blindly, as Fools 'do, who condemn all that they do not underſtand, 'uttering Reproaches againſt thoſe who ſpeak to them 'for their Good. And if theſe Preachers did this out of 'Ignorance, they would be in ſome manner excuſable, 'but it muſt needs be out of pure Malice that they con-'demn the Eſſential Truths of the Doctrine of the Goſ-'pel, which I teach ſubſtantially through all my Wri-'tings, bringing only all other things by way of Com-'pariſon, or to make my ſelf be the better underſtood; 'that People may by divers means recover the *Love of 'God*, which all have loſt, and even alſo his Fear. And 'that every one may find in my Writings, divers means 'ſutable to their Diſpoſitions, I ſpeak much of the Judg-

'ment

'ments of God, of his Rods and Chaſtiſements which 'we are to look for, that if ſome are touch'd with Threat-'nings, and diſpoſed to return to God by Fear and Trem-'bling, they may embrace theſe Warnings of the laſt 'Judgments: And if others are rather drawn unto God 'by Promiſes, and the Glory that God has prepared for 'them after Death; ſuch may meditate ſeriouſly upon 'them, that by thoſe Conſiderations they may be inflam'd 'with the Love of a God ſo bountiful to his Crea-'tures: And if others are diſpos'd to return to God 'by diſcovering the Falſhoods and Errors which are now 'in *Chriſtendom*, I ſpeak of them abundantly in my Wri-'tings: So that nothing is wanting there for him who 'truly deſires to ſearch, he has certainly the Occaſion 'to find by the reading of my Writings, ſeeing there are 'there means, in abundance, for all ſorts of Diſpoſitions. 'But the whole *Butt*, or the White, at which I draw, in 'declaring ſo many Marvels of God, is no other but to 'ſhew Men that they will not be ſaved but by taking up 'anew the Practiſe of a Goſpel Life, as the Chriſtians of 'the Primitive Church did; for God is Yeſterday and to 'Day the ſame; and Jeſus Chriſt, that Divine Phyſician, 'has brought the laſt *Receipt* of his Goſpel-Law, which 'we muſt take and ſwallow until the laſt Day of Judg-'ment, if we deſire to be ſaved.

XV. *Her Writings not to be deſpis'd, tho' others may have done as well.*

XV. Thus ſhe declares, that ſhe aims at nothing in all her Writings, but to perſwade Men to return to the Love of God, and to put in practice the Laws of the Goſpel of Jeſus Chriſt, as the only eſſential and neceſſary means thereunto; and whatſoever elſe is contain'd in them, is only to bring Men to the practice of thoſe great Duties, they being differently mov'd according to their different Diſpoſitions; and theſe things they may either embrace or let alone, according as they find them helpful or not to the Practiſe of the great Duties of the Goſpel; and the Truth of this appears by the conſtant Tenour of all her Writings.

But ſome are apt to ſay, This is what is done by many others, by many of the Practical Writers of Chriſtianity, and what needs ſo much adoe about the Writings of this Woman? We ought not to deny to others their juſt Praiſe, and I wiſh that not only many but all the Practical Writers of Chriſtianity did breath the ſame Spirit. But becauſe

becauſe other Writings are good and uſeful, we ought not therefore to deſpiſe theſe, if they be ſo too. In things convenient for the Body, the Providence of God affords not only what is ſimply neceſſary, but Plenty and Abundance; and what is diſtaſteful to one Palate, will reliſh with another, and promote their Health. And why ſhould our Eye be Evil, becauſe God is Good? If he be pleas'd to afford us Plenty, and Variety of Spiritual Entertainment, tending to mortifie our Corrupt Nature, and to bring us to the Love of God, and ſome of it does not pleaſe our Taſte, why ſhould we be ſo peeviſh and ill natur'd, as not only to throw all away that comes from that hand, but decry it as rank Poiſon, and forbid any to touch it as they would eſcape Damnation, when it may be all the Evil lies in the Malady and Diſtemper within us, which it comes to remove; and what we will not uſe nor reliſh, may prove very ſavoury and healthful to the Souls of others. It is ſtrange to ſee the Diſpoſition of Men. The Poets and Plays, both Ancient and Modern, tho' they flow from, and greatly tend to cheriſh the Corruption of Humane Nature, yet the Learned do Study and Eſteem them; but Writings of this Nature, whoſe only Aim is to perſwade Men to love the Life of Jeſus Chriſt, in their reſpective Communions, without ſetting up a New Sect or Party, and to tell them they do it not; meets with nothing but Reproach and Contempt, upon a Pretence there are in them ſome Sentiments different from the ordinary, tho' they are moſt conſiſtent with the Eſſentials of Chriſtianity, and are declared not to be neceſſary to Salvation. As if we would hate and perſecute our beſt Friend, becauſe his Cloaths differed from ours in their Faſhion.

Some peculiar Characters of her Writings and Sentiments.

NOW as that which I have mentioned is the great Deſign of thoſe Writings, and for that Reaſon they ought to be as readily entertain'd as we do other good Practical Books; ſo there are ſome things obſervable in them, in the Proſecution of that great Deſign of the Renovation of a Goſpel Spirit, which in my Eſteem do merit a par- XVI. *Some peculiar Characters of her Writings and Sentiments.*

a particular Conſideration. I ſhall mention ſome of them.

1. *The clear Diſtinction between the Eſſentials and Acceſſories.*

And Firſt, that which has been already touch'd, her making ſo *clear a Diſtinction between the Eſſentials and Acceſſories of Religion*, and her laying ſo little Streſs upon the laſt, tho' ſhe declares that ſhe had particular Diſcoveries in them, ſeems to me a particular Character of her Spirit. They who ſet up for a peculiar Knowledge in Divine things, or to reform the Corruptions of the Church, or to be Guides and Directors of others, they preſently inſert all their little Opinions and Doctrines into their Confeſſions of Faith, make them Articles of their Creed, *Shibboleths* of their Party; ſo that none can be of their Communion who do not profeſs to believe them; and they are more zealous for their particular Forms and Confeſſions, than for the Goſpel and Laws of Jeſus Chriſt, and are ready to eſteem or deſpiſe others according to their Zeal or Coldneſs for theſe; and thus, tho' a Man be proud and covetous, and malicious, and his Spirit quite contrary to that of Jeſus Chriſt, yet if he be zealous for their peculiar Doctrines and Forms of ſuch a Party, he ſhall in his own, and their Eſteem, paſs for a good Chriſtian; they imagining that God lays as great a Streſs on their Doctrines and Forms as they do themſelves, while they call them the Cauſe of Chriſt, the Jewels of his Crown, *&c.* thus, moſt heinouſly taking God's Name in Vain. Others again, who pretend to divine Revelation, are ſtill upon Myſteries and Viſions. But *A. B.* does moſt clearly and diſtinctly repreſent wherein the Eſſence of Chriſtianity conſiſts, makes that the *Butt* of all her Writings, ſhews what are the Acceſſory Truths, and tho' ſhe pretends to particular Diſcoveries in them, yet tells they are not Articles of Faith, nor neceſſary to Salvation; that they who ſee no Clearneſs in them, nor Benefit by them, may let them alone, and tho' we ſhould believe them never ſo firmly, yet without a Goſpel-Life and Spirit there was no Salvation.

L' Etoile du Matin: p. 40, 41.

XVII. 2. *The Relation that the Duties of Chriſtianity have to one another.*

XVII. 2. The Writings of *A. B.* do clearly ſhew the *Relation that the ſeveral Parts and Duties of Chriſtianity have to one another, and the Place that every one holds in* Renouv. de l' Eſp. Evang. part 2. n. 81. part 3. n. 39, 48.

Relation

Relation to the Whole, and this is of no ſmall moment to direct us aright in our Endeavours after a Chriſtian Life and Spirit. We may know many of the Parts and Duties of the Chriſtian Religion, and ſeem much Occupied about ſome of them, and yet never make any Advances in a Chriſtian Life; all that is directed by Wiſdom, is done for a fit and proper *End*, and fit and ſeaſonable *Means* are employed for attaining of that End. We ſee the Footſteps of infinite Wiſdom even in the Motions of the brute Creatures. The Birds in the Spring gather proper Materials and build their Neſts, and lay their Eggs, and hatch their Young; if they ſhould be taken up only about gathering Sticks, without putting them to any further Uſe, the Wiſdom of their Maker in the Forming of them would not thereby appear. Now God has given Man an Underſtanding, whereby he may diſcern a proper End for his Actions, and ſuitable Means by which to accompliſh it. We ſee in all Trades and Arts they have their proper Ends and their peculiar Means to attain to them; and if the reſpective Maſters or Apprentices ſhould be ſtill occupied about ſome of the remoter Means of their Calling, without ever directing them to the Attainment of the End of it, or ſhould think to attain the End without the Uſe of the neceſſary and immediate Means, we would think they had loſt their Wits. If they who pretend to rebuild an Houſe buſie themſelves only in providing ſome of the Materials, and contriving Models and reading Books of Architecture and hearing Diſcourſes about it, and lay ſome Stones of it upon an old ruinous Foundation, without ever doing more, or if they think to get the Houſe built without ever digging deep to lay a good Foundation, or uſing the other conſequent neceſſary Means of Building, ſuch but build Caſtles in the Air. Now, tho' Men are not ſo abſurd and unreaſonable in other things, yet they are ſo in Religion. They are taken up with ſome of the remoter Duties of Religion, without ever aiming at the End of it, or they think to attain the End without uſing the neceſſary Means for the Attainment of it, and become thereby ſo darkned in their Minds, as not to perceive what Relation the Parts and Duties of Religion have to one another. This then is certainly a remarkable Property of the Writings of *A. B.* that they give ſo diſtinct a view of the Relation of the ſeveral Parts and Duties of Chriſtianity to

one another, and to the whole: How ſome hold the Place of the *end*, and others of the *means*; ſome of which are ſo *abſolutely neceſſary* in Man's preſent State, that without them he cannot attain the End. They make appear that the *great end* of Chriſtianity is to bring us back to the *Love of God*, and that we can never recover this without the *mortifying* of our *Corrupt Nature*, and that this cannot be effected but by *obeying the Doctrine*, and *following the Example of Jeſus Chriſt*; ſo that his Commands are all the neceſſary Helps of our Frailty, teaching us what way to overcome our Corrupt Nature, and to return to the Love of God. For *the End of the Commandment is Charity*: The Goſpel-Law teaches Man *Poverty of Spirit*, to ſhew Man that Covetouſneſs has withdrawn him from the Love of God, and that he cannot recover it without ceaſing to covet earthly Goods; and it teaches Men to be *humble in Heart*, and to *chooſe the loweſt Place*; becauſe they have loſt the Love of God, by loving themſelves, and thinking themſelves worthy of Honour and Glory, while they merit nothing but Contempt and Confuſion. Jeſus Chriſt choſe a poor and mean State in the World, lived in Hardſhips and Uneaſe, in Reproach and Contempt, and never did his own Will, but the Will of him that ſent him; to ſhew us what are the things that withdraw us from the Love of God, and what are the means we muſt uſe to overcome them.

XVIII. 3. *Her moſt amiable Repreſentation of the Divine Nature.*

XVIII. 3. The Writings of *A. B.* do give us *moſt lovely Repreſentations of the Divine Nature*, ſuch as may ſerve to enflame our Souls with Love and Wonder, when we think on the *depth and height, and breadth and length of the Love of God in Chriſt Jeſus, which paſſeth all Knowledge*: They ſhew us that God's very Nature is *Love, that there is none Good but God*, that no kind of Evil comes from him, but all Good; that it was nothing but Love and Goodneſs that made him create Man ſo wonderful a Creature, that he might communicate himſelf to him, and dwell in him by his Light and Love; and that he might oblige him by the greatneſs of his Magnificence, made a world of beautiful Creatures to attend him, and to compleat his Happineſs and Contentment would needs become like to him, as he had at firſt form'd Man after his own Image. And ſo far was he from deſigning that Man ſhould deſtroy himſelf, that he us'd all means to prevent it,

Light of the World part 1. conf 7, 14, 15. part 2. conf. 1. part 3. conf. 1, 2, 18. Renouv. de l'Eſprit. Evang.

it, and to keep him from abuſing the greateſt Natural Gift he could beſtow upon him, *Liberty of Will*; and which he could not in juſtice take back again, for the Gifts of God are without Repentance: That Man's Baſeneſs and Fall did not alter God's *Love*, but he reſolves to recover him again, and continues unalterably his firſt Deſign of taking his Delight with him; that he accepts of the Interceſſion and Mediation of Jeſus Chriſt for that End, and allows Man Grace, and a Time, and Means of Penitence; that the very Evils that came upon Man, and upon the Creatures by his Sin, he order'd them all ſo, as that they might tend to his Good and his Recovery; thruſt him out of a delightful Paradiſe into an Earth curſed for his ſake, and bringing forth Thorns and Thiſtles; leaſt the Pleaſures of the firſt ſhould now ſtill bewitch his Heart the more, and that the Miſeries and Vexations of the laſt might give him Occaſions for Penitence, and make him return to his God; that God has not forſaken Man, but Man has forſaken his God; that God by all his Works, and by his Operations in Man, gives him all ſort of Occaſions to love him: That he is not content to ſend us his Servants and Prophets to enlighten us, but he came himſelf, and became in all things like to us, (yet without Sin) that he might redeeem and ſave us: That God tempts no Man, but every Man is drawn away of his own Luſt: That he damns no Man, for he is the Fountain of all Good and can do no Evil; and the Damnation of a Soul is the greateſt Evil in the World: That he does not permit Sin, but permits Man to make uſe of his Free-will, which being the greateſt Treaſure he could receive, it was not juſt for God to take it back again, and if Man abuſe it, it is for himſelf, ſo he may do with his Hands and Tongue, which are given him for excellent uſes: That as God is not the Author of any Sin, any Moral Evil, neither by Influence, nor by Decree, nor by Permiſſion; but it proceeds wholly from Men and Devils by the ill uſe of the Liberty and Free-will that God gave them; ſo neither is he the Author of any Natural Evil or Malignity that is in the Creatures, he having created all Good and Perfect; but Sin and the Self will of Man has brought a Malignity into all things; and therefore it belongs to Man as being the Works of his Hands: That God lets this Malignity continue now in this Time of Trial, to withdraw

Preface, n. 15. &c.

Man from the Love of the Creatures; that at the Times of the Reſtitution of all things, he will deliver all his Creatures from the Malignity contracted by the Sin of Man; and ſince it is juſt to render to each one what belongs to him, it is neceſſary that they, who will not return to a Dependance upon their God, have for their Portion this Malignity of all the Creatures to all Eternity, as being the Work of their own Hands: That in the Love of God conſiſts all Good, and all Happineſs; and in the turning away from that Love, all Evil, and all Miſery, which Men are not now ſo ſenſible of; becauſe of the ſuperficial and tranſient Delights, with which the Creatures do amuſe and tickle them; but upon the removal of that, they ſhall feel it to all Eternity. God is not the Author of Death, but by one Man Sin entred into the World, and Death by Sin, and Death has paſs'd over all, becauſe all have ſinn'd.

* *Unus Deus, una Veritas, una Salus omnium & prima atque ſumma Eſſentia, ex qua eſt omne quicquid eſt, in quantumeſt: quia in quantum eſt quicquid eſt, bonum eſt. Et ideo ex Deo non eſt Mors. Non enim Deus Mortem fecit, nec lætatur in Perditione Vivorum; quoniam ſumma Eſſentia eſſe facit omne quod eſt, unde & Eſſentia dicitur. Mors autem non eſſe cogit quicquid moritur in quantum moritur, nam ſi ea quæ moriuntur penitus morirentur ad nihilum ſine dubio pervenirent: Sed tantum moriuntur, quantum minus Eſſentiæ participant.—— Corpus autem minus eſt quam vita quælibet quoniam quantulumcunque manet in ſpecie per vitam manet.—— Corpus ergo magis ſubjacet Morti, & ideo vicinius eſt nihilo. Quapropter Vita quæ Fructu Corporis delectata negligit Deum, inclinatur ad nihilum, & iſta eſt nequitia.—— Id enim amat quod minus eſt quam Vita quia Corpus eſt; & propter ipſum Peccatum quod amatur fit corruptibile, ut fluendo deſerat Amatorem ſuum, quia & ille hoc amando deſervit Deum.—— Quod vero Corpus Hominis, cum ante Peccatum eſſet in ſuo Genere optimum, poſt Peccatum factum eſt imbecillum & Morti deſtinatum, quanquam juſta vindicta, Peccati ſit, plus tamen Clementiæ Dei quam Severitatis oſtendit. Ita enim nobis ſuadetur a Corporis Voluptatibus & ad æternam Eſſentiam Veritatis Amorem noſtrum opportere converti.. Et eſt Juſtitiæ Pulchritudo cum Benignitatis Gratia concordans, ut quoniam bonorum inferiorum Dulcedine decepti ſumus Amaritudine Pœnarum erudiamur.* S. *Aug.* de Vera Relig. Cap. 11, 12, 15

'* It is, ſaith St. *Auguſtine*, God alone, the only Truth, the only Salvation of all, and the Firſt and Supream Eſſence,

'Eſſence, from whom every thing is what it is, in ſo far 'as it is; for in ſo far as it is, what it is, it is good; and 'therefore Death is not from God. For God did not make 'Death, neither does he take Pleaſure in the Deſtruction 'of the Living; for the ſupream Eſſence makes every 'thing to be what it is, and therefore it is called the 'Eſſence. But Death conſtrains that which dies not to be, 'in ſo far as it dies; for if theſe things which die, ſhould 'die altogether, undoubtedly they would come to no-'thing: But by how much leſs they partake of Eſ-'ſence, by ſo much they die.——Now a Body is leſs 'than any Degree of Life; for whatſoever retains any 'Form, has ſome Degree of Life. The Body therefore is 'ſubject to Death, and ſo approaches nearer to nothing; 'wherefore that Life, which delighting it ſelf in the Plea-'ſures of the Body, neglects God, inclines to nothing; 'and this is Wickedneſs.—— For it loves that which is 'leſs than Life, becauſe it is Body; and becauſe of this 'very Sin, that which is lov'd becomes Corruptible, that 'it by paſſing away may forſake its Lover; becauſe he by 'loving it had forſaken his God.—But that the Body of 'Man, which, before Sin, was the moſt excellent in its 'kind, is after Sin become ſo frail and ſubject to Death; 'tho' it be a juſt Puniſhment of Sin, yet it diſcovers more 'of the Clemency, than the Severity of God: For there-'by we are perſwaded, that we ought to take off our 'Love from the Pleaſures of the Body, and to turn it to 'the Eternal Eſſence of Truth. And herein the Beauty 'of Righteouſneſs, and the Favour of Good meet toge-'ther; that becauſe we are deceived by the Sweetneſs of 'inferiour Goods, we might be inſtructed by the Bitter-'neſs of the Puniſhments, *&c.* Thus it is evident that nothing comes poſitively from God as an efficient Cauſe, but that which is poſitively Good; and all Evil and Malignity proceeds from Devils and Men, which God does yet ſo moderate and reſtrain in this time of Man's Trial, as may make Man by his Grace come to himſelf and return to his God, and if there be no further hopes of Man, he leaves him to himſelf, and ſo puniſhes him no otherwiſe than a Phyſician does a Sick Man, by leaving him to his own Folly and Intemperance, when he will neither be ruled by him, nor take the Phyſick he has prepared for him. Man does properly damn himſelf, and he receives only the Works

Oecon. div. tom. 3. c. 13.

Hoſ 13 9. of his own Hands, *O Iſrael, thy Deſtruction is of thy ſelf, but in me is thy help:* When the Holy Scripture repreſents God as denouncing a Curſe on the Earth, the Pains of a Woman in Travail, the Labour and Death of Man, theſe are charitable Warnings of ſome of the natural Conſequences of his Sin, to diſpoſe him for them, and that he might make a right uſe of them. And when the Scripture ſpeaks of the Wrath of God, and of the Puniſhments flowing from it, all this is to be underſtood in a Senſe agreeable to the Nature of God, as we do thoſe Paſſages which aſcribe to him the bodily Parts and Paſſions of Men; and as by thus interpreting thoſe laſt Paſſages, there is no wreſting of the Scriptures, but rather their true Senſe expreſt, which either the clear Idea that we have of God, or one or two plain Places of Scripture concerning him, *that he is a Spirit and unchangeable*, do ſufficiently manifeſt; ſo neither are the former wreſted by giving them a Senſe conformable to the Idea of the Divine Goodneſs and Perfections, from whence no Evil, Diſorder, nor Anxiety can proceed, and to thoſe Places of
1 Joh 4. 8. Scripture which affirm that *God is Love*, and that *Fury is*
Iſ. 27. 4. *not in him.* What unſuitable and unlovely Repreſentations ſome have given us of the Divine Nature and Operations, and how unfit they are for inflaming Men with True Charity; is but too evident from Mens Writings, and from Mens Lives.

XIX. 4. *Their Tendency to Union and Concord.*

XIX. 4. Her Writings and Sentiments have a *great Tendency to a Chriſtian Union and Concord amongſt the ſeveral Parties of Chriſtendom.* We all ſeem to be ſenſible of the Evil and Miſchiefs of Schiſms; and the Hatred, Lying, Evil-ſpeakings, Strifes, Wars, Fightings, Perſecutions, Deaths, which have followed upon them, are but too fatal Proofs of it, and therefore every Party ſtrives to wipe off the Blame from themſelves, and to lay it on another. But the moſt uſeful Thought is to conſider how to heal them. The Courſe followed by the reſpective Parties will never do it. Thoſe of every Party judge that Orthodoxy is only on their Side, and therefore ſtrive to reduce all to an Union by bringing them to be of their Party; and thus their mutual Animoſities and Diviſions are ſtill heightned. But
Lum. enteneb. part 3. letter 2. the Writings and Sentiments of *A. B.* do more naturally and more effectually tend to a Chriſtian Union, they teach Men to labour after the Spirit of true Chriſtianity in the

Uſe

Uſe of the outward Forms and Rites (which are conſiſtent therewith) of the reſpective Parties wherein they are, without ſetting up a New Party, or judging and condemning another becauſe differing from them in thoſe outward Rites and Forms. She ſhews that the Differences of outward Religions, of their Ceremonies and Opinions, will neither ſave nor damn; that they are not inſeparable from the Eſſence of Chriſtianity, which conſiſts in the denying of our ſelves, the mortifying of our corrupt Nature, and the following of Jeſus Chriſt; without which we cannot be ſaved; that thoſe other things are like the Cloaths and Garments, which do not give Life, but an outward Decency and Conveniency; That the one is the Sword and theſe other things are the Sheath; and that the Madneſs and Folly of the Chriſtian World lies in Contending which of us has the beſt Sheath, while the Devil robs us of the Sword, (the true Love of God and our Neighbour) and laughs at us when we think to overcome him with the Sheath of our outward Religions, as we would laugh at a Soldier, who would needs fight his Enemy with the Sheath of his Sword. And ſo little Regard had ſhe to the Intereſt of a Party, that when *Lutherans* and *Calviniſts* came to be directed by her in the labouring after a Chriſtian Life and Spirit, ſhe never enquired about their Opinions, nor bid them abandon the Communion wherein they were. On the contrary, when the famous Dr. *Swammerdam*, who was ſolicited by his Friend *Steno*, to go over with him to the Church of *Rome* and to *Italy*, did ask her Advice in it, ſhe did expreſly forbid him, telling him there was nothing but Vanity in the Change of Communions, and that he might labour to be a true Chriſtian in the Communion in which he was. Did this Spirit prevail amongſt the reſpective Parties, how ſtrangely would it ſweeten our Minds towards one another? our Animoſities would quickly ceaſe, our Differences would fall of themſelves, we would be as far from impoſing our Forms and Modes of Worſhip, and Confeſſions of Faith on others, or perſecuting them who did not conform to them, or hating and maligning ſuch as differed from us in their Opinions and Parties, as we would be from treating after this manner thoſe who differed from us in the Faſhion of their Garments or the Sheaths of their Swords. We would find the Apoſtle's excellent Counſel moſt applicable in all theſe Caſes. *One believes* 2, *&c.* Rom. 14.

lieves that he may eat all things, another who is weak eateth herbs; let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him. One Man esteemeth one Day above another, another Man esteemeth every Day alike; let every Man be fully perswaded in his own Mind. He that regardeth the Day, regardeth it to the Lord; and he that regardeth not the Day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, and he giveth God thanks; and he that eateth not, to the Lord he eateth not, and he giveth God thanks. — But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? for we shall all stand before the Judgment-Seat of Christ. — For the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost. Let us therefore follow after the things that make for Peace, and things wherewith one may edifie another.

XX. 5. *The receiving the Gospel from false Glosses.*

XX. 5. The Writings of *A. B.* serve to *vindicate and rescue the Doctrine of* Jesus Christ *from the false Glosses which the several Parties of Christendom have put upon it, and whereby they have made it of none effect.* The Corruption of Man's Nature leads him to please himself and to follow his own Inclinations, and yet while he does so, he is content to believe that he pleases God and does his Will too; and therefore he puts such Glosses on the Laws and Commands of God, as may reconcile them to his corrupt Practice. Thus the *Jewish* Church had advanced to that Height of Corruption when our Saviour came into the World, that they had glossed away the whole Law of God, and made it of no Effect by their Traditions: And therefore our Lord Jesus Christ takes care to vindicate God's Law from their corrupt Glosses, and most clearly and plainly to point out Man's Duty and the Way to eternal Life. But as the World grows older, the Corruption of Man's Nature encreases and becomes more subtle and refin'd; so that the Professors of Christianity now adays have as palpably glossed away the Law of the Gospel of Jesus Christ, as ever the Scribes and Pharisees had done to the Law of *Moses*; for which there needs no greater Proof than to compare their Systems and Explications with the Gospel-Law it self, and their Practice with their Opinion and Belief. For tho' their Lives be in nothing like that of Jesus Christ, yet they believe they are

Pierce de Touche. Acad. de Theol. &c.

are good Chriſtians, and hope to be ſaved by his Merits. Now, which is a ſingular Providence of God, thoſe Writings do moſt plainly vindicate the Goſpel of Jeſus Chriſt from the falſe Gloſſes put upon it. They plainly ſhew, that there is no Way to Salvation but by the Mortification of our corrupt Nature and Self-love, and by the Imitation of Jeſus Chriſt, dying with him to all the Eaſes, Honours, Riches, and Pleaſures of this World. And tho' no body does this, yet they think they are good Chriſtians, tho' every one ſeek themſelves, their own Glory, and their own Intereſt, and have form'd Gloſſes on the Doctrine of Chriſt that may excuſe them: They are frail, they cannot keep the Commandments of God, they hope to be ſav'd by the Merits of Jeſus Chriſt, thro' Faith in him; not conſidering that the Laws of Chriſt are given us becauſe of our Frailty, and as the moſt effectual Means to recover the Love of God, and that none will be ſaved by the Merits of Jeſus Chriſt, but they who follow his Example.

XXI. 6. Thoſe Writings *do ſtrike at the Root of the Corruption of Man's Nature, and ſhew the Way to a true Reformation indeed.* Many have cried out upon the Corruptions of the Church, and have ſet up to reform the World; and theſe Corruptions being ſo viſible, it was eaſie for ſuch to draw Diſciples after them. But then, what has their Reformations been, but a ſhaking off of ſome outward Rites, Forms and Opinions, which had been abuſed, and taking up others in their ſtead, as far from the Eſſence of True Chriſtianity, and in the mean time gratifying ſtill their corrupt Inclinations, their Pride, their Love of the World, their ſenſual Appetites, under the Cover of their peculiar Forms and Opinions. And ſtill a new Sett, diſcovering the Abuſes of the former, ſtands up for a New Reformation by another Form of Rites and ſpeculative Doctrines? Not but that there may have been good Men in all theſe Parties; but that this is the Spirit that runs thro' all, is but too viſible. It is as if People, deſigning to cut down a Tree whoſe Sap and Fruits were full of deadly Poiſon, ſhould labour to do it only by lopping off ſome Branches, or plucking off ſome Leaves, ſometimes on this ſide, and ſometimes on the other, while they ſtill cultivate the Tree carefully about the Root, and what they have done ſerves only to make it ſprout forth on other

XXI. 6. *The leading to a true Reformation.*

Renouv. de l'Eſp. Ev. Sainte Viere. Nouv ciel. p. 16.

other Sides with the greater Force and Vigour; or as our Saviour ſhews, it is the making clean the out-ſide of the Cup, while within it is full of Corruption. Thus Men reform from ſome ſinful Practices that have an ill Name in the World, but then they gratifie their corrupt Inclinations more freely in other things. Whereas the Root ought to be ſtruck at, the Heart made clean within, and a Reformation made by taking up the firſt Inſtitution of Chriſt himſelf, who cloathing himſelf with our Mortality, that he might lead us into the right Way of Salvation, he has taken us by the Hand, telling us, *I am the Way, the Truth and the Life: I am the Door, he that enters by me ſhall be ſaved: And whoſoever will come after me, muſt deny himſelf, and take up his Croſs, and follow me.* This is the true Inſtitution of Jeſus Chriſt, and they who neglect this and ſeem zealous for other things, are not true Chriſtians; and they who pretend to reform Religion without bringing Men back to the firſt Inſtitution of Jeſus Chriſt, and not ſtraying from its Rules, make only new Inſtitutions and Religions, no true Reformation.

Joh. 14 6. c. 10. 9.

XXII. 7. The Writings of *A. B.* do tend *to take Men off from a dry, barren, dead, ſuperficial and ſpeculative Knowledge of Divine Things, and to lead them to a ſolid, living, practical and fruitful Knowledge of them.* There is a ſpeculative Knowledge of things, and there is a ſenſible and affecting Knowledge of them. This communicates to us their Qualities, and makes us to enjoy them; and the other gives us only their ſuperficial Pictures or Idea's. Thus when we open our Eyes and behold the Sun, we enjoy his Light and his Heat; he gives us Delight and Pleaſure, he lets us ſee the Beauty of all the Creatures round about us; he enlightens our Path, and lets us ſee where to ſet our Feet. But in the Abſence of the Light and Sun, when we form to our ſelves Idea's and Pictures of them, and give our ſelves to Speculation and Reaſoning about theſe; this is but an empty, dead, ſuperficial and barren Knowledge; the Idea's are true, but they do not give us Light, and Heat, and Delight, and a View of the Beauty of all the Creatures as the Sun himſelf did. And if we had been born blind, and knew nothing of the Light and Sun, but what we had from the Diſcourſe and Information of others, then our very Idea's and Pictures of them would be falſe, and nothing but Chimera's of our own Imagina-

XXII. 7. *The taking off from a ſpeculative Knowledge of Divine things.*

Tomb de la fauſſe Theol. p. 1.

Imagination. The Analogy holds in Divine and Spiritual Things, as well as in Bodily and Material ones. There is a ſolid, ſubſtantial, living, and fruitful Knowledge of them; when God communicates himſelf to the Soul, and brings along with him his Love, and Light, and Joy, and Peace. Theſe are all felt by it, as we feel the Light when it ſhines into our Eyes. This Knowledge is to be had only from God, as the Sun and Light can be ſeen only by themſelves: *For the things of God knoweth no man, but the Spirit of God.* 1 Cor. 2. 11 Tho' the Sun ſhine never ſo brightly, yet if we be ſhut up with thick Walls round about us, or if our Eyes be blinded we cannot behold the Light. This is the State we are born in, in corrupt Nature. *The Light ſhines in Darkneſs,* Joh. 1. 5. *and the Darkneſs comprehends it not. The natural Man per-* 1 Cor. 2. 14 *ceives not the things that are of God, but they are Fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.* Thoſe Impediments and Diſtempers muſt be removed, if we would know God aright, and therefore the Light has embodied himſelf, and the Word became Fleſh, and dwelt among us, and became in all things like to us, except Sin, that he might ſhew us how to come to God, not by much Reading, nor great Learning, nor high Speculations, but by becoming like little Children, by Simplicity and Singleneſs of Heart, by Humility and Prayer, by taking off our Deſires from all other things, and turning our Souls to God. *Bleſſed are the* Mat. 2. 16. *pure in Heart, for they ſhall ſee God. If thine Eye be* and c. 6. 22. *ſingle, thy whole Body ſhall be full of Light. The meek* Pſ. 25. 9. *will he teach his Way. I am the Light of the World,* ſays Joh. 8. 12. Chriſt, *he that follows me ſhall not walk in Darkneſs, but ſhall have the Light of Life.* The Divine Knowledge that is thus obtained is ſolid and living; it ſatisfies the Heart, it enflames it with Charity, the Love of God, and our Neighbours; this *Wiſdom that is from above is* Jam. 3. 17. *pure and peaceable, gentle, and eaſie to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocriſie.* There is another Knowledge of Divine Things, which is only ſuperficial and ſpeculative, and conſiſts in the forming to our ſelves the Pictures of Divine Things in the Abſence of the Things themſelves, and employing our Thoughts and Faculties about theſe. If we do this only in ſo far as it may be helpful to excite us to the other, and to labour after thoſe Diſpoſitions that may make us

meet

meet for it; it may be a good Handmaid and Subſervient to it. But if we make it our Study, and employ our Time and Faculties about it, we do as fooliſhly as they who being hungry and thirſty, and depriv'd of the Light of the Sun, ſhould with the dim Light of a Candle go into a Gallery and view the Pictures of the Light and Sun, and of all ſorts of delicate Wines and Meats, and ſhould draw a great many of theſe themſelves, each Club contending that their Pictures were the trueſt, quarrelling and fighting about them, and and forcing one another to aſſent and ſwear to their Belief and Opinion of them, and hating ſuch as differed from them, and were ſo craz'd in their Imaginations as to fanſie they did eat, and drink, and enjoy the Light, but when
Iſ. 29. 8. *they awake their Soul is empty.* This is that Theology which has overſpread the Chriſtian World; for the cultivating of which, Seminaries are erected, Maſters and Profeſſors ſet apart, the Youth trained up to handle their Weapons, and to argue *Pro* and *Con*, upon every Head. The very Catechiſms fill'd with the nice Speculations of the reſpective Parties, and the People to con their hard Words, and to think themſelves mighty knowing in Religion. In this, thouſands of Volumes are written, and the Opinions and Pictures drawn by former Ages enquir'd into, and curious Criticiſms made about every Line, in the Study of which, Divines employ their Time and Talents. In this the Preachers multiply Sermons, giving Stones for Bread, and the People have itching Ears, *Ever learning, and never be able to come to the Knowledge of the Truth*; like Phyſicians and Patients that ſhould love to talk and hear reſpectively elaborate Diſcourſes about Receipts of Phyſick (the Receipts being plain enough of themſelves) without ever applying effectually to uſe them. In this, Men employ their Zeal, to maintain their Opinions, to form and foſter Sects and Schiſms, to multiply Debates and Controverſies, to hate and malign thoſe that differ from them, to raiſe Tumults and Rabbles, to animate Princes againſt their People, and People againſt their Princes, and to fill the World with Blood and Confuſion. Now all the Writings of *A. B.* tend to lead Men to that Theology and Divine Wiſdom that is to be had only by deep Humilty of Heart, and Poverty of Spirit, to be learn'd only in the School of Jeſus Chriſt, by denying of themſelves, and following of him, and to take them off from that falſe and ſuperficial

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Knowledge of Divine Things, which ſtands in a perfect Oppoſition to the other. It makes the Mind incapable of being enlightned by the Spirit of God, it keeps it in a conſtant Amuſement; it is that Knowledge that puffs up, and makes us think *we know ſomething, when we know nothing as we ought to know; but if any Man love God, the ſame is known of him. It is the Wiſdom that deſcends not above, but is earthly, ſenſual and deviliſh*; working Envy, Strife and Confuſion, and every evil Work. It is of this, that God threatned he would *deſtroy the Wiſdom of the Wiſe, and bring to nought the Underſtanding of the Prudent. Therefore God hath choſen the fooliſh things of the World to confound the Wiſe.* He choſe for his Apoſtles, ſimple illiterate Men, and when the Learned came to him, he deſpiſed their Wiſdom, ſending *Paul* to School as an Ignorant to learn of *Ananias* what he ought to do. And when *Nicodemus* came to be his Diſciple (the only learned Man that came to be converted by him) he declar'd to him, with Aſſeverations, that unleſs he were converted and became as a little Child, he could not enter into the Kingdom of Heaven; to make him underſtand that his Learning and Wiſdom was a Hinderance to it, that he muſt turn away from it to embrace the Simplicity of a Child. What he ſays to him, he ſays to all the Learned that ſhall ever be in the World. *Nicodemus* was already turned from Evil to Good when he offered to be his Diſciple; but this was not enough. Jeſus Chriſt declares to him, that notwithſtanding of this, he ſhall not enter there, unleſs he become as a little Child, learning the Simplicity of Jeſus Chriſt, and deteſting the Wiſdom and Learning of Men. If the Wiſdom and Studies of Men were not Hinderances to them, why would he have them Simple as Children?

1 Cor. 8. 2, 3. Jam. 3. 15. If. 29. 14. 1 Cor. 1. 19, 27. Tomb de la fauſſe Theol. p. 1. let. 1, 2, &c. La Sainte Viſiere.

The ſame Spirit runs thro' all that Divine Book of *Thomas à Kempis*, of *the Imitation of Chriſt*. Lo here an Extract of one Chapter where Jeſus Chriſt thus ſpeaks to the Soul; 'Son, let not the fine and ſubtile Sayings of 'Men move thee; for the Kingdom of God is not in 'Word, but in Power. Take heed to my Words, which 'do enflame the Heart and enlighten the Mind, which 'bring Compunction and procure various Conſolations. 'Never read my Word for this End, That thou may be 'eſteem'd the more learned, or the more wiſe; but ſtudy

De Imitat. Chriſti. L. 3. c. 43.

'the

'the Mortification of thy Vices, for that will profit thee 'more than many hard Queſtions. When thou haſt read 'and known much, thou muſt ſtill return to one Princi-'ple. I am he who teaches Man Knowledge, and gives 'to Little Ones a more clear Underſtanding than what he 'can be taught by Man. He to whom I ſpeak will ſoon 'be Wiſe, and will profit much in Spirit. Wo to them 'that enquire many curious things from Men, and care 'little how to ſerve me.——I am he who elevates the humble Mind in a Moment, that it may conceive more Reaſons of the Eternal Truth, than if one ſtudied for Ten 'Years in the Schools. I teach without the Noiſe of 'Words, without the Confuſion of Opinions, without 'the Vanity of Honour, without the Debate of Argu-'ments. I am he who teaches to deſpiſe earthly things, 'to loath preſent things, to ſeek and reliſh eternal things, 'to flee Honours, to ſuffer Reproaches, to place all their 'Hope in me, to deſire nothing beſides me, and to love 'me ardently above all things.

'For a certain Perſon, by loving me dearly, did learn 'Divine Things, and ſpoke wonderful Things: he profited 'more by forſaking all, than by ſtudying difficult things. 'But to ſome I utter common things, to ſome ſpecial ones; 'to ſome I appear ſweetly in Signs and Figures, but to 'others I reveal Myſteries in much Light. There is one 'Voice of Books, but it does not equally inſtruct all; for 'I am the Teacher of the Truth inwardly, the Searcher 'of the Heart, the Underſtander of the Thoughts, the 'Furtherer of Actions, diſtributing to every one as I ſhall 'judge worthy.

Now Writings whoſe chief Tendency is to lead us to ſo excellent a Maſter, to learn in Chriſt's School, and teach us how to labour for the Diſpoſitions which he himſelf requires of us, deſerve to meet with ſome Regard by thoſe who pretend to be his Diſciples.

XXIII. 8. *The Plainneſs and Simplicity of them.*

XXIII. 8. Another remarkable Quality of thoſe Writings is, that they are ſo *clear, and plain, and ſimple.* The Thoughts of the Studious and of the Learned are out of the common Road of the People, and ſo are their Words and Language too; and when they write, they can hardly avoid the Terms of the Schools; and all affect a certain Eloquence that darkens the Thoughts which we would expreſs, both becauſe we have not clear Perceptions of thoſe Truths,

Truths, and we ſtill ſeek our ſelves; and many who have pretended to Divine Inſpiration, have written ſo Myſteriouſly, and under ſuch dark Figures, that they cannot be eaſily comprehended. But thoſe Writings are ſo clear, that we may eaſily and diſtinctly perceive the Intent of them, ſo plain that Children and the moſt illiterate People may eaſily underſtand them, and ſo ſimple that there is nothing of humane Art or Varniſh to be ſeen in them.

XXIV. 9. It is no leſs remarkable, that there is *a convincing Force and Efficacy in thoſe Writings which does ſenſibly touch the Hearts of thoſe that read them*; their Conſciences bears them witneſs of the Truth of things as to themſelves, and they are convinced of all; not that all are ſo who read any of them, no more than all who heard Jeſus Chriſt himſelf were affected with his Words, tho' he ſpoke as one that had Authority, and not as the Scribes, tho' never Man ſpoke like him, yet the Phariſees ſaid he had a Devil, but others who heard him, felt that he had the Words of Eternal Life. So ſome call this Virgin a Devil and Enchantreſs, a mad, whimſical Woman. Others are ſo convinced of the Truths of the Goſpel contained in her Writings, that they are ready to anſwer, ſhe is not mad, —— but ſpeaks the Words of Truth and Soberneſs. Many, I know, can bear me Witneſs, that upon the reading of her Writings they have felt a deeper Senſe of Divine things, and their Hearts and Conſciences have been more touched than by moſt of other Writings which they have ſeen. And this can be teſtified by Perſons of different Parties and Perſwaſions, by Learned and Unlearned, and it deſerves the more Conſideration that they are not written in a Way to move the Paſſions in Flights of Devotion, as ſome would have them paſs for, but in a ſimple naked Declaration of Divine Truths. All Writings carry along with them certain Impreſſions of the Spirit with which they are written, which we are apt to diſcern, and accordingly to be affected by them. If Self be the chief Mover, it will be ſeen thro' all the Diſguiſes of the Writer. There's a certain Dineſs and Deadneſs in moſt of Writings and Sermons now adays about Divine Things, that they do not at all touch the Heart; and even the beſt of them ſavour more of the Head of than the Heart, of the Spirit of Man than of the Spirit of God, and ſo they cannot riſe higher than their Original; they may ſtrike and pleaſe our Fancy, but

XXIV. 9. *The convincing Force of them.* Recueil des Temoignages.

but they cannot move the Divine Faculties of the Soul. I cannot give a better Account of this than *A. B.* does when ſhe complains that tho' there was never more Preaching than in this Age, yet never a greater ſpiritual Famine; that they do not give Nouriſhment to Souls, which every Day wax leaner and leaner in Vertue, and colder in Charity. She ſays, 'The Word of the Preachers 'cannot be God's Word, for then certainly it would pro- 'duce its Effects in well-diſpoſed Souls; for the Word of 'God is powerful. It would poſſeſs the inſeparable Qua- 'lities of God, Righteouſneſs, and Goodneſs, and Truth; 'If one of theſe be wanting, it is not the Word of God. 'they may uſe the Terms and Expreſſions which Jeſus 'Chriſt and his Apoſtles uſed, yet that is not the Word of 'God. They are not called by God, but carried to the 'Miniſtry by Ambition, or ſome worldly and human In- 'tereſt. Their Sermons are nothing elſe but Apiſh 'Mummeries. If an Ape ſaw an excellent Painter drawing 'a curious Picture, and if in his Abſence it ſhould take 'the Pencils and Colours, and ſo ſcratch upon the ſame 'Table, it would entirely Daub all, tho' it made Uſe of 'the ſame Pencils and Colours, becauſe it wanted the 'Painter's Spirit; this Defect marrs all, even what was 'beautiful there before the Ape touch'd it. 'This is the true 'Emblem of moſt of the Preachers and Writers now a- 'days in Religion. They have the Scripture as the Pallet, 'wherein are diſtinguiſh'd the fine Colours of Vertues 'with which Jeſus Chriſt began the excellent Portrai- 'ture of the Holy Church. They have alſo the Pencil 'which is the Word with which Jeſus Chriſt and his A- 'poſtles laid on theſe fine Colours of Vertues in Souls; 'but they want as (that Ape) the Spirit of that excel- 'lent Maſter, which is Jeſus Chriſt. They have on 'Paper the ſame Words which the Holy Spirit dicta- 'ted, but they have not the ſame Holy Spirit to ap- 'ply them in Practice to their own Souls, and far leſs 'to the Souls of their Hearers.

Nouv. ciel. p. 166. —170.

XXV. 18. *The juſt and excellent Repreſentation of the Truths*

XXV. 10. Thoſe Writings give us ſuch *juſt and clear Repreſentations of the Truths of Chriſtianity* as tend to take us off from Self, and from the Creatures, and to make us turn unto, and depend wholly upon God, ſuch as does not favour us in the leaſt Sin, and yet encourages the greateſt Sinner to turn to God; ſuch as leads us to aſcribe nothing

to our ſelves but Evil, and nothing to God but Good: Such as lets us ſee that nothing can excuſe us from obeying the Commands of the Goſpel, and following the Example of Jeſus Chriſt, without which by him there is no Salvation. It is true of Doctrines as well as Men; By their Fruits ye ſhall know them: Such Doctrines as tend to ſooth Mens Corrupt Inclinations, to teach them how to love God and the World too; to gratifie their Appetites here, and yet hope to enjoy God hereafter, (I do not mean in ſo many expreſs Words, but in their natural Tendency) ſuch certainly are not of God. Now the Doctrines contained in thoſe Writings have quite another Tendency, as has been ſaid. There we have ſuch true and lively Repreſentations of God, as ſhews us that he is altogether Lovely; of his Deſign in creating Man only to be enjoy'd and lov'd by him, without any decree or purpoſe of damning the greateſt part of Mankind, as may ſtir us up to comply with ſo tender a Love, with ſo generous a Deſign; of the horrid Degeneracy and Corruption of Man now both in Soul and Body, as may make us abhor our ſelves; of our Sins their being purely our own deed, without any the leaſt Predetermination or Concurrence of God, but the contrary, as may keep us from excuſing our ſelves or laying the blame on God; of the Merits, Satisfaction, and Interceſſion of Jeſus Chriſt, as may convince us that Pardon and Reconciliation with God, and Grace and Means to return to God is to be obtain'd, and that only by him; of the Neceſſity and Nature of the preventing, concurring, and renewing Grace of God, as may make us continually ſeek to him for it, and yield up our ſelves to be guided by it; of the Nature and Corruption of our Will, as ſhews the abſolute neceſſity of denying it and yielding it up to God; of the Doctrine and Example of Jeſus Chriſt as may convince us that our Corrupt Nature cannot be overcome, and we cannot return to the Love of God without obeying his Precepts, and following his Example. Now Writings of ſuch a Tendency ought not to be deſpis'd and ridicul'd by the Profeſſors and Preachers of the Religion of Jeſus Chriſt; and that they have this Tendency, I appeal to any who have read any of them without an Evil Eye.

of Chriſtianity. Renouv. de l'Eſpr. Evang. &c.

XXVI.

XXVI. 11. Thoſe Writings do contain alſo many *Divine Explications of the Holy Scripture*, not after the way of criticizing and reckoning up the ſeveral meanings

11. *The Divine Explications*

of Holy Scripture.

Renouv. de L'Espr. Ev. p. 1.

and acceptions of a Word, or the various Sences of Interpreters, which a Man may be well vers'd in, and yet be altogether ignorant of the true sence and meaning of the Holy Scripture where he pretends to Interpret it. We see all Sciences have a certain Light by which they are discerned, a certain Disposition of Faculties which makes us capable to understand them, certain Principles which lead to the Knowledge of them, and when these are wanting, we grope in the Dark. Children and Boys may understand all the Words of a Book of Philosophy, of the Propositions in *Euclid*, and yet understand nothing of the Truths contain'd there. To understand the Holy Scriptures and the things of God, we had need to be endued with the same Spirit, and to be in the same Disposition with those who wrote them. Now if any will be pleas'd to compare the Expositions given in those Writings of some places of Holy Scripture, with the learned Comments of the Interpreters and Criticks of the Age, I am perswaded that if they be not greatly prejudic'd, they will be convinc'd that her Expositions come from a more Divine Original, than the most of the other; that they give a clearer Light, more worthy of God, and more suitable to the great Ends of Religion; that in this the Truth of our Saviour's words is manifest, that God hides these things from the Wise and Prudent, and reveals them unto Babes; and that with great reason she blest God who preserv'd her from drinking in Humane Learning. Of all these, I shall instance one which deserves a particular Consideration, and that is her Exposition of the 24th. Chapter of St. *Matthew*, set down in the First Part of *La Lumiere nee en Tenebres*. It is too long to offer to transcribe it here; they who are desirous to see it, need not want Occasions.

Her Cautions and Rules, for interpreting of the Holy Scriptures.

La Dern. misericor. de deDieu avant-prop.

To this I cannot but subjoin the just *Cautions* she gives, and the excellent *Rules for the Interpreting of the Holy Scriptures*. She makes appear how rash Men are in glossing the Holy Scriptures, since the things which concern our Salvation are so plainly set down in them, that they need no Glosses; and the obscure things cannot be understood, but by the same Spirit who endited them, and not by Humane Wisdom, which is directly opposite to the Wisdom of the Holy Spirit which descends only into humble Souls. That they who will needs interpret the Scriptures by

Humane

Humane Wiſdom, fall into great Miſtakes; and under- n. 135,
ſtand the Terms quite otherwiſe than the Spirit of God 136, 139,
intended. Thus it is ſaid, *that God hardened* Pharaoh's 140, 146,
Heart; the meaning cannot be, that he hardens Mens 147, 148.
Hearts, by making them obſtinate in Evil; for God can never co-operate to any Evil, being the Fountain of all Good. But he ſpeaks thus to make us know that he leaves a wicked Man to go on in his Wickedneſs when he will not be reſtrain'd. But on his part, he uſes always Goodneſs towards them, that he may convert them, both by good Inſpirations, Admonitions, and other proper Means. But when their Free-wills are willful to perſiſt in Evil, he leaves them to themſelves. The main Difficulty there is in underſtanding of the Scriptures ariſes from this, that we do not know the Qualities of God, and we are ready to attribute to him ſuch as Men have, imagining that he has a Love for ſome, and a Hatred for others. And thus every one is wedded to his own Sence and Opinions, and will maintain them as the Truths of God. But the beſt Courſe is ſtill to take the Holy Scriptures in that Sence that draws us more and more to the Love of God, and to the Knowledge of our own Nothingneſs, and to leave all theſe things which ſeem diſputable to the Wiſdom of God, reckoning our ſelves unworthy to be able to comprehend what he is, how he does his Works, and by what means he ſaves Men; relying on the Faith that ſhews us, that he does all things in Goodneſs, Righteouſneſs, and Truth, without amuſing our ſelves with any other thing but to put in practice the things which he has openly declar'd to us by his Goſpel, which are neceſſary for our Salvation; ſuch as Humility of Heart, Self-denial, the Love of God, and the Love of our Neighbour. It is better to exerciſe our ſelves in theſe ſolid Doctrines, than to break our Heads in diſputing and deſiring to comprehend what is in God; or how he governs Men: Better let our ſelves be govern'd by him as little Children, than to be inform'd how he will govern us. It is to this, ſays he, that I exhort all the World, knowing well that all the reſt is nothing but Vanity and Amuſement of Spirit: For all the Learning and Curioſities of all the Men in the World cannot ſave us; on the contrary, their Doctrines, Learning, and Sentiments do rather withdraw us from God and our Salvation. They either furniſh us with means of Self-preſumption, or they ſlacken

Eodem certe Spiritu & credenda & intelligenda S. Scriptura, quo tradita eſt. Th. a Kemp.

ſlacken our Care to work out our Salvation. Thoſe words of Scripture which ſeem to ſay that God reprobates or damns Men, cannot be underſtood but by the Signification of them, which cannot be known but by the Light of Faith; for if we take theſe words according to our Senſe, we ſhould ſpeak Evil of God, and believe that he is Furious or Evil; which cannot be, for he is all Goodneſs, all Peace and Tranquility, and therefore he who would not utter Slanders againſt God, ought not to ſtick to the Terms of the Scripture, but in ſo far as they lead us to love and adore God, or to the knowledge of our own Nothingneſs, and Charity to our Neighbour; for God has neither ſaid nor taught to us but the things which tend to theſe Truths. Thus when we believe that all Grace and Salvation comes immediately from God, (as it is true) becauſe we are Nothings; then we honour God, and acknowledge his Almighty Power, in making ſo great things by his Grace of nothing; and we muſt needs love him alſo by this Conſideration, and beg that he will continue and encreaſe this Grace; and when we believe that God is ſo Gracious towards us, that as ſoon as a ſinner ſhall repent and turn unto him, he will have Mercy on him; this reinforces our Love to him, in conſideration of the Love he bears us, ſo mercifully to Pardon us. In theſe two Senſes, we may hold different Opinions about Grace, and believe that it comes entirely from God, and believe alſo that Men may have it when they will, ſince God never rejects a penitent Sinner. But whether we hold the one or the other of theſe in terms which do not tend to humble us and to acknowledge the Greatneſs of God, that we may love and adore him, it is an evil thing, and it is a great raſhneſs for Man to interpret and corrupt the Scriptures by Terms which authorize a Remiſſneſs in Vertue. For they who will Gloſs on the Scripture Words, might ſay, that God ſpoke not truly when he ſaid to *Jonas*, *yet Forty Days and* Ninevah *ſhall be deſtroyed*; for the thing did not fall out according to the Terms, which were not conditional, but abſolute. Yet notwithſtanding we ought not to ſurprize God in his Words, or in the Scripture Terms; but we ought to draw profit to our Souls from them, conformably to his Deſigns, who ſpeaks only for our Profit. He ſays abſolutely that *Ninevah* ſhall be deſtroyed, becauſe the Inhabitants merited this Sentence; the Juſtice of God condemn'd

Micah 6. 8.
Matt. 22. 37, 40.
Ezek. 18. 27, 28.

condemn'd their Injuſtice, but how ſoon they repented and embraced Penitence, his Goodneſs and Mercy did alſo pardon them. We muſt not therefore ſay that God did not ſpeak truly, but that he judg'd them juſtly, and that he afterwards mercifully pardon'd them; without being nice, or grumbling about the Form of his Words or Expreſſions, which are deſign'd only to make us groſly to underſtand the things according to our Capacity and Weakneſs.

Theſe are certainly moſt excellent Cautions as to the expounding and underſtanding of the Holy Scriptures, where the moſt neceſſary Duties are moſt plainly ſet down, and obſcure things cannot be diſcovered by human Wiſdom, but by Divine Faith, and by the ſame Spirit that endited them; where we ought not to quibble about Words and Phraſes, but ſo to conſider them as may tend moſt to the Love of God, and Charity to our Neighbours, and a deep Senſe of our own Nothingneſs. This is the excellent Rule given by S. *Auguſtine*, hereafter to be mentioned; this is the Method which the holy Fathers obſerved in interpreting the Holy Scriptures, which makes their Writings ſo full of Unction, and how deſirable a Bleſſing is it that they who write Commentaries now adays may be acted by the ſame Spirit: but this is thought too mean and ſimple for the Learning and Criticks of this Age.

S. Aug. de Doct. Chr. L. 1. ch. 36.

XXVII. 12. The *Clearing of Difficulties about Divine Truths in a few Words*, is likewiſe a ſingular Quality of thoſe Writings. The Learned we ſee ſtill wrangle about them to Eternity, writing huge Volumes and confounding rather than clearing them by a Multitude of Words and Diſtinctions. The Doctrines about Grace, Predeſtination and the Free-will of Man, have been toſs'd unſatisfactorily thro' many Ages, Multitudes of Volumes written concerning them, and yet the greateſt Difficulties ſtill left unreſolved, both Sides having a Mixture of Truth and Error; the one, that they might give all to God, taking from Man what he had irrevocably given him; and the other, that they might reſerve this to Man, taking from God and ſubjecting to the Caprice of Man, that which belongs to the pure Grace of God, and from both there do follow Conſequences moſt injurious to God, and moſt prejudicial to the Salvation of Men, tho' diſclaimed by the moſt. Now in two or three Sheets of Paper of thoſe Writings there is more

XXVII. 13. *The clearing of Difficulties in a few Words.*

Acad. des Theol. part 1. ch. 1, 2.

ſaid for the clearing of thoſe Difficulties than in whole Libraries of Volumes. This in the 1. and 2. Chap. of the 1. Part of *Academ des Scavans Theologiens*, written upon Occaſion of Conferences with and at the Deſire of a learned and pious Divine, Mr. *Peter Noels*, Canon at *Maline*, a *Janſeniſt*, who had been Secretary to the famous *Janſenius Yprenſis*, and had a great Veneration for this Virgin and her Writings to his Death. I ſhall mention another Inſtance of this Nature, of Mr. *Gilleman's*, Canon and Arch-Prieſt at *Gaunt*, famous there for ſome Writings, who having ask'd her Judgment of the Doctrine of the Caſuiſts, then much talk'd of, *viz.* That a Man may be ſav'd by Attrition without Contrition, by Sorrow for his Sins without the Love of God; telling her, that he had writ a large Volume againſt this falſe Doctrine; ſhe told him her Thoughts, and withal, that ſhe had written her Thoughts lately on the ſame Matter, which he having obtain'd the Sight of, after Importunity, and with a Promiſe to reſtore it within three Days, he read it with Feeling and Admiration, and returning it, ſaid, *You have ſaid more things and more forcible on this Subject in one Sheet, than I have done in all my Book, which has coſt me ſo much Time, Pains and Expences, and therefore I condemn it never to ſee the Light.* It is the 4th. Chapter of the fore-cited Book.

XXVIII. 13. *The taking Men off from the diſputing Theology.*

XXVIII. 13. Thoſe Writings are worthy of our Regard, in that they tend *to diſcourage and remove out of the Chriſtian World the Diſputing and Controverſal Divinity*, and to take Men off from the *Spirit of Controverſie*, which has baniſhed the Life and Spirit of Chriſtianity from among Men. Some are ready to ſay that her Writings tend rather to multiply Controverſies than to remove them, in that they advance ſo many new Doctrines and Opinions, which were never formerly heard of. But theſe need give no Occaſion of Diſpute; ſhe declares they are not Matters of Faith, are not neceſſary to Salvation; they who are perſwaded of the Truth of them, and find them helpful to increaſe their Love and Admiration of God, will receive them without diſputing about them, and they who are not perſwaded of the Truth of them may let them alone, and ſo there needs no Diſpute, and no Body will contend with them about them. But thoſe Writings tend to take Men off from this Spirit; they make

La Sainte Viſier. Tomb. de la Theol. Etoile du Mat. p. 37.

make ſo clear a Difference between the Eſſentials and the Acceſſories of Religion, ſo plainly deſcribe the firſt, that all cannot but be convinc'd of them; and they ſhew that the laſt ought not to be any Subject of Debate and Contention: They make appear, that the Doctrine of Jeſus Chriſt is to be learn'd by Simplicity and humble Prayer, and not by Controverſie and Debate, and that none are more capable of underſtanding it than they who are led by the Spirit; they ſhew that there is nothing more contrary to the Spirit and Great End of Chriſtianity than the Spirit of Controverſie: That they who are led by it cannot endure that others ſhould differ from them in ſome Sentiments about Religion, (even tho' they agree in the Eſſentials and Fundamentals of it) but preſently they proſecute him with all the Spite and Rancour they are capable of, as the Enemies of God and Religion, and do all they can to inſpire the ſame Spite and Averſion againſt them in all on whom they have Influence: They affix on them hateful Names, accuſe them of Crimes they were never guilty of, Blaſphemy, Idolatry, *&c.* they treat them with Contempt and Scorn, make them paſs for mad and diſtracted; the Good in them, or the Truth that appears in their Writings, they conceal and are griev'd at it, and make it paſs for what they call in Scorn *Flights of Devotion*, or the *Effects of a warm Imagination*; and they rejoice when they meet with any thing that can expoſe them or make them hateful; they cannot eaſily believe any thing that is Good in them, but very readily Evil; they do not conſider the great Tendency of their Life and Writings, but cull out ſome Inſtances and Paſſages of both which may ſeparately ſeem harſh; and they affix on them the hardeſt Sence they are capable of, and from theſe draw Conſequences and form odious Pictures of them; from them they can endure no hard Words without Rage and Diſpleaſure, but againſt them they inſult and triumph. In a Word, this Spirit is the compleat Reverſe of that Charity which S. *Paul* deſcribes. It ſuffers little, is unkind, envious, raſh, puffed up, behaves it ſelf unſeemly, ſeeks it ſelf, is eaſily provoked, thinketh Evil, rejoiceth in Iniquity, but rejoiceth not in the Truth; bears with nothing, believes nothing, hopes nothing, endures nothing. Now all things being diffuſive of themſelves, this Evil exerting it ſelf in the Writings and Diſcourſes of Men, 1 Cor. 13. 4, *&c.*

ſpreads like a Contagion, and our corrupt Nature being more ſuſceptible of Evil than Good, is ſoon ſeized with the Malignity. Hence cometh that Hatred, Variance, Strife, Evil-ſpeaking, thoſe Revilings, Calumnies, Sects, Schiſms, Wars, Fightings, Perſecutions, *&c.* which have made the Chriſtian World ſo much the Sport of the Devil, and the By-word of the reſt of Mankind. Now one would think that by this time Men might be ſo generally out of Love with the Humour of Controverſie, ſo offended with the Trick of laying the Streſs of Chriſtianity on things wherein it does not conſiſt, and ſo ſenſible of the Miſchiefs that both have done to Religion throughout all Chriſtendom; that thoſe Writings would be generally acceptable, which tend to ſweeten Mens Minds towards one another, to leſſen a Concern for Sects and Parties; to give a clear View of the Eſſentials of Chriſtianity, and plainly to diſtinguiſh them from the Acceſſories and Circumſtantials, and to lead Men to the Mortification of their corrupt Nature, and the Recovery of the Love of God, as thoſe Writings moſt certainly do.

XXXI. 14. *The ſingular Manner of the writing them.*

XXIX. 14. The *Manner* after which thoſe Writings were compoſed is ſomething *ſingular and extraordinary.* It cannot be denied but that they are writ with much Clearneſs, Solidity and Force in all the things that may be uſeful for the Salvation of Man; yet they are not the Effect of Study and the reading of other Books; for ſhe read none, and did not derive her Knowledge either from learned Men or Books; reckoning their Learning a Straying from the right Way; and that as the Writing-Maſter would needs have a Double hire, from thoſe who had learn'd to write an ill Hand, to wit, one hire for unteaching them ſo ill a Habit, and another to teach them to write well, becauſe he muſt be at more Pains with ſuch, than with thoſe who had learn'd none at all; ſo ſhe was with the Learned who came to learn from her in Chriſt's School, ſhe had a double Labour, one to unteach them the imaginary Wiſdom which they had embraced, join'd with Preſumption and Raſhneſs; and the other to make them receive the true Doctrine of the Holy Spirit, Humility, and the Lowneſs and Simplicity of a Child. And as her Writings were not the Reſult of Study and human Learning; ſo neither were they the Effect of Meditation and human Reaſoning. We muſt think before

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we write, and take Time to order our Thoughts and consider our Words; we must blot out, and mend, and add to our first Draughts. But when she put Pen to Paper she wrote as fast as her Hand could guide the Pen, and what was once written, was witten without blotting out or Change. And when she returned to any Writings that she had laid by unfinish'd, tho' for some Months or Years, she did not apply her self to read them over, but having read only five or six of the last Lines to see how the Period ended, she immediately wrote on with her former Swiftness, her Sentiments flowing from her as Water does from a Fountain. She needed not, it seems, the Buckets of Study and Meditation, wherewith to draw out of the broken Cisterns of others; but she had within her a Fountain of living Water, still springing up to everlasting Life. As this is attested by those who were of her particular Acquaintance, and all her Manuscripts are still extant, written with her own Hand; so a particular Account is given given of this by Mr. *Francken*, Merchant at *Amsterdam*, in his Testimony concerning her, * where, among other things, he tells, That a learned Man of *Amsterdam*, a Doctor of Law, said to him one Day, that he could not believe but it was some learned Man who had writ these Letters, and publish'd them under the Name of *A. B.* as not being willing to be known; and Mr. *Francken* assur'd him of the contrary; but however he not having had long time to converse with her, he would take care to inform himself more narrowly, so as to be able to convince him, as it fell out; for some time since, after he had told him, he had often found her in her little Chamber with a Piece of Deal Board on her Knees, writing without any other Thing but the Paper on which she wrote, and the Pen and Ink which she made use of, and she leaving off to write, upon her Discovering that he was in the Room (and because she never wrote but with Attention to the Voice of God in the inward Silence and Recollection of her Spirit) he would take up the Paper, with her Permission, to read it, and found it was writ so swiftly, that there would be yet ten or twelve Lines fresh and wet. Having made this Trial of it, his Friend, he says, was perswaded of it as much as if he had seen it himself, having full Confidence in his Sincerity from long Experience and Familiarity.

* Recueil des Temoign. p. 84, 85, &c.

XXX. 15. That

XXX. 15. *The Conformity of her Life and Practice.*

XXX. 15. That which ought greatly to recommend her Writings to us, is the *Conformity of her Life and Practice.* It is the general Complaint concerning thoſe who recommend Vertue and a truly Chriſtian Life to others, that they do not practice it themſelves; that they ſpeak by one Principle and live by another, and ſo their Words have little Force, and they deſtroy Chriſtianity one way more than it is poſſible for them to build it up another. I know ſome have made an ill Uſe of the Elogies which have been given of her Life and Spirit by thoſe who were Eye-witneſſes of all; like Spiders ſucking Poiſon from the Flowers where the Bees gather Honey, they exaggerate ſome of their Expreſſions far beyond the Intent of them; and in Oppoſition to the Teſtimonies of thoſe who were living Witneſſes of her Life, they, ſome eighteen Years after ſhe is dead, will needs draw a Picture of her that may repreſent her very ugly, with what Equity and Candour will appear in its due Place However, any who ſhall read impartially the Story of her Life and the Teſtimonies given of her throughout all the Periods of it, will conceive better Thoughts of her than what the New Narratives would give of them. They will ſee that ſhe liv'd conſtantly as one travelling towards Eternity, and therein ſtudying in all things to conform her Life to that of Jeſus Chriſt in theſe and ſuch-like Inſtances: She convers'd always with God, and no more with Men than her Duty and Charity requir'd; ſhe led a Life of continual Penitence, mortifying her corrupt Nature, and never gratifying her ſenſual Appetites in any thing: Tho' ſhe might have enjoy'd the Pleaſures of her Senſes, the Delights of her Taſte and of her other Senſes, yet ſhe voluntarily depriv'd herſelf of them to pleaſe God: Tho' ſhe had lawfully acquir'd Riches, yet would never uſe them but for pure Neceſſity: Tho' ſhe might have been conveniently ſerv'd and honour'd according to her Condition, yet ſhe deſpis'd theſe Honours and Services to imitate Jeſus Chriſt, loving rather to live unknown and ſerve herſelf than to be ſerv'd. There was nothing obſerv'd in her Actions contrary to the Righteouſneſs, Goodneſs, and Truth of God, but they appear'd ſtill to be accompanied with thoſe three Qualities deriv'd from the Spirit of God. She never recommended to any the Practice of a Vertue which ſhe did not moſt exemplarily practice herſelf. She was moſt humble and ſelf-denied, always

Recueil. de Temoign. La Vie de M. *A. B.*

always ready to ſerve others rather than be ſerv'd by them, and to take to her ſelf the meaneſt and the leaſt of every thing. She did not affect to be thought humble, by humble Words, Geſtures, Habits, *&c.* nor did ſhe diſtinguiſh her ſelf from the reſt of the World by any ſingular indifferent Thing; but as to Habit, Diet, *&c.* conform'd her ſelf to the Cuſtoms of the Places where ſhe happen'd to be. So great was her Charity, that ſhe brought up ſome hundreds of Girls, (maintaining fifty of them at a time) for the ſpace of ſeven Years on her own Charges (what was allow'd by the Founder being only for ten) employing her Time, Wealth, Strength of Body and Mind, in Training them up in all Vertuous Exerciſes, and diſtinguiſhing herſelf in nothing from them, as to Diet, Bread, Apparel, *&c.* Such was her Love to Men's Souls, that ſhe ſpared nothing to perſwade them to the Love of God, and to Imitate Jeſus Chriſt, and employ'd her Time and Wealth in writing and publiſhing the Truths of God, for that End. She ſuffer'd patiently all manner of Reproaches and Perſecutions for the Sake of Jeſus Chriſt. She had an invincible Firmneſs and Conſtancy in what was Truth: Nothing could ſhake or alter her. She did nothing to pleaſe Men; She had a conſtant Equality of Mind in all Conditions; She diſcover'd a wonderful Prudence on all Occaſions. Let any body but read the Teſtimonies given of her by thoſe who knew her in her Youth, in her old Age, and in all States of her Life, as they are ſet down in *Recueil des Temoignages*, and particularly that of Mr. *Francken*, Merchant of *Amſterdam*, and they will ſee how cloſely ſhe was a Follower of Jeſus Chriſt in Humility and Poverty of Spirit, in a Contempt of all earthly Things, in a Life of Labour and Penitence, and in the true Love of God and the Souls of Men.

Now Writings, whoſe Subſtance and Eſſence contains ſuch excellent Truths as thoſe I have mention'd in the Account of the Eſſentials of Chriſtianity, and which have ſuch remarkable Qualities, and penn'd by one who liv'd ſo her ſelf, ought certainly to meet with ſome Regard, and not to be immediately thrown away, and People frighted from looking into them, becauſe there are in them ſome Sentiments which do not reliſh, and ſeem to us Extravagant.

XXXI. *A Summ of her Acceſſory Sentiments.*

XXXI. But perhaps it will be ſaid that thoſe Doctrines which ſhe calls Acceſſories may be dangerous Opinions and damnable Doctrines, and that what ſhe ſeems to build with the one Hand, ſhe pulls down with the other; that ſhe makes a Mahumetan Paradiſe, Eating and Drinking, and Generation in the Kingdom of Heaven. How eaſie a thing is it to give a hateful Turn to ones Sentiments, to make them paſs for impious, extravagant, and ridiculous. I ſhall therefore ſet down here a brief Summary of her Acceſſory Sentiments, firſt premiſing ſome things that may diſpoſe the Reader to conſider them calmly and without prejudice.

1. *That they are not her own.*

1. She declares they are reveal'd unto her by God, and that now in the End of the World, and near the Time of the Reſtitution of all things, many things which were more darkly repreſented in the Holy Scriptures, are now to be manifeſtly laid open, when the Time of fulfilling all is at hand, and that ſuch things are now laid before us like a Cluſtre of Grapes of the Land of Promiſe, to make us conceive ſomething of the Beauty and Glory of the Heavenly Jeruſalem.

L'Etoile du Matin. p. 34.

2. *Not neceſſary to Salvation.*

2. She declares, as has been ſaid, that thoſe Acceſſory Truths are not neceſſary to Salvation, are not Articles of Faith, ought not to be enquired into from a Spirit of Curioſity, are not deſign'd for all, but for thoſe who being perſwaded of them are thereby ſtirr'd up ſo much the more to the Love and Admiration of God; and for others they may let them alone.

ib. p. 41, 42 Renouv. part 2. p. 121, 122, 223.

XXXII. 3 St. Auguſtin's *Rule for judging of Sentiments.*

XXXII. 3. St. *Auguſtin*, has given us an excellent Rule whereby to judge charitably of Sentiments and Interpretations of the Holy Scripture. 'Whoſoever, *ſays he*, 'ſo underſtands the Holy Scriptures, or any part of them, 'as that thereby he does not build up the twofold Charity, the Love of God and our Neighbour, he does 'not underſtand them aright: But whoſoever gives ſuch 'a Senſe of them, as is profitable for advancing this Charity, and yet what he ſays is not the particular Senſe 'of the Writer in that place, he does not err damnably, 'neither does at all lie: And if he err by a Senſe which 'edifies Charity, which is the End of the Commandment, 'he ſo errs, as if one by a miſtake, leaving the Highway, 'ſhould go ſtreight over the Field to the Place whither 'the Way leads.

* De Doct. Chriſtiana lib. 1. c. 36.

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If theſe Acceſſory Sentiments then tend to promote the Great End of Religion, the Love of God and our Neighbour, tho' there were no Evidence for them from the Holy Scriptures, they are neither hurtful nor damnable.

In giving an Account then of her Acceſſory Sentiments, I ſhall conſider them under theſe Heads: Thoſe which relat to. 1. The State of the World before Man's Fall. 2. The Fall of Man and its Conſequences. 3. The Methods taken for Man's Recovery by Jeſus Chriſt. 4. The Preſent State of the World. 5. The Future State, and the Reſtitution of all things. And becauſe the Series and Chain of thoſe Acceſſory Sentiments cannot be well conceiv'd without ſome mention of the Eſſential Ones too, I ſhall not ſcruple to do it where it is neceſſary to underſtand the Connexion of thoſe Sentiments.

1. *As to the State of the World before Man's Fall, the Summ of her Sentiments is as follows.* XXXIII. 1. *Before the Fall.*

'1. WHEN God created all things at Firſt, there was no Deformity in any of his Works, all was Beautiful and Luminous; no Groſsneſs in the Earth; no Whirlwinds and Hurricanes in the Air; no Tempeſts in the Sea; no Poiſon in the Herbs; no Venom in Inſects: The Earth was all tranſparent throughout, in it were to be ſeen the Plants, the Stones, and Metals, all tranſparent likewiſe; one might ſee thorouh it to its Center, as eaſily as through the Air; all the Beaſts and Plants were all Beautiful in their reſpective kinds, no Deformity in any of them, and the Beauty of their Frame and Contrivance was to be ſeen throughout, all being Tranſparent and Luminous: All things were worthy of God, and were Repreſentations of his Greatneſs, Magnificence, Goodneſs, Beauty, Light, and Fruitfulneſs in ſeveral ways, and according to their different kinds. 1. *No Deformity in the Works of God.* Le Nouv. Ciel p. 34.

'2. God having reſolv'd to form a Creature that ſhould love and enjoy him, and in whoſe Love he would take Delight and Pleaſure; he creates Man after his own Image, endues him with an immortal Soul breathed from himſelf, with Underſtanding capable to receive him, with a Heart to deſire and thirſt after him, and cleave 2. *Man created to enjoy God & and all his Works. The Qualities of his Soul.*

Lum. en. teneb. part 1. let. 15.

'cleave to him, with a perfect Liberty and Free-will, 'to do it heartily and freely, and without the leaſt Limita- 'tion or Conſtraint: And to oblige him the more to love 'him, his moſt Bountiful God and Lover, gives him for 'an Acceſſory Felicity and Happineſs, the whole Creation; 'ſubjects all his Works to him to be his Servants and to 'attend upon him, puts all things under his Feet, that he, 'receiving the Homage and Delight of all the Creatures, 'might return the Praiſe of all to God, in the conſtant 'Love and Adoration of ſo Bountiful a God, who would 'give himſelf to be lov'd and enjoy'd by him, and would 'take his Delight with him, and would give him ſuch 'a world of beautiful Creatures to ſerve and attend upon 'him.

3. *A Body given him wher by to rule over the Creation.* ibid.

'3. That Man might partake of this Acceſſory Happi- 'neſs, and receive the Delight and Homage of all the 'Creatures, and rule over them as their Lord and King, 'he forms to him a Body as the Caſe and Organ of his 'Soul, by which he might communicate with all the 'Creatures and rule over them, and endues it with Facul- 'ties and Senſes capable to give them Orders, and to take 'in the Tribute of their Delights and Pleaſures; the Senſe 'of Seeing, to take in their Light and Beauty; of Hear- 'ing, to be entertain'd with their Melody and Muſick; 'Smelling, to receive their odoriferous Steams; and the 'Taſte, to reliſh their Sweetneſs and Delight; the power 'of Moving, of Speech and Geſtures, whereby to rule 'and govern them, he might go to any place and make 'known his Will, which all obeyed.

4. *The wonderful Glory and Beauty of that Body.* Le Nouv. Ciel p 44, 45, 51, 74, 92.

'4. This Body was not created by God after the manner 'that we ſee it at preſent, but incomprehenſibly more 'beautiful and more perfect, as the Maſter-piece of all 'Nature, clear, ſubtile, agile, and tranſparent; its Skin 'like *Moſcovy* Glaſs; its Fleſh like Cryſtal; its Veins 'like ſtreams of Rubies; its Waters like Diamonds; its 'Nerves like the Hyacinth; the Subſtance of the Fruits 'its Aliment, that of all good Odours its Excrements, all 'its Parts within and without, its Bones, Muſcles, Sinews, 'Bowels, all ſo bright, fram'd with ſuch Art, that all the 'Beauties of the Univerſe were nothing to the leaſt part 'of it. The Quinteſſence of all Natural things was the 'Matter of which it was form'd, and all Nature obey'd 'it. If he deſign'd to go on the Waters, they ſupported 'him; if to the Center of the Earth, it yielded to him;

'if

'if through the Air, it was a Chariot to him: The Sun, 'the Stars, the precious Stones, and all the Beauties of the 'Earth, were nothing if compar'd with the leaſt Beauty 'of the Body of Man: His Soul was wholly Divine, his 'Underſtanding clear-ſighted, penetrating all the Secrets 'of Nature, all things Divine and Supernatural. L'Etoile du Matin. p. 3, 10.

'5. Man, when he was created at Firſt, was endued with 'a Principle of Fœcundity, with a Power to produce his 'like without the help of another, having within his Body 'the Principles of both Natures, and in that reſpect being 'a compleat and perfect Man, which Power was actua- 'ted upon ardent Acts of Love to God, and a Deſire to 'produce a Creature like himſelf, to love and enjoy his 'Maker. *5. Man capable of producing his like.* ibid. p. 33.

'6. *Adam*, while he was in perfect Innocence, did thus 'produce one like himſelf, who was the Firſt-Born of 'every Creature, the Second *Adam*, and the Son of Man. 'And God being deſirous to give to Man a full and per- 'fect Contentment in Body and Spirit, and to dwell 'with him bodily and viſibly, ſo that he might Converſe 'with Man as a Friend with his Friend; he therefore not 'only made Man after his Image, but he becomes like to 'Man, he unites himſelf to the Humane Nature in the 'Second *Adam*, that he might Converſe familiarly with 'Man by an Organ, to be ſeen, heard, and felt by him, 'conformable to his Nature: This is Jeſus Chriſt, Eternal 'God, and True Man. *6. Adam did thus produce one to whom the Divine Nature united it ſelf.* ibid. p. 32, 33.

'7. Notwithſtanding of this, *Adam*, ſwimming amidſt 'all ſenſible Delights, (the Time of Trial given him, 'being then a State of Delight and Pleaſure) began 'to lean too much towards them, and to pleaſe himſelf 'in them, without turning his Soul ſo conſtanly towards 'God, and ſo became leſs ſenſible of the Motions of God's 'Light and Love upon his Spirit, being taken up too 'much other ways; which encreaſing ſtill upon him to 'prevent his total Degeneracy, and that he might not ſink 'ſo low as to place his Love and Affections on things 'which were only earthly and material, God reſolves to 'make a Help for him; he for this end takes one of the 'Principles of Fœcundity out of Man, and therewith 'forms the Woman, who being form'd more Beautiful 'than any of the Creatures, and being a more lively Re- 'preſentation of God, he might love her in God as God's *7. He began to be too much immers'd in ſenſible Delights, and the Woman made to prevent his Fall.* ibid. p. 56, 63, 64, 65.

'Image,

'Image, being endued with a Divine Soul as he was, 'and ſo ſhe might take off his Affections from the other 'Creatures, and raiſe them towards God.

XXXIV. 2. *Of Man's Fall*, &c.

2. *As to Man's total Fall, and the Conſequences thereof.*

1. She Sins, and leads Man to ſin too. ibid. p. 57.

'1. THE Woman who was given for a Help to Man, 'to keep him from a total Degeneracy, liſtning to 'the Temptations of the Serpent, the moſt ſubtile and 'beautiful of all the Beaſts, turn'd away from God her 'ſelf, and led on Man to do ſo too; both of them ſha-'king off their Dependance upon God and his Will, and 'following their own Wills, and breaking a juſt and eaſie 'Command that God had given them; forbidding them 'to eat of the Fruit of one Tree, as an Acknowledge-'ment of Homage to their Great Creator and Bene-'factor, and that they held all of him.

2. The horrid Corruption that flow'd from thence to his Soul. L'Etoile du Matin. p. 6, 7, 8. Renouv. de l'Eſp. Evang. avant-Pr. p. 16, 17, pref. p. 11, 12, 13.

'2. As by turning from the Sun we fall into Darkneſs 'and Obſcurity, ſo Man much more, by turning away 'from God, and ſetting his Heart upon the Creatures, 'brings an univerſal Corruption and Miſery on himſelf, 'and on all the Creatures which had been ſubjected to 'him: Above all, Sin corrupted Man's Soul, did it the 'greateſt Miſchief, having damn'd it eternally, and made 'it like unto the Devil. For both were created by God 'to love him, and when they both withdraw this Love 'from God, to love themſelves or other Creatures, they 'are equally become Devils; the one incarnate and the 'other ſpiritual, depriv'd of all ſort of Good, and 'fallen into all ſort of Evil. So that if Man will con-'ſider himſelf narrowly, he ſhall find his Soul defil'd 'with all ſort of Sins; fill'd with Injuſtice, ſubject to 'Lying, enclin'd to Covetouſneſs, blown up with Pride, 'furious with Anger, Luſtful, Gluttonous, Sloathful, 'Negligent, with all other ſort of Sins which reſide in 'the depth of his Soul. Sin ſo corrupted his Will, that 'he had always a Bent and Inclination to Evil; ſo that 'all that comes from the Self-will of Man is Sin, his Self-'will being fill'd with nothing but Self-love. Sin has alſo 'ſo corrupted his Reaſon, that it is no longer capable 'of diſcerning and judging aright of things: It has ſo 'darkened

darkened his Memory, and confounded his Underſtanding, that he takes Evil for Good, and Good for Evil, without Judgment and Reaſon. From the Corruption of his Soul, did flow that of his Body; all its Humours and Parts being diſordered, his glorious Body becomes filthy, dark, and deform'd in every part of it, contracts that groſs Cruſt of Corruption which we now carry about with us, and which has ſeiz'd on every the leaſt part of it within and without; ſo that our Firſt Parents were aſham'd of themſelves, ſought wherewith to cover their Nakedneſs, and went and hid themſelves. The Senſes alſo became groſs, dull, and feeble, could diſcern nothing but the outſide of things, and the whole Body became full of diſorder within, ſubject to the ill Impreſſions of all the Creatures, and at laſt to Diſſolution and Death.

To his Body. L'Eroile du Matin. p. 6.

3. Man by his Fall, brought alſo a Corruption and Deformity upon all the Creatures which had been ſubjected to him; the Earth became groſs and dark, barren and unfruitful, and all the Creatures became hurtful and miſchievous to Man, and roſe up againſt him who had ſhaken off his Allegiance to their Bountiful Creator: The Air ſtifles him, the Waters drown him, the Fire burns him, the Earth, Corn, and Trees, deny him their Fruits without his Care and Labour; the Stars ſend bad Influences on him, and he is ſubjected to Cold, Heat, Hunger, Thirſt, Wearineſs, and innumerable other Evils, being deprived of the Dominion he had over all things, and ſubjected unto them.

3. *To the reſt of the Creatures.* ibid. p. 5.

4. All Men in the World are the Natural Off-ſpring of *Adam*, and do deſcend from him both as to Body and Soul, ſo that they muſt partake of the ſame Qualities with him, being all his Living Images; and therefore all Men who were in his Loins when he turn'd away from God, ſinned in him, and do inherit his Corruption and Miſery both of Body and Mind; as, if he had not ſinned, he had produc'd all Men to Salvation, as God created them. But every Man for himſelf would have had the ſame Liberty that *Adam* had to remain firm in the Love of God, or to turn away from it, by placing his Affections on himſelf, or other Creatures. He might damn or ſave himſelf, during this Time of Trial, and all who had remained faithful to God would have been

4. *To all Mankind.* Renouv. de l'Eſpr. Evang. Pref. p. 22, 23.

ſaved; on the contrary, all who had withdrawn their Affections from him, to love any other thing, would have been damn'd; and their Poſterity would have been in the ſame State, tho' *Adam* had never ſinn'd. So free and independent would Men have been, during their Time of Trial; which is that in which we live at preſent, and muſt continue till the Day of Judgment: And then being confirm'd in Grace, as the faithful Angels are; they could never fall away, being perfectly united to God after this Time of Trial.

XXXV.

3. *The Means of his Recovery.*

1. *Jeſus Chriſt by his Merits and Mediation obtains Pardon for him upon Terms, and becomes his Surety.*

L'Etoile du Matin. p. 122. Renouv. de l' Eſp. Evang. Pref p. 21, 25, 30.

3. *As to the Means and Method for Man's Recovery.*

1. ALL Mankind had been thus irrecoverably loſt and damn'd, as the fallen Angels are, if the Son of God, our elder Brother, had not interpos'd and become a Mediator between God and them; who being touch'd with a deep ſence of the wretched State into which Man had plung'd himſelf, he ardently prays and interceeds with his Heavenly Father, that he would have pity on thoſe his wretched rebellious Creatures, and his Brethren; that he would be pleas'd to pardon them, grant them his Grace, tho' moſt unworthy of it, and allow them yet a Time of Trial, becoming Surety for them, that they ſhould deteſt and abhor their Corruption, deny themſelves, and return to the Love of God. His Mediation is accepted, and upon the account of his Merits and Interceſſion, Man is pardoned, Grace is given him of new, and a Time of Trial allow'd him, in which he muſt lead a Life of Penitence, and thereby mortifie his Corrupt Nature, and return to the Love of God.

2. *His Time of Trial is now a State of Labour.* Renouv. de l' Eſpr. Ev. part 2. p. 89, 90, 91, &c.

2. The Time of Trial given to Man at firſt, was a State of Pleaſure and Delights; but ſince the Fall of Man, the Time of Trial aſſign'd him, is a State of Labour and Toil; and therefore God thruſt Man out of a delightful Paradice, and ſuffered the Malediction and Curſe of his Sin to fall upon the Creatures in a great meaſure; that they all might afford him Vexation inſtead of Pleaſure, and ſo he might have occaſion of doing Penitence, becauſe he had turn'd away his Heart and Affections from God, and ſet them on the Creature.

3. The

'3. The Son of God having undertaken the Recovery of Mankind, out of pure Love and Compaſſion, he provides means and remedies according to the different ſtates of their Maladies. The Firſt Command he gives Man, as a neceſſary mean of his Recovery, is a Life of Penitence and Labour, to eat his Meat in the ſweat of his Face; but Men multiplying their Sins, he multiplied his Commands, as ſo many means to turn them from their Sins, and gave them variety of Precepts to make them think upon God in all their Actions and Words, ſo that their Hearts might be in a continual Elevation to him. But they cleave to the Letter of the Law, without comprehending the Sence of it, and turn'd away yet more from the Love of God, placing their Affections on the Creatures, the Riches, Pleaſures, and Honours of this Life, pleaſing themſelves with the outſide of their Rites and Ceremonies.

3. *A Life of Penitence enjoyn'd him.* Renouv. de l' Eſpr. Ev. Pref. p. 44, 45. &c.

'4. When all other means prov'd unſucceſsful, Jeſus Chriſt tries the laſt Remedy: Men were not capable in their Mortal State, of being taught by him in his Glorious Body. He had obtain'd of his Father to give them in Spirit, good Thoughts and Motions, yea, Divine and Supernatural Light; but all this was not capable to convert them, or to make them ſenſible they were in a State of Damnation, becauſe of each one's inveterate habit to follow their brutiſh Nature. There was need of a Mean, viſible and ſenſible to their Corruption, to move their Hearts, otherwiſe they had all been loſt without a ſence of their own Miſery, all periſhing without perceiving it, by a damnable Imitation of one another; thus all running in the Broad Way to Hell. Having therefore obtain'd from his Father, Mercy and Pardon for them upon their Repentance, Jeſus Chriſt reſolves to become a Mortal Man. He therefore cloaths himſelf with our Mortality, and bringing along with him his Divine Light to enlighten them, and his Divine Love to enflame them, he becomes in all things like to Corrupt Man, yet without Sin; he teaches them by his Word, and his by Example, how they ſhould mortifie their Corrupt Nature, do Penitence, and recover the Love of God; he charges himſelf with the miſeries and frailty that Sin has brought upon Humane Nature, taking on himſelf all their Maledictions, and the Puniſhments due to

4. *Jeſus Chriſt cloaths himſelf with his Mortality, to recover him.* L' Etoile du Matin. p. 122, 123, &c. Renouv. de l' Eſpr. Ev. pref. p. 38, 39, 50.

'their Sins, which he did bear and ſuffer as if he had been
'the greateſt of all Sinners, living a Life of extream
'Poverty, Labour, Contempt, and Pain, undergoing a
'ſhameful, painful, and accurſed Death, and ſo obtain-
'ing Pardon for all who ſhould thus follow his Steps.

5. *We are taught now by the Light of Truth and no need of bodily Viſions,*

'5. God made his Will known to good Men; to the
'ancient Patriarchs, and Prophets, by the Organ of the
'Glorious Body of Jeſus Chriſt. But ſince Men were
'taught by Jeſus Chriſt in his Mortal Body, there is no
'need to ſee or underſtand by his Glorious Body. They
'have received the Light of Truth, ſo that they need
'not bodily Viſions, to underſtand the Will of God.
'Jeſus Chriſt ſpeaks now to them in Spirit and in Truth,
'enlightning Souls with his Divine Light, inwardly by
'his Holy Spirit, which operates in Souls diſengag'd from
'themſelves, and from all earthly Affections, acting in
'them ſweetly and powerfully, when the Soul is in Peace
'and Tranquility of Mind. It hears then as a ſoft Wind,
'which ſurrounding it with Joy, makes it ſee what it ought
'to do, and avoid both for its own Conduct, and for that
'of other well-diſpos'd People.

Renouv. de l'Eſpr. Ev. part 2. p. 59.

XXXVI. 6. *The preſent State.*

4. *As to the Preſent State of the World, the Summ of her Acceſſory Sentiments are,*

1. *No true Chriſtians at preſent.*

'1. THAT all Men have corrupted their Ways, and
'that there are no True Chriſtians in the World,
'truly mortified to corrupt Nature, and regenerated in
'the Love of God, and the Spirit of Jeſus Chriſt.

Acad des. Theol. part 1. cap. 9.

2. Chriſtendom a Babel.

'2. That the preſent State of *Chriſtendom* is a perfect
Babel, our Language being confounded; and the Buil-
'ders do not underſtand one another.

Confuſ. des Ouvr. de Babel.

3. *The Doctrine of Jeſus Chriſt gloſſed away.*

'3. That we have gloſſed away the Laws and Doctrine
'of Jeſus Chriſt by our Expoſitions, as much as the
'Scribes and Phariſees did *Moſes*'s Law by their Tradi-
'tions.

Tomb. de la fauſſe Theol. part 1. let. 1.

'4. That

'4. That we live preſently in the Reign of Antichriſt, and that he rules in Spirit through all the Earth, by his Three Antichriſtian Qualities, which he ſheds into Man's Nature, Injuſtice, Malice, and Hypocriſie, under a cover of Religion; in Oppoſition to the Three Divine Qualities, Righteouſneſs, Goodneſs, and Truth, which Jeſus Chriſt came to plant in the Hearts and Lives of all his Diſciples. That Men ſeduce one another under fair Appearances. That Sin is mask'd with Holineſs, and cover'd with Hypocriſie.

4. *Antichriſt reigns now.*

L'Etoile du Matin. p. 98, 99, 100.

Antich. Decouv. Light of the World, part 1. p. 31. part 3. p. 29.

'5. That the Source of all the Evils in the Church, is in the Corruption of the Paſtors and Churchmen, and that the Abomination of Deſolation is in the Sanctuary. That all the Degeneracy of Chriſtians comes from the Degeneracy of their Guides.

5. *The Churchmen the Source of all the Evil.*

Temoign de Verite. part 2 p. 50, 76.

'6. That the Wickedneſs of Man now being Univerſal and come to a height, (greater than in the Days of *Noah*) the Sentence of God's laſt Judgments is irrevocably paſt, and the Plagues are begun and will continue, till that by War, Famine, Peſtilence, and other grievous Judgments, all the Wicked be conſumed from off the Face of the Earth, but this ſhall be done ſlowly, and in a Courſe of many Years, that many may thereby be awakened and brought to Repentance.

6. *God's laſt Judgments begun.*

L'Etoile du Matin. p. 107, 108, &c. Light of the World. part 1. p. 151, 188. part 3. p. 29.

5. *As to the State of Things to come, her Sentiments are,* XXXVII.

5. *The State of Things to come.*

'1. THAT God will yet once renew his Goſpel-Spirit upon Earth, and will fill well-diſpoſed Souls with the Spirit that Jeſus Chriſt had while upon Earth, and that the latter Chriſtians ſhall live in greater Perfection than thoſe of the Primitive Church did. That he will ſend his Holy Spirit to lay before us thoſe means of Salvation which Jeſus Chriſt taught us while on Earth, that we may clearly ſee how far we are eſtranged

1. *God will renew his Goſpel Spirit.*

Renouv. de l'Eſpr. Ev. Pref. p. 125.

from them, and to give us the Light of the Truth, that we may ſee the way to return, and to take up again the ſame Goſpel-Means, and recover the Dependance of our Will on God, without which none can be ſaved. And God will give the full Underſtanding of all that has been delivered in his Name, from the Beginning of the World, both by the Holy Prophets, and by Jeſus Chriſt and his Apoſtles, or other Saints his Diſciples.

2. *And will fulfil his Purpoſe of living with Man for-ever on Earth.*

Light of the World part 1. p. 145. part 3. p. 83. La Derniere Meſſe ricorde, p 157, 158.

'2. The Original Deſign of God in the creating of Man, being to take his Delight with him, for which End he not only made Man after his own likeneſs, but he alſo became Man, that he might live with him in perfect Reſemblance to all Eternity) and this being now ſuſpended unto Man becauſe of his Sin, until that he have accompliſhed his Penitence to which he is ſubjected by Sin; yet ſince God does not change, nor will ever alter his Deſigns, this time of Penitence being finiſhed, Man will enter again into Communion with God, as if he had never offended him. He will ſpeak to God Face to Face by his Humanity, which will be rendred immortal, as well as is that of Jeſus Chriſt, that they may delight themſelves perfectly together upon Earth, which will then be rendred Paradice, by the lovely Preſence of God, who for this End became Man, and in the End of the World will come in Glory upon Earth, to Live and Reign for ever with Men; which is as it were *The Sum of all the Deſigns that God has over Men, and the Alliance he has often promiſed to make with Man.*

3. *And renew all his Works into their primitive Integrity.*

Nouv. Cat. p. 95. 122.

Renouv. de l'Eſpr. Ev. part 2. p. 131, 133, 134.

'3. All the Works of God are Eternal, and nothing that he has made ſhall ever periſh. And in the End of this World, at the Coming of Jeſus Chriſt in Glory, all things ſhall be renewed and reſtored into that primitive Integrity, in which they were at firſt created. All the Evil that is in the Creatures, the Fruit of Man's Sins, ſhall be wholly taken away. All Nature ſhall then put off the Corruption, Darkneſs, and all the Diſorders, with which it had been tainted ſince *Adam's* Sin: All ſhall become Bright, Glorious, and Luminous; all Corruption ſhall be removed from the Body of Man, and it ſhall be re-eſtabliſh'd in that glorious perfect State in which it was at firſt created. And the *Soul* become perfectly pure, ſhall take its Delights with God, and the *Body* with Heaven and Earth, and all the other Creatures.

'For

'For God created them for thoſe Ends, and for no other 'thing, that Man might have his full perfect Contentment 'of Body and Mind in that Life Eternal, wherein Jeſus 'Chriſt ſhall reign always in Body and Soul, with the 'Bodies and Souls of the Bleſſed, who ſhall be united in 'Spirit unto God, and in Body unto the Body of Jeſus 'Chriſt. Light of the World part 1. p. 148.

'4. After the Judgment, when God ſhall take all 'Malignity from the Earth, and from all the Creatures; 'the Venom from Serpents, Scorpions, and other poy-'ſonous Beaſts; Maladies and Infirmities from the Bodies 'of Men and Beaſts, and Weakneſſes from Spirits: All 'this ſhall be reduced into ſome corner of the Earth, 'all in a maſs, that theſe Malignities may act together 'upon the Bodies of the damned, and that the Works 'of their hands be rendered unto them. For God never 'made any of all theſe Evils: He created all things 'Good. Men only by their Wickedneſs have given Ma-'lignity unto all created things, and therefore it ought to 'appertain to them, and to be rendered to them by the 'Right of Juſtice, which will come to paſs at the Judg-'ment; when the Bodies of the Wicked ſhall riſe alſo, 'that none of the Works of God may periſh, and ſhall 'be ſent into that miſerable Corner with all the Evils 'which ſhall be removed from the Bleſſed, and from the 'Earth, from Plants, Beaſts, and all the Elements; that 'all theſe things may ſerve them only for Delight and 'Pleaſure, without being able to do any more Evil, as 'they were in the Beginning of their Creation, and all 'their Malignities which they have contracted by the 'Sins of Men, ſhall be rendered unto their Authors. 4. *And the Malignity baniſh'd from all.* Le Nouv. Ciel. p. 127, 128, 129. Renouv. de l' Eſp. Ev ng. part 2. p. 132, 133. Light of the World part 1. p. 153.

'5. God having at the Firſt Creation endued all living 'Creatures with a Power of producing their like, and 'Man in his perfect State, being endued with the ſame 'Power of producing his like without the help of ano-'ther, he ſhall be re-eſtabliſh'd into the ſame State 'again: So that in the Kingdom of Heaven there will be 'eternal Propagation, but altogether Holy, altogether 'Pure and Deified, without concupiſcible Appetite, but 'by pure Acts of Love to God, which will extend 'it ſelf to the Production of New Creatures, to the 'Glory of their Creator. There there is not Male and 5. *Man reſtored to his Firſt State.* Etoile du Matin. p. 93. Light of the World part 1. p. 169.

'Female, they neither marry nor are given in Marriage,
'but are as the Angels in Heaven.

XXXVIII. *Theſe Sentiments not damnable.*

XXXVIII. This as a Sum of her Acceſſory Sentiments, and they who ſhall conſider them without prejudice will hardly think, that for them ſhe deſerves to be treated either as an *Heritick*, or as a *Mad Whimſical Woman*. It has been already ſaid, that ſhe does not propoſe them as Articles of Faith, neceſſary to be believed by all; that according to St. *Auguſtine*, theſe only are damnable Doctrines which tend to deſtroy Charity, the Love of God, and our Neighbour, which it is evident thoſe Sentiments do not, and it were eaſie to make appear that many other Doctrines and Practices do, which paſs among many for very Chriſtian.

XXXIX. *They clear the Doctrines of Chriſtianity.*

XXXIX. Beſides it is evident that theſe Sentiments tend to clear and confirm all the Truths and Doctrines of Chriſtianity, and to endear them to us. They ſhew us the great Deſigns of God's Love in the Creation of Man, the excellent State in which he made him, and the Happineſs to which he deſign'd him. They make appear evidently, that all our Evil is from our ſelves, and all our Good from God. They ſhew us the Ground and Reaſon why Man's Redemption was ſet about, and not the fallen Angels; why Jeſus Chriſt took ſuch Intereſt in Man, became Interceſſor and Surety for him; and why his Mediation was accepted by God his Father; and why after other means eſſay'd, he at laſt cloath'd himſelf with Man's Mortality; why the following of his Counſels and Example, is indiſpenſibly neceſſary to Salvation. They repreſent to us the horrid Corruption that Man is fallen into by Sin, both as to Soul and Body, and all the Creation by him; and how mad we are to gratifie our corrupt Inclinations, and to love this preſent World. They direct us to a right uſe of the Rods and Judgments of God, and awaken us to a ſence of our preſent State, wherein all the World lies in Wickedneſs. They give us a proſpect of the World, and of all the Creation worthy of God. They let us ſee the Wiſdom and Goodneſs of God in bringing about his great Deſigns, tho' thwarted by the Perverſneſs and Rebellion of Man. They give us ſome glimpſe of the unſpeakable Glory to which Man is deſigned, to partake of the Joys of God, being united to him in Body and Spirit; and to receive the Delights of

all

all his Works. They ſhew us that Almighty God deſign'd this World and all the Creation for ſome great End more worthy of him, than to ſerve Devils and Wicked Men as a Theatre and Fewel of their Luſts, and Inſtrument of their diſhonouring him. It is uſual for the Learned to form Theories and Syſtems of Divinity, whereby to give a clear Account of the Doctrines of Faith. If Men will be pleaſed to conſider theſe Sentiments in this View only, and compare them with the Syſtems given us by the Divines of all Parties, they may come to be convinc'd that they have a greater Tendency to promote True Chriſtianity.

XL. And as they are very ſutable to the known Articles of Faith, ſo they do not contradict the Holy Scriptures, but ſeem to be inſinuated and pointed out in them, and to ſerve to clear Thouſands of Paſſages there, which otherwiſe cannot be conceived, as *A. B.* her ſelf makes appear in ſeveral Inſtances. XL. *They are conſonant to the Holy Scriptures.*

1. That all things were created Good and Beautiful at firſt without any Deformity, appears both from the Nature of God, and from his Word. He is Perfect, and therefore cannot make any thing Imperfect. He is all Good, and can make nothing Evil: All things therefore have been made by him perfectly Good and Beautiful, for the Workman is known by his Works. A rare Painter or Writer is known by his Pictures or Writings, tho' we do not know his Perſon; much more is God known by his Works, for he can never fail or commit a Fault in them, which the moſt accompliſh'd Spirits amongſt Men may do. This is then an Eternal Truth, that God created all things Beautiful and Good, which the Scripture alſo verifies, when it is ſaid, that *God ſaw all that he had made, and behold it was very Good*: Which could not be, if there were any Evil in it; as a thing cannot be Beautiful if it have any Deformity. But we ſee all his Works now are not Good and Beautiful; in the Air, are Tempeſts, Whirlwinds, *&c.* deſtroying Men by Sea or Land: In it is obſcure Darkneſs, nothing to be ſeen through it, if it be not favoured with the Rays of the Sun or Stars. The Earth has a filthy colour, that ſullies all that touches it, and is of ſuch groſs Obſcurity, that we can ſee nothing in it; and to make it bring forth Fruit, Men muſt employ the ſweat of their Body, and after all, it brings forth often 1. *As to the Beauty of all things.* Nouv. Ciel. p. 80. Gen. 1 31.

often nothing but corrupt Fruit; and if it be not cultivated, only Thorns and Thiſtles. The Water often ſwallows and ſuffocates Men; its greateſt Maſſes are ſalt or filthy. The Fire has in it a black Smoak ready to ſtifle Men, if they were not ſuccoured by the Air; it ſpoils the Eyes of thoſe who ſteadily look on it, and conſumes Men, Beaſts, and all other things. Theſe things cannot be created by God as we ſee and feel them, becauſe they are neither Good nor Beautiful: By a clear Conſequence then, we muſt believe that the Air has been created clear, ſweet and agreeable, without theſe Tempeſts; and ſo of the reſt.

2. *As to the Beauty of Man's Body.*

2. It is as evident that *our Bodies* have not been created in the State they are now in, in which there is nothing good and beautiful, no more than in our Minds; and that they have been form'd *at firſt in a glorious State*, appears by this, that it being generally acknowledged that Jeſus Chriſt is to reſtore Man to that primitive Perfection both of Body and Mind, in which he was created; and the Scriptures telling us, That we look from Heaven for our Lord Jeſus Chriſt, to change our vile Bodies, and to make them like to his Glorious Body; and we being told that when at his firſt Transfiguration on the Mount, he was pleaſed to give his three Diſciples ſome Proſpect of that Glory, and to let ſome Rays of his Glorious Body ſtream forth thro' his Mortality; it is ſaid, *his Countenance did ſhine as Lightning, and his Raiment was white as Snow.* We may think how glorious the Body of Man was before his Fall, and ſhall be when this Mortal ſhall put on Immortality, and this Corruption Incorruption, and Death ſhall be ſwallowed up in Victory.

3. *As to Man's being created to produce his Kind.*

3. That Man in his firſt Creation was endued with a Power of producing his Kind, appears in that at the Creation of Man it is expreſly ſaid that * *God created Man, Male and Female*, and bid him *be fruitful and multiply, and repleniſh the Earth.* and tho' it be in the *Original*, he created *them*, in the Plural, and not in the Singular, he created him Male and Female; yet that does not change the true Sence, ſince God created in *Adam* all Men who were to proceed from him, they were all originally in him. And *Eve* was not as yet formed, and he had reſted from all his Works before he proceeded to the Formation of her, how long after it is not known. This ſeems moſt evident from the Story

Etoile du Mat. p. 64, 68.

*Gen. 1. 27.

of

of the Creation, for the Account of the ſix Days Works is contained in the firſt Chapter of *Geneſis*, and that *God ſaw that all he made was very good*; but before the Formation of *Eve* out of *Adam*, we are told of God's reſting on the ſeventh Day from all his Works which he had made; of his planting a Garden, and there making to grow out of the Ground every Tree that is pleaſant to the Sight and good for Food; his placing Man there to dreſs and keep it; his bringing all the Beaſts of the Field and Fowls of the Air before Man, and *Adam's* giving each of them a Name; his finding it now *not good that Man ſhould be alone*, tho' before he ſaw all that he had made, and behold it was very good; his Reſolution therefore to make a *Help meet* for him, and therefore he cauſed a deep Sleep to fall upon *Adam*, and took *one Principle* out of him, called in the Scripture-ſtile *one of his Ribs*, and ſo formed the Woman. As from all this it ſeems evident that the Formation of the Woman cannot be ſuppoſed to have been upon the ſixth Day, without a great Straining of the Hiſtory; ſo it appears, that *Adam* was at firſt created in ſuch a State of Perfection, as to need no Help for the Production of his Kind, and that the Formation of the Woman from him, was upon his beginning to decline from his God, and to delight himſelf in the Creatures, without referring all to God. It is therefore ſaid, *It is not good for Man to be alone*; tho' before, *God ſaw all that he had made, and behold it was very good.* It ſeems therefore now that all was not good as he had made it, that Man began to abuſe the Free Will that God had given him, to be leſs ardent in his Love and Dependance upon God, and to lean towards the Creatures; and therefore to prevent his total Fall, he makes a *Help-meet* for him, gives him a Companion endu'd with an immortal Soul and the living Image of God as himſelf, that in Loving this living Image of the Divinity as himſelf, his Affection might be raiſed and ſtrengthened in the Love of God.

Gen. 1. 31.

Gen. 2. 18.

4. That Jeſus Chriſt was come immediately from *Adam*, and that God in him did aſſume the human Nature before the Fall of Man, is inſinuated by thoſe Inſtances in the Holy Scripture, that he is call'd peculiarly *the Son of Man*, there being none other ſo but he, *the ſecond Adam*; that he is ſaid to be the *Firſt-born* of every Creature, none of the Creatures having produc'd any of their Kinds before

4. *That Jeſus Chriſt came of* Adam. Renouv. de l'Eſp.

Fv. part 2. p. 98. Etoile du Matin. p. 32,33.

fore *Adam*; that the Lord converſed familiarly with *Adam*, and ſpoke with him Face to Face, and he heard the Lord walking in the Garden and hid himſelf. Thus it was God in the human Nature, Jeſus Chriſt, that ſpoke to *Adam*, to *Noah*, to *Abraham*, to *Jacob*, to *Moſes*, to the Patriarchs and the Prophets. The Interpretations which by latter Writers are given of thoſe Apparitions, are an evident Straining of the Text; as to ſay, that it is a created Angel, a Simple Creature, who ſays, (*a*) *I am the God of thy Father, the God of Abraham.* — *And* Moſes *hid his Face, for he was afraid to look upon God.* It (*b*) was he who in Perſon did lead the *Iſraelites* by Day in a Pillar of a Cloud, and by Night in a Pillar of Fire, (*c*) out of which he ſpake to *Moſes* Face to Face, as a Friend ſpeaketh to his Friend. Thus, (*d*) after the Idolatry of the Golden Calf, he threatned not to go up any longer in the midſt of them, but to ſend an Angel before them. And when *Moſes* deſired to ſee his Glory, (*e*) he was covered with the Lord's Hand while he paſſed by, and permitted only to ſee his back Parts, becauſe he could not ſee his Face and live, (the Weakneſs of our corrupt Nature not being able to behold that Glory without being diſſolv'd) and yet this Divine Body, tho' covered with a Cloud, made ſuch Impreſſion by the Rays of its Glory on the Body of *Moſes*, (*f*) as that after forty days Converſation his Countenance did ſhine. And the ancient Fathers were ſo ſenſible that all this could not be ſaid of an Angel, that many of them were in the Opinion, that the Son of God did aſſume a human Body before he was incarnate, and therein appeared to *Adam* and the Patriarchs; ſo *Juſtin Martyr*, *Tertullian*, *Irenæus*, *&c.* A very pious and learned Divine of the Church of *England* has of late made appear, that Jeſus Chriſt immediately after the Fall of Man became the Mediatior and Surety of a New Covenant, and ſo, under the moſt high God and Father, did immediately rule and govern his Church and People; and that therefore, 1. There was a certain extraordinary Angel, who frequently appeared and ſpoke to the Jewiſh Patriarchs, who is ſometimes called *Jehovah*, who ordinarily aſſumed to himſelf Divine Appellations, and to whom the holy Men rendred Divine Honours, Vows and Sacrifices; and that he appear'd to them in the Form of a Man. 2. That he was a Divine Perſon, and no created

(*a*) Exod. 3. 2. — 6.
(*b*) c. 13 21
(*c*) c. 33 9, 11.
(*d*) c. 33. 2, 3.
(*e*) Ib. v. 22, 23.
(*f*) ch. 14. 28, 35.

Dr. *Scot's* Chriſtian Life. part 2. vol. 2. p 253 to 258.

ted Being. 3. That he was that Divine Perſon that deſcended upon Mount *Sinai*, and from thence removed into the Tabernacle, and thence into the Temple. 4. That he was not God the Father. 5. That he was God the Son, who appeared to the Patriarchs, *Joh.* 8. 56, 58. brought *Iſrael* out of *Egypt* and deſcended on Mount *Sinai*, *Heb.* 12. 16. *Eph.* 4. 8. *Pſal.* 68. led them thro' the Wilderneſs into *Canaan*, 1 *Cor.* 10. 9. dwelt in the *Jewiſh* Tabernacle and Temple, *Joh.* 12. 41. compared with *Iſ.* 6. 1. and was that *Jehovah* and Divine Lord and King who under the moſt high Father preſided over the *Jewiſh* Church *Eph.* 5, 14. with *Iſ.* 60. 1. *Iſ.* 41. 4. and 48. 12. with *Rev.* 1. 2, 17. and 2. 8. and after his coming into the World he ſtill retain'd his Right and Title of *King* of *Iſrael*, *Matth.* 2. 2. *Joh.* 1. 49. and 12. 13. *Zech.* 9. 9, 14, 15. *Joh.* 18. 33, 34, 35, 36, 37. Now it being evident, that immediately after the Fall of Man, Jeſus Chriſt became a Mediatour and Surety for him; that he took the immediate Care of his People, and often appeared to them in the Form of a Man; is it not as agreeable with the Analogy of Faith and the Holy Scriptures, to ſay, he was truly ſo, than to affirm that he took only the Appearance of a Man, till he cloathed himſelf with our Frailty and Mortality. Beſides this is a wonderful Inſtance of the infinite Wiſdom and Goodneſs of God, that ſo many of the Angels having fallen from their firſt State, and ſo all Intercourſe between God and them broken off, to prevent the Fall of Man, or if he ſhould fall, that there might be a way for his Recovery, and that there might be one for whoſe Sake and Mediation he might pardon Man and conferr new Graces on him; that therefore the Eternal Son of God ſhould unite himſelf to Man's Nature, and become Man, while Man was yet in his Integrity and Innocency, ſince afterwards the Divinity would not have united it ſelf to ſinful Man, and ſo all Intercourſe between God and Man ſhould have been broken off, as it is between him and the Fallen Angels.

5. That Sin did ſtrangely deform the Body of Man, and that it became quite another thing than it was before, appears by this, that Man after his Sin, was aſham'd of himſelf, ſaw his Nakedneſs, and was aſham'd of it, and ſought ſomething wherewith to cover it; whereas there was no ſuch Shame before, no more than the Sun can be aſhamed that his Light and Glory is not covered with Clouds and Darkneſs. 5. *That Sin did ſtrangely deform Man.*

6. That

6. And the Creatures.

6. That Sin has alſo deform'd the Creation, which is to be reſtored to its primitive State, is expreſly pointed out in the Holy Scriptures, we being told (*a*) *that the Creature was made ſubject to Vanity*, and *that the whole Creation groaneth and travelleth in Pain together until now, and that it ſhall be delivered from the Bondage of Corruption into the glorious Liberty of the Children of God.*

(*a*) Rom. 8. 20.
(*b*) v. 22.
(*c*) v. 21.

7. That all Men are propagated of Adam, *both as to Soul and Body,*

7. That all Men are the Natural Off-ſpring of *Adam*, as to their Souls as well as to their Bodies, ſeems to be a moſt juſt and true Sentiment. We ſee in this viſible World God has endued all living Creatures with a Power to produce their like, from the meaneſt Plant to the moſt perfect Animal. All kinds of Birds, Beaſts, and Fiſhes produce their Off-ſpring, of the ſame kind of Body, Life and Spirit with themſelves, endued with the ſame Power of producing their like, which Life and Spirit, even the Learned as well as the Vulgar, begin again to acknowledge to be ſomewhat elſe than meer Mechaniſm. This Production all the Art of the World cannot imitate, but it is derived down from the firſt of every Kind, to the reſpective Series of Individuals of that Kind, thro' all Generations. That all Men do thus derive their Off-ſpring from *Adam* as to their Bodies, no body will deny; but the general Opinion of the Learned has been, that our Souls are immediately created or infus'd by God into our Bodies, and that we do not derive them from our Parents, and ſo from *Adam*. But as God has endued Man with a Power of producing the Bodies of his Off-ſpring, ſo alſo it ſeems evident, that he has endued Man's Soul united to his Body with a Power of producing Souls united to Bodies, which receive alſo from their Conſtituents the ſame Power of producing other Souls united to Bodies, and that altogether like themſelves. There is no Contradiction in the Nature of the Thing, and the Bleſſing of Multiplying given to Man, is as unlimited as that to the other Creatures; and the Scripture ſpeaks of *the Children in the Parents Loins*, and by this we eaſily conceive how the Corruption of Man's Nature is communicated to his Poſterity, without any Blemiſh in the Holineſs and Righteouſneſs of God; for he having created Man Holy and Righteous with a Power to produce his like, had he continued ſo, the Souls which proceeded from him, had been ſo too; but he being corrupted in his Nature, he could derive no other to his Poſterity. For Pro-

Propagation is redoublingof the ſame Being,and of the ſame State in which it is. But on the other Hand, if Souls are not derived from the Parent, but immediately created by God, Children may be leſs ſaid to be the Off-ſpring of their Parents than the Young of the other living Creatures are from them; ſo that they all do more perfectly produce their Kinds than does Man. But above all, this will never ſatisfie as to the other great Truth, That all Souls are now impure and corrupt from their Original, and *Children of Wrath by Nature*, as the Scripture ſays. It were blaſphemous to ſay, That God creates Souls impure, ignorant and corrupt, and it is no leſs evil to think that God creating them pure and holy, does immediately put them into Bodies, where they no ſooner are, but immediately they are thereby reputed ſo corrupt and guilty, as to merit an eternal Separation from God. The devout and profound S. *Auguſtine* was ſo ſenſible of the Difficulties in this Matter, that he was undetermined what Side to take, and profeſſed that he had ſeen nothing that cleared them, and he was for bearing with one another as to a Difference of Sentiment in theſe Things. It is abſurd to conclude this Sentiment to be falſe,becauſe we cannot conceive how Souls ſhould propagate Souls, without communicating of themſelves in whole or in part; if the laſt, they are diviſible and not ſpiritual; if the firſt, they ſhould ceaſe to animate their former Bodies: this is to reaſon about Souls from the Idea's we have of Bodies. Do not we experience ten thouſand things in the World, tho' we cannot conceive how they are? We ſee the Soul produces Thoughts, and one Thought produces another,and this *in infinitum*. Now it is eaſie for God to make, that in certain Circumſtances the Divine productive Vertue of the Soul ſhould beget a Thought which has in it a Principle of Activity as it ſelf has, and that this Principle after its Production ſhould not depend any longer on the producing Soul, but ſubſiſt by it ſelf.

Eph. 2. 3.

Aug. de lib. arb. l. 3. c. 21. Item Epiſt. Hieron. ad de Orig. animarum.

8. It has been judged the greateſt Uncharitableneſs for her to declare to the World, that there are no True Chriſtians, whereas in Truth it is one of the greateſt Acts of Charity. If a number of Perſons were deſperately Sick, and their Diſtempers had ſo craz'd the moſt of them, that they were not ſenſible of their own Sickneſs and Dangers, tho' they perceived ſufficiently the Illneſs of their Neighbours;

8. *That there are no true Chriſtians.*

Neighbours; would it be Uncharitableneſs to awaken them and tell them of their Danger, and direct them to the true Remedies? even tho' ſome of them were uſing the proper means and tending to recovery, it were certainly a Kindneſs done them all. She does not ſay that there are not among Chriſtians, who have good Purpoſes and good Deſires, and who are good in Compariſon of the Wicked, but none who are truly regenerately into the Spirit of Jeſus Chriſt. She ſays, * To be a true Chriſtian, is, to imitate the Actions of Jeſus Chriſt, and to obey his Inſtructions. Thus Jeſus Chriſt ſays, To enter into the Kingdom of Heaven, we muſt become as a little Child; we muſt take the laſt Place; we muſt do Penitence; we muſt be poor in Spirit; we muſt deny our Selves; we muſt love our Neighbours as our ſelves; we muſt take the Kingdom of Heaven by force; we muſt pluck out the Eye, or cut off the Hand, that offends us; we muſt leave our Offering, to go and be reconciled to our Brother; we muſt love our Enemies, and do good to them that hate us; that we cannot ſerve two Maſters; we muſt not care for the Morrow, but lay up Treaſures in Heaven; we muſt enter by the ſtrait Gate; that a rich Man will hardly enter into the Kingdom of Heaven; that we muſt take up our Croſs and follow him; that we muſt give an Account of every idle Word; that God hides his Secrets from the Wiſe and Prudent, and reveals them to Babes; that he came not to be ſerved, but to ſerve, *&c.* She appeals to Chriſtians, whether they be renewed into this Spirit, and makes through all theſe Inſtances how far they are from it, and how few there are who aſpire after it: And to make People believe otherwiſe, is but cheating Men into Damnation.

Acad. de Theol. part 1. c. 9.

Light of the World p. 1. conf. 2

9. That the preſent State of *Chriſtendom* is a *Babel*, where the Language is confounded, and the Builders do not underſtand one another, is but too ſad a Truth to be denied. If a wiſe Maſter Builder deſign to build a glorious City, and give particular Inſtructions how the inferiour Workmen ſhall be trained up for it, and by what Marks they ſhall be choſen, and what Meaſures they ſhall obſerve in ſquaring, fitting, and laying of the Stones; and if the Workmen ſhall be trained up by quite different Meaſures, and choſen for the Office by other Marks, and if the Workmen do ſo far miſtake their Meaſures, Rules, and Inſtructions, as that ſome of them ſay he commanded one thing, and

9. *That* Chriſtendom *is a* Babel.

Conſuſ. des Ouvr. de Babel.

and others the quite contrary; ſome, that the Stones ſhould be hewn after ſuch a way, and others after a quite different way, and ſhould live in a continual Debate and Scuffle; each ſide contending that they were only in the right, and ſtriving to draw as many Stones as they could to themſelves, and then inſtead of carefully and wiſely hewing them, and fitting them for the Building, ſhould animate theſe Stones with the ſame Spite againſt the Fellow Workmen, and Fellow Stones, which poſſeſt themſelves, and with great Fury ſhould throw them at them, and daſh them to pieces againſt each other, and ſo render them unfit for ever entring into the Building: This would certainly be ſuch a *Babel*, as that nothing could exceed it. The Parable is ſo plain, it needs no Explication.

10. To make appear that we have gloſſed away the Laws and Doctrines of Jeſus Chriſt by our Explications of them, as much as the Scribes and Phariſees did *Moſes's* Law by their Traditions; we need but conſider, that as the Phariſees, tho' they retained ſtill the Letter of the Law, and were very zealous for it, yet their Lives were contrary to it; but they could ſo gloſs and interpret it, as to reconcile it to their Practice: Even ſo, tho' the Lives of Chriſtians be in a far greater Contradiction to the Laws of Jeſus Chriſt, and they retain and honour the Letter of them ſtill, yet they have learned ſo to gloſs and interpret them, as to reconcile their Life with the Hopes of Heaven, and the Favour of God, and their Belief of their being Good Chriſtians. For if they had not put falſe Gloſſes on the Doctrine of Jeſus Chriſt, there is no Chriſtian who deſires to be ſaved that would live as they do at preſent; for every one would ſee, that he could not be ſav'd after this manner, and that the Lives of Chriſtians now are quite contrary to thoſe of the Primitive Church, and the Inſtitution of Jeſus Chriſt. His Words are plain and ſimple, they need no Gloſſes. He tells his Diſciples they muſt not lay up Treaſures upon Earth; they muſt renounce all they Poſſeſs; they muſt be poor in Spirit; take the laſt Place, and deny themſelves. Now if they employ all their Life in getting and keeping of worldly Goods; if they ſeek after Places and Honours; take their Delights and Eaſe; follow their honeſt Inclinations and pleaſe themſelves, their Life would ſeem a plain Contradiction to the Doctrine of Jeſus Chriſt; but we have

10 *That Men gloſs away the Laws of Jeſus Chriſt.*

Tomb'd la fauſſe Theol. p. 1. let 1.

learned to Gloſs ſo, as to reconcile them. It is but the Love of all theſe that Jeſus Chriſt forbids, and we are ready to make our ſelves believe that our Hearts are not ſet upon them; as if the Bent of a Man's Deſires and Purſuit could be towards a thing all his Life-time, and his Heart not ſet upon it. Jeſus Chriſt knows well our Weakneſs and Frailty, that we cannot be immers'd in worldly things without loving them, more than the Body can lie in Snow without being chill'd by it, and that we know not how much our Heart is glew'd to a thing, till we be ſeparated from it, which is the mean alſo to wean our Hearts; and therefore that we might not put falſe Gloſſes on his Doctrine, he has explained it by his own Life, he himſelf lived in perfect Poverty, Contempt, and Affliction, was Poor as to Wealth, Friends, Honour, Reputation, Learning, Greatneſs, denied himſelf in every thing that we Love and Value; and embraced the things that we abhor and dread. But this, we ſay, was as our Redeemer, to ſuffer and ſatisfie the Juſtice of God for our Sins, and to merit for us Mercy and Pardon. It was ſo, but withal it was to give us an Example, that we ſhould follow his Steps: His whole Life and Death was a continual Sacrifice to God, renouncing all things that ſenſible Nature takes Pleaſure in, that we might learn from him, how to make thus a continual Sacrifice of our Will and Deſires, and Satisfaction to God: Oh! but we think he knows our Frailty, and that we cannot do this; and we rejoice that he has ſuffered thus for us, and we hope in his Merits for Mercy and Salvation: There is no Salvation indeed but by his Merits, but they are apply'd only to thoſe who follow his Example; for he tells us, none can come after him, but they *who deny themſelves, and take up their Croſs and follow him*; and he lived after this manner, that he might merit Grace for us to follow his Example; ſo that we have no True Faith in his Merits, when we think this impracticable. But we have another Gloſs yet, whereby to indulge and gratifie corrupt Nature. Jeſus Chriſt lived after this manner, not that we ſhould live a Life actually ſtrip'd of all worldly things that gratifie Nature and Self, as his was; but to teach us to be as poor of them in Spirit: If we have them outwardly in Poſſeſſion, not to have our Hearts ſet on them; and if we be deprived of them, to be contented and reſigned to the Will of God. Indeed

Matt. 16. 24.

Poverty

Poverty of Spirit is that in which Jeſus Chriſt would have us mainly to follow him; and if we be poor in Spirit, in the midſt of the greateſt Abundance, we are truly his Diſciples: But he that is poor in Heart ſeeks not for Wealth, nor Pleaſures, nor Honours; and if he have them, they are a charge and burden to him, and he takes no more of them, for himſelf, than ſimply ſerves the Neceſſities of Nature, and that of the leaſt and meaneſt, rather than the beſt and choiceſt. But the reaſon why Jeſus Chriſt has given us ſuch an Example, and counſelled us to follow it, is, becauſe of our Weakneſs and Frailty. If we can be poor in Spirit, in the midſt of the greateſt Abundance, there is no hazard of Wealth, no need to abandon it; but our Lord knew how hard it was for a rich Man to enter into the Kingdom of Heaven. He himſelf could have remained poor in Spirit in the greateſt Affluence of worldly things, but he knew it was impoſſible for us to do ſo too; and therefore, in Conſideration of our Frailty, and to give us an Example, he came into the World ſtrip'd of all that pleaſes and gratifies corrupt Nature; that he might teach us the ſafeſt and ſureſt way to mortifie our Love to the World, and to our ſelves, and to become poor in Spirit. And that all our Gloſſes and Explications on this Doctrine and Life of Jeſus Chriſt are falſe, appears by the Fruits of them in our Hearts and Lives.

11. That the Reign of Antichriſt prevails in the World at preſent, few Proteſtants do deny: that his Empire is more Univerſal than is generally believed, appears from this, that the Devil being properly the Antichriſt by counteracting the Deſigns of Jeſus Chriſt, under a Cover of his Religion, and being for him, and by infuſing his Nature and Qualities into Men, he has accordingly, inſtead of the Divine Qualities of Righteouſneſs, Goodneſs, and Truth, with which Jeſus Chriſt came to inſpire all his Diſciples; he has, I ſay, ſhed among the Profeſſors of Chriſtianity his contrary Evil Qualities of Injuſtice, Malice, and Hypocriſie, under a Cover of Maſſes, Communions, Prayers, Preachings, and the other outward Forms of Chriſtianity: This is too evident a Truth to be denied. And under this Cover keeps Men in a vain Amuſement, and makes them believe they are good Chriſtians, tho' really in their Hearts they have not one of the Qualities of the Spirit of Jeſus Chriſt. For inſtead of loving Poverty, they love the

11. That we are in the Reign of Antichriſt.

Wealth of this World; inſtead of loving Sufferings, they love their Pleaſures, their Eaſe, and their Contentments; and inſtead of being willing to be deſpiſed, they deſire to be honoured, and ſo of all the reſt. And in *L'Antichriſt Deconvert*, *A. B.* has made appear beyond all Exception, that the Spirit of Antichriſt prevails among all the Parties of *Chriſtendom*, and that thereby the Devil has with more Cunning, and more irreclaimably poſſeſt Men with his Spirit, and eſpecially the Well-meaning, ſo that the Harlots, and openly Wicked, will enter into the Kingdom of Heaven ſooner than they, becauſe their Wickedneſs being manifeſt, they are by the Grace of God more readily converted, whereas in theſe the Spirit of the Devil being converted, with the Mask of Jeſus Chriſt, he ſtill makes them believe that they are guided by the Spirit of God, when they are really acted by the Spirit of Antichriſt.

Antichr. Decouv. Light of the World p. 1. conf. 5.

12. *The Corruption of the Paſtors, the Source of all the Evil.*

12. That the Degeneracy of *Chriſtendom* proceeds from the Degeneracy of its Guides and Paſtors, is but too evident to be denied, and the Evil is more ſad and irremediable that they cannot endure to have it told them. The Corruption of the other States of *Chriſtendom* may be ſpoken of, without exciting ſo much of Mens Indignation; but if the Corruption of the Paſtors be touch'd, a Man muſt look for nothing but Rage and Reſentment: This cannot be ſpoken of, but preſently it is a Combination againſt the Prieſthood; as our Lord was accuſed, as deſigning to deſtroy the Law, becauſe he expoſed the Corruption of the Scribes and Phariſees. All Proteſtants do generally grant, that the Degeneracy of *Chriſtendom*, before the Reformation, was chiefly owing to the Degeneracy of its Clergy; and we being as far from True Chriſtianity now, as formerly, there is Ground to think the Matter is not much mended. We ſee what a ſtrange Change the Holy Lives and Doctrine of a few ſimple Men wrought in the Converſion of many Thouſands to the Faith and Spirit of Jeſus Chriſt in the Primitive Church, and how little is to be ſeen of this now. The reaſon of this Difference is not becauſe of their working Miracles, for theſe ſerve only to confirm the Truth of a Doctrine, which being once confirmed, there is no more need of them, but they are as effectual in all After-ages to thoſe who are firmly perſwaded of them; ſo that to ſuch as think they would be bettered, if they ſaw ſuch Miracles, is applicable that of Jeſus Chriſt; *If they believe not* Moſes *and the Prophets, neither*

neither will they be perſwaded tho' one ſhould riſe from the Dead: Neither can this Difference be imputed to the greater Prevalence of Wickedneſs now, the World being highly corrupted alſo at that time, and that to no ſmall Degree. It is to be attributed then to the Difference of the Spirit, by which they were animated, from that by which the Paſtors of the Church are now generally led.

The things of God are not known but by the Spirit of God; and where God finds pure and ſelf-denied Souls, he delights to communicate himſelf to them, and to make them the Organs of conveying his Light and Spirit unto others, who are not capable of receiving it immediately themſelves. Mens Minds are generally ſo extraverted, and turned towards ſenſible things, that they cannot be affected with the things of the Spirit of God, unleſs they be conveyed to them by means that may affect their Senſes; and this is the reaſon of the great Neceſſity and Uſefulneſs of the Paſtoral Office. For this Cauſe the Word was made Fleſh and dwelt among Men, full of Grace and Truth. And when he aſcended into Heaven, he ſent the Comforter, who led his Apoſtles into all Truth, and by their means conveyed the ſame Light and the ſame Spirit into others, and they were filled with the Holy Ghoſt; ſo that it was not ſo much they who ſpoke and acted, as the Spirit of God by them; and there their Doctrine and Lives had a wonderful effect in the Converting of others, even as one Flame kindles another; they had a living, not a dead and barren Knowledge of Divine Things; their fervent Charity did animate all their Words and Actions, and there was nothing impoſſible to ſuch a Faith, and ſuch a Charity; this made them pray fervently to God for his Divine Grace to others, and he would not deny the Requeſts of ſuch ardent Charity: And his holy Spirit encreaſing the Vertue and Efficacy of their Prayers and Labours, did inſeparably join his powerful Operations to awaken, convert, and purifie the Hearts of others. This made St. *Paul* ſay, *When ye received the Word of God, ye received it not as the Word of Men, but (as it is in Truth) as the Word of God, which effectually worketh alſo in you that believe.* And, *Foraſmuch, as ye are manifeſtly declared to be the Epiſtle of Chriſt, manifeſted by us, written not with Ink, but with the Spirit of the living God, not in Tables of Stone, but in fleſhly Tables of the Heart.* This wrought the Converſion

1 Theſſ. 2. 13.
2 Cor. 3. 3.

at one time of 3000, and again of 5000 at one Sermon of St. *Peter*. This made the Officers, who were ſent to apprehend Jeſus Chriſt, ſay, *Never Man ſpoke like this*; and the Evangeliſts of our Lord's preaching, *That he taught as one having Authority, and not as the Scribes, and they were aſtoniſh'd at his Doctrine*: For his Word was with Power, or to ſpeak with St. *Paul*, in the Evidence and Demonſtration of the Spirit, and of the Power of God; that is, they made the Operations of the Spirit of God to be felt in the Heart. Moreover, they taught Men by their Deeds as well as their Words, the Holineſs of their Lives; and their Abſtraction from all earthly things did procure Belief to all they ſaid, and let the World ſee, that they bid others do nothing but what they firmly believed, and heartily ſet about themſelves. So that the whole Body of the Church was ſound; when to be a Miniſter of Jeſus Chriſt, it was required only to embrace an Evangelical Life, and to give Evidence of the ſincere Love they bear unto Jeſus Chriſt, and of being led by his Spirit.

Light of the World part 1. Conf. 1, 2, 3, 4, 9. Nouv. ciel. let. 5. p. 147. —165. La Sainte Viſiere. ch. 1, 2, 3. Tomb. de la fauſſ. Theol. part 1. let. 1, 9.

But wicked and worldly Men crept into the Church, and their number increaſing, they got themſelves in to be the Paſtors of it; then under an outward Cover of Piety and Religion, Men were turned away from an Evangelical Life, and led to Damnation: Then the Paſtoral Office was turned into a Trade, whereby Men might gain Honour, or Greatneſs, or Wealth in the World, or at leaſt their Living: Then Men fitted themſelves for the Paſtoral Office, not by Humility and Purity of Heart, but by Study and Learning; then the Paſtors becoming generally void of the Spirit of God, were deprived of the true and living Knowledge of the things of God, and retained only the outſide and the Letter, and varniſhed it over with their Learning and Human Doctrines; and ſo the Blind led the Blind: Then inſtead of the Goſpel Simplicity, Schools and Univerſities were multiplied, and there was nothing to be ſeen but Diſputes and Controverſies: Then the Paſtors being void of true Charity, and of the Spirit of Jeſus Chriſt, their preaching could have no Divine Force, more than the Motions of Puppets, or the Words of Parrots: Then they learned to preach the Goſpel by Study and Human Learning, committing the Idea's of it to their Brain, as Men learn other Trades, and varniſh over their Sermons with the ſame Words and Expreſſions that Jeſus Chriſt and

and his Apoſtles uſed, without comprehending or conveying to others the Divine Sence of them, and what came from the Brain could go no farther than the Brain; nothing can riſe higher than its Original. Then the great Buſineſs of Religion is turned upon the Paſtor's ſide into an Art of Preaching, where on a Theatre he diſplays his Learning and Eloquence; and on the Peoples ſide into the work of Hearing, and when they have continued daily in thoſe pious Exerciſes for 20, 30, 40, or 50 Years, they are for the moſt part no more truly Vertuous than when they began; whereas, where the Word of the Lord is, there is Power: Then the Paſtors being proud and ambitious, and envious, and worldly, and ſenſual, and ſelfiſh, they ſeek their own things under a Cover of ſeeking the things of Jeſus Chriſt; their Actions belie their Words; and for their own Credit they ſo gloſs and explain the Doctrine of Jeſus Chriſt, as to perſwade People they may be good Chriſtians, and good Miniſters of Jeſus Chriſt, and yet gratifie their Appetites and Inclinations: Then being void of true Faith and true Charity, they place Religion in a Syſtem of Opinions and Rites, and tho' they agree in the common Principles, yet differing in other things of leſſer moment, they thereupon divide, diſpute, and quarrel, form Parties, draw all they can to their Side, out of a Pretence to the Glory of God, inſpire them with Hatred and Fury againſt thoſe that differ from them; ſooth and flatter the corrupt Inclinations of thoſe of their own Party, or the Great, and thoſe on whom they depend, and ſtir up Magiſtrates and Princes to War and Bloodſhed, to perſecute thoſe who differ from them: And as they make War againſt one another by their Diſputes, ſo they make Princes and ſecular Perſons to do it by their Swords. Thus inſtead of the Charity, Peace, and Concord, which Jeſus Chriſt left his Diſciples, they beget Hatred, Strife, and Envy among them; and ſuch is their Influence upon the People, that they head their Paſſions; and what they hate and call Hereſie, ſo do they. Inſtead of the Self-denial and Mortification to the World, which Jeſus Chriſt and the firſt Paſtors practiſed and taught, they teach by their Example how to gratifie Self, and love the World; and yet ſeem greatly to honour Jeſus Chriſt, and to be Champions for his Religion. And *if the Salt have loſt its ſavour, wherewith ſhall the* Fleſh *be ſalted*? And if they who ſhould

be the Light of the World, and the Salt of the Earth, are thus become Darkneſs and without Savour, how great is that Corruption! And how great is that Darkneſs! Thoſe of every Party do plainly diſcern this Evil in the Guides and Leaders of the oppoſite Parties, but our Self-love blinds and hinders us from conſidering it in our ſelves. This is not to be underſtood but that there are Paſtors of good Inclinations and right Intentions amongſt the ſeveral Perſwaſions, and therefore what is ſaid ought not to be applied to them; but that this corrupt Spirit of Pride, Vain-glory, Envy, Hatred, Strife, Avarice, the Love of Money, Flattery, cunning and worldly Politicks, the pleaſing of the Appetites and Self, with an Averſion to the Humility, Simplicity, Poverty, Contempt, and Croſs of Chriſt, prevails among the generality in all Parties, under a Cover of Religious Rites and Opinions, and ſo ſerves ſtill to corrupt *Chriſtendom* the more, is a ſad Truth that cannot be denied.

13. That we are now in the Time of the laſt Judgments.

13. That we are in the laſt Times, that the Wickedneſs of Men is as great and univerſal as in the Days of *Noah*, that the Abomination of Deſolation is in the Holy Place, that we are now in the time of the laſt Judgments of God by which he will ſweep the Wicked off the Earth; and which ſhall be more dreadful and terrible than any that ever were; *A. B.* does ſo ſenſibly make appear in her Writings, particularly in the *Light of the World*, 'That they 'are real Enemies to Mens Souls who ſcoff at them, and 'divert People from laying them to Heart. She makes 'appear, that Iniquity is ſo great and univerſal, that there 'is no more Faith nor Law among Men. People ſtudy 'nothing but to deceive their Neighbours; the Father cannot truſt his Son, nor the Son his Father; the Brother 'riſes up againſt his Brother. Friendſhip is only feigned; 'Buſineſs is full of Deceit and Fraud; nothing but Pride 'and Ambition reigning in the Hearts of all Men. Judges 'are without Equity; Prieſts without Sincerity; Cloiſters filled with Avarice, and the Devout full of Malice; 'which has been at all times in ſome particular Perſons, 'but is at preſent ſo multiplied, that it poſſeſſes almoſt all 'Men: And Charity is not only wax'd cold, but altogether frozen and dead in the Hearts of Men. That the 'Signs of the laſt Times are all fully accompliſh'd, particularly thoſe in 2 *Tim.* 3. 1. *&c.* and *Matt.* 24. That

Light of the World part 1. Con. 2, 29.

'Mens

Mens Lives are the open Book in which theſe Truths are written, and the Holy Scriptures are the equitable Judge which pronounces the Sentence. That People ſcoff at this and no Body will believe it, is a moſt certain Evidence of it. For Jeſus Chriſt ſays, *that it ſhall be as in the Days of* Noah, *they were eating and drinking, and marrying, and giving in Marriage, and knew not until the Flood came and took them all away*, &c. She makes appear how the Abomination and Deſolation is in the Holy Place, if Envy were loſt, it might be recovered in Cloiſters; if Avarice were dead, it would be revived by the Prieſts, Vain-glory and Pride is no where ſo prevailing as among the Clergy: In a word, Simonies and all other Sins abound in that Place which ought to be Holy: That theſe are the Stars which fall every Day from Righteouſneſs and Truth, for ſome worldly Intereſt, or humane Reſpects. She makes appear, that Men do not now embrace Penitence, nor deſire Amendment, that they rather grow every Day worſe, and cannot ſuffer that their Faults ſhould be truly ſhewn them: That at all times there have been wicked Perſons, but when all in general do forget him, it is to be believed that aſſuredly we are in the laſt Times, and that the Judgment is given out, becauſe the Meaſure is full: That God cannot ſuffer an univerſal Evil, without an univerſal Chaſtiſement; and now Men having generally all of them abandoned their God, have, in doing this, given Sentence of the general Deſtruction of the World, which ſhall not be recalled, becauſe the Will of Man is not inclin'd to return to God, but rather to be the more eſtrang'd from him, if the Plagues ſhould yet be delayed: That therefore the irrevocable Sentence is given to purge the whole World by divers Plagues of War, Peſtilence, and Famine, which are framed of the Three Means, which have cauſed Men to abandon God: Their Want of True Love to one another; their Love of this preſent Life, and their being addicted to their ſenſual Appetites; the Pleaſures of the Mouth and Belly. She ſhews, that many Signs have appeared in the Heavens; fearful Comets, menacing great Evils; Fire has burnt many Cities; many have been ſwallowed up by Earthquakes: That theſe did affright ſome at firſt, but ſo ſoon as the Devil had leiſure to make his Adherents ſtudy to find out Reaſons, ſhewing

'ing that theſe were Natural things, he has made the fear
'of all theſe Threatnings of God, ſent as the Forerun-
'ners of his Juſtice, to evaniſh out of Mens Minds; ſo
'that no Body is converted to God, nor embraces the Spi-
'rit of Penitence; but they mock at God's Warnings,
'ſaying, *Theſe are but Natural things.* She asks theſe Ear-
'flatterers, If God ought not to ſend his Plagues, but by
'Supernatural things, and to make Chimera's in the Air?
'He who has created all the Elements, muſt he not make
'uſe of them to chaſtiſe the Offences which we commit
'againſt him? Is there not need of Natural things to
'make our Bodies ſuffer, which are likewiſe Natural? The
'Deludge was made by a Natural Rain; and the laſt
'Plagues will be made Peſtilence, War, Famine, and Fire,
'all Natural things, becauſe the Heaven, the Earth, and
'all the Elements ought to riſe up againſt us to avenge the
'Offence that we do againſt their Creator and ours, *&c.*

I have tranſcrib'd all this, becauſe I think the preſent Age ought to lay theſe things deeply to Heart. It is a moſt Remarkable Providence, that a ſimple illiterate Maid ſhould give Warning to the World of the Approaching of the laſt general and dreadful Judgments of God; and give ſuch clear Grounds for it, from the Word of God, and the State of the World; and declare that ſhe is commanded by God ſo to do; and that now, ſince her Removal, both the Wickedneſs of Men, and the Signs and Judgments of God, have been ſtill encreaſing. There have been ſuch ſignal and dreadful Earthquakes in many Places, ſwallowing up many Thouſands; ſuch univerſal Wars, deſtroying there Hundreds of Thouſands, the Fire of which ſeems only to be covered a while, to break out into a greater Flame; ſuch peſtilential Diſeaſes in many Places, particularly in *France*, *Scotland*, *America*, ſweeping off vaſt Numbers; and now moſt grievous Dearth and Famine, which for One Year ſcourged *France*, but for theſe Three laſt Years has moſt ſignally viſited *Scotland*, and now this preſent Year being the Fourth, is like to come to ſo great a heighth as to threaten an utter Deſolation, Mens Hearts failing them for fear; all obſerve ſuch a general Change of Seaſons, that the Heavens, the Air, the Earth, and all the Elements do frown upon us, and deny their wonted kindly Influences and Means of Life, ſo that this laſt Plague threatens to viſit other Nations likewiſe; yet the reſt of

Men,

Men, which are not killed of theſe Plagues do not repent of the Works of their Hands, ſo that we have juſt ground to apprehend that *theſe are* but *the beginnings of Sorrows.* Mat. 24. 8. It is high time for us then to awake out of our Stupidity, to repent and do works meet for Repentance, that we may not be found among *the Scoffers in the laſt Days*, who ſay, *Where is the promiſe of his coming?* For tho' theſe were not 2 Pet. 3. 3. the laſt Plagues and Judgments, yet as *A. B.* ſays, as (if I remember rightly) *Vincentius* of *Terrara* preached in his time to one City, That within a few Years the laſt Judgment would be, and tho' it was not, yet many thereby were led to Repentance; ſo, tho' theſe were not the laſt general Judgments, yet they will be the laſt particular Judgments to many Thouſands, and it is a good Office to awaken Men thereby to Repentance.

14. That the Works of God ſhall not periſh but endure for ever, and ſhall be wholly renew'd and freed from all Corruption, is expreſly declared in the Holy Scriptures, where we are told (*a*) that *the Creature itſelf alſo ſhall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God*: And (*b*) that *according to his Promiſe, we look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs.* And (*c*) it is ſaid, *I John ſaw a new Heaven and a new Earth; for the firſt Heaven and the firſt Earth were paſſed away.* And (*d*) we are told, *that the Heavens muſt receive Jeſus Chriſt until the time of the * Reſtitution of all things, which God hath ſpoken by the Mouth of all his holy Prophets ſince the World began.* See *Iſ.* 65. 17. 66. 22.

14. *That the Works of God ſhall not periſh, but be renewed.*
(*a*) Rom. 8. 21.
(*b*) 2 Pet. 3. 13.
(*c*) Rev. 21. 1.
(*d*) Act. 3. 21.

15. That Jeſus Chriſt will come and Reign in Glory with the Saints and Bleſſed for ever upon Earth appears from many expreſs Teſtimonies of Holy Scripture. Thus *David* (*a*) invites all Creatures to rejoice and be glad before the Lord, *for he comes to judge the Earth; the World ſhall be eſtabliſhed that it ſhall not be removed; with Righteouſneſs ſhall he judge the World, and the People with his Truth.* Thus (*b*) it is ſaid, that *the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.* Thus it is ſaid (*c*) *The Lord my God*

That Jeſus Chriſt will reign for ever on the Earth with the Bleſſed.
(*a*) Pſ. 96. and 98.
(*b*) Dan. 7. 27.
(*c*) Zech. 14. 6, &c.

* παλιγγενεσια, Renaſcentia, Secundus Ortus Reſtauratio.

ſhall,

ſhall come and all the Saints with him. And it ſhall come to paſs in that Day, that the Light ſhall not be clear nor dark. But it ſhall be one Day which ſhall be known to the Lord, not Day nor Night —— And the Lord ſhall be King over all the Earth; In that day ſhall there be one Lord, (d) Rev. 5. 9, 10. *and his Name one.* (d) *Thou haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God Kings and* (e) Rev. 11. 15. *Prieſts, and we ſhall reign on the Earth.* And (e) *The Kingdoms of this World are become the Kingdom of our Lord and of his Chriſt, and he ſhall reign for ever and* (f) Rev. 21. 2. *ever.* (f) *And I John ſaw the Holy City New Jeruſalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband; and I heard a great Voice out of Heaven, ſaying, Behold the Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be* (g) Rev. 22. 5. *their God,* &c. ſee all that and the next Chapter. (g) *And there ſhall be no Night there, and they need no Candle, neither Light of the Sun, for the Lord God giveth them Light, and they ſhall reign for ever and ever;* ſee *Iſa.* 60. In a Word, ſhe makes appear that all the Holy Scriptures, by Parables, Figures, and Prophecies, do point out this Kingdom of Jeſus Chriſt with Men, *This being the Sum of the Deſigns which God has over Men.* And that this is a juſt and neceſſary thing, it is unconceivable that God would have created this beautiful World only for this ſhort Life of Penitence, only for our Miſery, only to ſerve Devils and Men, as Inſtruments of their Wickedneſs and Rebellion againſt him, and then ſhould aboliſh this great Work of his Hands: That it is moſt juſt, that all things be re-eſtabliſh'd in their firſt State; that all things be reſtored; that Reparation be made of all the Injuries and Affronts done to his Humanity, and to thoſe who loved and followed him; and that all that has been done unjuſtly be repaired, both bodily and ſpiritually, and that on the ſame Theatre; that God having given Man both a Body and Soul, there muſt be likewiſe a Paradiſe for both; the Preſence of God being the compleat Paradiſe of the one, and all this viſible World with all things in it, freed from all Malignity, and God dwelling viſibly and bodily with Man therein, the Paradiſe of the other, which will endure for ever: For God's Recompences are not tempo-

Light of the world. part 3. Conf. 7.

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ral and finite, but eternal, as coming from an eternal God, who cannot give finite or imperfect Gifts.

XLI. These are the most singular of her Accessory Sentiments, and by what has been said, it appears, that they are neither inconsistent with themselves nor with the Holy Scriptures, nor with the necessary and essential Truths of Christianity; that they serve to clear a thousand Passages of the Word of God; that they tend to promote the Love of God and of all Men, and lead us to mortifie our corrupt Nature, and to despise this present World. *A. B.* herself did not at first speak or write of these Sentiments but to some Friends, and when they had shewn them to others, she was troubled, knowing that the Devil would take Advantage thereby, to make them despise the other Truths necessary for their Salvation, even as many of our Saviour's Disciples, being offended at a hard Saying of his, forsook him and *walked no more with him.* And I would not have offered to give a Summary of those her Accessory Sentiments in this Apology, but that they being now all publick in her printed Writings, they who have set themselves to give an odious Character of her and her Sentiments to the World, will be sure to dress them up in a Fool's Coat, to excite the People to cry out both of her and them, *Away with them, Crucifie them*: And therefore I have chosen to give a simple and true Narrative of them, even of those which seem most singular and extravagant. All the Works of God are a Mystery; and the most ordinary things, the Formation of Man now, and all the other Works, would seem to us as strange if we were not accustomed to see them every Day. Such things are not to be enquired into, neither out of vain Curiosity, nor from a disputing Humour, which begets Presumption and Pride of Spirit; for the Divine Mysteries are rather to be admir'd and ador'd, than curiously search'd into by our blind Reason. Let us make it our great Business to imitate Jesus Christ in Humility and Self-denial, if we would be truly enlightned and delivered from all Blindness of Heart. * 'God walks with the Simple, he reveals himself

XLI. *That those Sentiments are neither inconsistent with themselves, nor with the Scripture.*

Joh. 6. 66.

Mat. 11. 25.

Joh. 8.

* *Graditur Deus cum Simplicibus revelat se Humilibus, dat intellectum Parvulis, aperit sensum puris Mentibus, & abscondit Gratiam Curiosis & Superbis. Ratio humana debilis est & falli potest; Fides autem Vera falli non potest.* Th. a Kemp de Imit. Chr. Lib. 4. c. 18. sect 4

self

'ſelf to the Humble, he gives Underſtanding to little ones, 'he opens his Meaning to pure Hearts, and he hides his 'Grace from the Curious and the Proud. Human Reaſon 'is weak, and may be deceived, but true Faith cannot be de-'ceived. See *Pſal.* 18. 118.

XLII. *That this Account is juſt, and they who give contrary Repreſentations are not fair.*

XLII. Now the Account I have given of the Sentiments of *A. B.* both as to the Eſſentials and Acceſſory Truths of Chriſtianity, is a juſt and true Repreſentation which may be more fully and ſatisfyingly had from her own Writings. And I ſhall leave it to all impartial Readers to conſider whether the Character which ſome have been pleaſed to give of her Sentiments, as heretical, blaſphemous, ridiculous and extravagant, be juſt and equal; and if it be not the Reſult rather of their Miſtakes and Prejudices than a plain and fair Account of her Doctrine and Sentiments. The excellent Monſieur *Paſchal*, in his *Penſees Chretiennes*, gives it as the moſt eſſential and diſtinguiſhing Mark and Character of true Religion, that it makes its chief Precept and the great and eſſential Duty of Man to be, To love God with all our Hearts; and this, he ſays, is the peculiar and ſingular Character of the Chriſtian Religion in Contradiſtinction to all others. And if we ſhall impartially compare the Doctrine of Chriſtianity as it repreſented in the Writings of *A. B.* with the Accounts of it delivered to us in the Syſtems of Divinity of the reſpective Parties in Chriſtendom, I think it will evidently appear that it is a moſt diſtinguiſhing Character of the former, tho' it makes the Love of God the great End of Religion, and all the other Duties of it means to bring us to that End; and that the other tho' they cannot omit, when they give an Account of Chriſtianity, to mention this as one of its great Precepts; yet they ſo ſhuffle and confound Doctrines, and give it ſuch a Place in their Syſtems, as may make People lay greater Streſs on other things, and give them Ground to hope they may be ſaved without it, or without conforming our Lives to the Rules and Life of Jeſus Chriſt which lead to it.

The End of the Firſt Part.

AN APOLOGY FOR M. *ANT. BOURIGNON.*

PART. II.

An Anſwer to the Prejudices raiſed againſt her Sentiments and Writings.

I. THERE is nothing more ordinary than for People, upon light and weak Grounds, to take up *Prejudices* againſt the Perſons and Sentiments of others, and *to judge raſhly* and inconſiderately of them; and this is a Fault to which People of all Tempers are ſubject. The Learned, the *Dogmatical*, and the *Abettors* of Parties cannot endure any thing that ſeems to leſſen the Credit of their Sentiments or their Party; they preſently raiſe a Hue-and-Cry, and do all they can to animate the People. Thus the Scribes and Phariſees were full of Spite and Prejudice againſt our Lord Jeſus Chriſt, and inſpir'd the People with the ſame Spirit. The *generality* of Men ſee with other Mens Eyes, and judge with other Mens Underſtandings; they cannot be at the pains to weigh and conſider things impartially themſelves, but they

I. *There is a general Diſpoſition to judge raſhly.*

they truſt to the Skill and Sincerity of thoſe who pretend to judge for them; and ſuch for the moſt part judging raſhly, and by their Paſſions lead the Multitude to do ſo too. Yea, even *Perſons of good Inclinations*, and who have a true Zeal for God and Divine things, are apt to commit the ſame Fault. Thus St. *Paul*, before he was a Chriſtian, being a Man full of Zeal, and of great Learning, and hearing that there were Perſons riſen up who would deſtroy the Law and ſeduce the Simple, and that they worſhipped the firſt of theſe Impoſtors who was hanged on a Tree, and that theſe new Upſtarts were but a Rabble bigotted with that new kind of Folly, which was like to hazard the Law of God; and this being told him by all his Maſters and Teachers, the Prieſts, the People, his Kinsfolks, and Friends, inſtead of informing himſelf without Prejudice of thoſe Men, their Doctrine, their Behaviour, which would have prevented many falſe Steps, he is carried to reproach, and hate, and perſecute them, that he may maintain the Truth of God, and cut off Error and Hereſie, and the Seduction of the People. Now what has fallen out in former Times, may fall out in this, and the moſt innocent Perſons and Writings, may meet with the moſt univerſal Reproaches and Prejudices. It is certainly the Devil's Intereſt that it ſhould be ſo, and we ſee how ſucceſsful his Attempts have been in former Ages. He ſtill made it his Buſineſs to get on his ſide thoſe who ſet up to be the Guides and Leaders of the People, and by this means always to oppreſs, blacken, and diſcredit *Truth and Innocence*.

II. *The Writings and Perſon of* A. B. *thus treated.*

II. Now the *Perſon and Writings* of *A. B.* have been loaded with as many Reproaches and Prejudices as any in this Age; and that both in her Life time, and ſince her Death. Where-ever ſhe went, the Church-men of the reſpective Parties breath'd nothing but Fire and Faggot againſt her in their Pamphlets and Pulpits, made her to paſs for the worſt of Hereticks, and her Writings for a Sink of all Hereſies and Blaſphemies; and thus it was eaſie to inſpire People with Rage and Fury, ſo that if they could have had her to have ſton'd her to Death, *they would have thought they had done good Service*, and no ſooner is one of her Writings tranſlated into Engliſh for the ſpiritual Good of well-diſpoſed Souls, but immediately ſome are pleas'd to ſound the Trumpet, and to cry out, *Hereſie and Blaſphemy, Errors and Deluſions*; and this is enough to frighten a whole

whole Iſland from looking into theſe Writings, and to breed an Averſion againſt thoſe who eſteem and value them, becauſe of the Truths of God contain'd in them.

It was a remarkable Providence that ſhe met with ſuch Oppoſition from all Parties, while ſhe lived, whereby as ſhe diſcovered impartially the Evils of the reſpective Sects and Parties into which *Chriſtendom* is divided; ſo alſo ſhe clearly vindicated her ſelf from being guilty of the Errors and Hereſies of which they accus'd her, diſcovered the Impudence of their Calumnies and Slanders, and remov'd from well-diſpos'd Perſons the Prejudices which had been given them againſt her. We need only then give a ſhort Account of what was laid to her Charge, and her own *Vindication* of her ſelf; by which, her Sincerity, her Innocency, her diſtinct and moſt rational Knowledge of the Truths of Religion, her Orthodoxy, and the Subſervency of her Writings to the great Ends of Chriſtianity, will I hope appear to all unbiaſs'd Readers.

III. *The unjuſt Meaſures of her Adverſaries.*

III. But firſt let us premiſe the Complaint ſhe makes in general of the unjuſt Meaſures of her Adverſaries; how void they were of true Charity and Equity. What ever *Good* or *Truth* was inconteſtably in her Writings, they conceal'd it, they leſſen'd it; whatever was capable of being turn'd to an Evil Sence, they perverted it; they pick'd out half Sentences here and there throughout her Writings, and on theſe they put a Sence which ſhe never intended, concealing in the mean time what went before or after, that might ſerve to clear the true ſence and meaning of the Expreſſion. Any Doctrine of Chriſtianity that was not ſo fully expreſt in one Place, they were ready to accuſe her of denying it, tho' ſhe moſt clearly aſſerted it in another. They were ready to catch at her Words, and to interpret them according to the Niceneſs of the Schools, not conſidering the ſimplicity and plainneſs with which ſhe wrote, ſhe being intent to make known the Truth to all ſincere and well-diſpoſed Souls, without regarding that nice and captious Wits would be ready to carp and quibble upon this or the other Word, and not allow her to explain her ſelf. In ſhort, the *great End of Chriſtianity* being to bring Men to the *Love of God*, and the *Mortification of their corrupt Nature and Self-will*, and this being the *Butt* of all her Writings, as is moſt evident to any who pleaſes to read them, ſhe makes appear that her Adverſaries cannot

be Lovers of the Truth or of God, that their Aim is not to maintain the Truth and oppoſe Error; elſe they would rejoice to ſee this great End of Religion to be the Butt and Subſtance of ſo many Writings, and that there are unconteſtably contain'd in them ſo great a number of Divine Truths, all tending to this End. They would own and acknowledge this, they would wiſh to meet with the Truth every where, even in the things which ſeem'd to them obſcure and diſagreeable to it; they would ſee if theſe were more clearly explain'd in other Places, and if they might well bear a Sence that were agreeable to this great End of Religion; or if even the Errors which they thought were contain'd there, were no ways deſtructive of the true Love of God, and ſo for the ſake of them the whole Writings need not be forbidden and diſcredited.

IV. *Their Spirit and Temper like that of the Scribes and Phariſees.*

IV. They may be convinced of the Injuſtice of the Meaſure, by conſidering only how hard they would think it to have their own Writings ſo treated; how odd it would ſeem to them if one ſhould deal with the Sacred Scriptures after that Method; and what wretched Concluſions an Enemy of Chriſtianity might thereby draw from them; and that if it had been their Luck to have been bred up at the Feet of *Gamaliel*, among the Jewiſh Rabbies, or with *Porphyr*, among the Philoſophers, the Spirit and Meaſures by which they judge of Perſons, Sentiments, and Writings, would have animated them as much againſt Jeſus Chriſt himſelf; and had they come but Sixteen Hundred Years ſooner into the World, and been leaven'd with the ſame Spirit, they ſhould have been liſted among the *Philo-Judæus's* and the *Porphyrs*, and overlooking the Subſtance of the Doctrine and Life of Jeſus Chriſt, would have pick'd out a half Sentence here, and a Word or two there, and ſome Paſſages of his Life that prejudiced Minds would be readieſt to judge hardly of, and wreſt them to ſuch a Sence, and give all ſuch a Turn, as might make him paſs for a Blaſphemer, a Seducer, a Subverter of the Law of God, a Teacher of Doctrines that would turn the World upſide down; one Self-conceited, who ſpoke well of himſelf, and ill of others who were more learn'd and pious than himſelf; in a word, give ſuch a Character and Narrative of him, patch'd up of ſome ſhreds of the Story of his Life and Doctrine written by his own Diſciples, and dreſs him up in ſuch a mock-Robe, as might make him and his Doctrine

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the Object of the Scorn and Hatred of the People. I know People flatter themſelves with the Opinion, that it were impoſſible for them to have treated Jeſus Chriſt at this rate, as the *Scribes* and *Phariſees* in our Saviour's Days imagin'd, that had they liv'd in the Days of their Fathers, they would not have perſecuted and kill'd the Prophets as their Fathers did; and yet our Lord ſhews them, they have the ſame Spirit; tho' they ſeem'd to honour the Prophets * by *building their Tombs*, and *garniſhing their Sepulchres*, and ſaying, *If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets.* Yet they perſecuted thoſe who were then ſent amongſt them; and that the ſame Temper and Spirit reigns now in the World, *A. B.* makes appear in her Writings, and her Enemies did diſcover it in their Practices. Matt. 23. 29, 30.

V. But it will be ſaid they had good Reaſon to treat her as they did: We come therefore to conſider the Prejudices raiſed againſt her Doctrine, and they have not been wanting to repreſent her as the Groſſeſt of Hereticks; but *Wiſdom is juſtified of her Children.* And, V. *Prejudices cleared.*

1. They accuſed her of denying the Holy Trinity, and ground their Accuſation upon this, that ſhe did not approve of the Word *Perſon*, to expreſs the Diſtinction of the Trinity, and us'd to explain it by Compariſons and Similitudes. Whereas ſhe declares, That ſhe believes in one Divine Eſſence, the moſt Holy Trinity, the Father, the Son, and the Holy Ghoſt; that the Eſſence of God is incomprehenſible, and ſo is the Myſtery of the Trinity; that it is a great Preſumption in Men, who cannot comprehend that which is in themſelves, what their Memory, Underſtanding, and Will is, yet to imagine they will eaſily comprehend what is in God: That our Soul, which is nothing but a ſilly Creature, is yet inviſible and incomprehenſible to us, tho' it be in us, and tho' we perceive and feel it to act and operate, that no Body can comprehend what a Soul is; and yet Men are ſo preſumptous as that they will needs know what is in God, and what the Three Perſons of the Trinity are, which are in him; and that not for to honour or love him the more, but that they may be able to talk and diſpute well of them, and to draw evil Conſequences from them: That God made St. *Auguſtin* know that this was incomprehenſible by any Creature, when once walking by the Sea-ſide and labouring to underſtand 1. *Of the Holy Trinity.* Antich. Decouv. part 2. p. 9, 10. Pierce de Touch. p. 111, 112.

underſtand it, he ſaw a Child running to fetch the Water of the Sea in his Hands into a little Hole, which he obſerving and asking the Child what he did, he replied he would have all the Water of the Ocean brought into that little Pit; at which St. *Auguſtin* ſmil'd, ſaying, *You can never do this, my Child, give over this Undertaking.* The Child replied, *I ſhall ſooner do this than you ſhall underſtand what you would comprehend with your Underſtanding*; and then evaniſh'd. It is true ſhe makes uſe of Similitudes to expreſs it by, as, That there is in God the eternal Underſtanding, the eternal Word, the eternal Love, or Heart; as there is in Man the Underſtanding, the Speech, and the Heart: That there is in Man the Underſtanding, the Memory, and the Will, which is a Figure of the Holy Trinity; that God, One in Eſſence, has in himſelf Three eſſential Qualities which are diverſe, Righteouſneſs, Goodneſs, and Truth; and that nothing can be done by God but with Righteouſneſs, Goodneſs, and Truth altogether, and if one of theſe Qualities be wanting, it cannot come from God, who is indiviſible in theſe Three Qualities; which may be call'd Perſons: That ſhe does not pretend thereby to give adiquate Notions of the Myſtery of the Trinity, which ſhe declares is incomprehenſible; but that inſtead of the dark, dry, and barren Speculations of the Schools thereabout, we may conſider thoſe Three Divine Qualities, without which God never does any Work. And to find if we are the Children of God, we muſt ſee if we partake from him of thoſe Three Qualities of the Righteouſneſs, Goodneſs, and Truth of God; and if we do not find them all Three together in our Souls, we ought not to perſwade our ſelves that we are the Children of God; for as we approach unto him by Love, accordingly thoſe Three Qualities encreaſe in the Soul; and as we find our Souls to be eſtranged from Righteouſneſs, Goodneſs, and Truth, accordingly we are eſtranged from God. In uſing Similitudes thus to expreſs the Holy Trinity, ſhe does nothing but what St. *Auguſtin*, and other of the Ancient Fathers have done; and ſhe is far from ſaying, that nothing elſe is comprehended in the Holy Trinity; but that we ought to be taken up with ſuch uſeful Conſiderations of what is in God, rather than feed our Minds with fruitleſs Speculations, which tend only to nouriſh Debate and Curioſity. And when once ſome of her Friends told her that the

Antich. Decouv. p. 2. n 314122.

Antich. Decouv. part 2. n. 5.

the Churchmen accus'd her of *making the whole Myſtery of the Holy Trinity to conſiſt in the Righteouſneſs, Goodneſs, and Truth of God*; ſhe anſwered expreſly, *They lye in ſo ſaying.* They ſaid to her, that ſhe had ſaid in the mean time more than once, that Righteouſneſs, Truth, and Goodneſs were the Trinity that was in God; ſhe replied, *I had no deſign to ſearch into the Depth of this Myſtery, and to ſay that all did conſiſt in this; but that this was the moſt profitable and the moſt ſaving Conſideration that we could have in the matter of the Holy Trinity, of which the ordinary Speculations are often raſh and unprofitable, and for the moſt part injurious to God.* Lavice Continue p. 553, 554.

'She did not deſire to uſe often the Word 'Perſon, becauſe ſhe look'd on that as a Word proper to 'created Beings; that Jeſus Chriſt is indeed a Perſon in 'God, being truly Man as we are. Yet ſhe ſometimes ex'preſſes the Myſtery by the Word Perſons: In *Temoign. de Verite*, Part 2. p. 199. *ſhe ſays*, I do not believe that there is 'any Body living upon Earth, who does more honour 'the moſt Holy Trinity than I do. And I believe firmly 'One only God in Three Perſons, as I have done from my 'Childhood.——And how could I deny the Divinity of 'Jeſus Chriſt, ſince it is ſeen by all my Books that I hold 'Jeſus Chriſt for True God and True Man both together, 'even from the Beginning of the World; which is to 'honour him more, than to believe that he is God and 'Man, only ſince he was born in *Bethlehem*, and charg'd 'with our Miſeries and Sorrows? Pierce de Touch. p. 114.

VI. They accus'd her alſo of denying the Divinity of Jeſus Chriſt, tho' there be nothing more falſe, as appears through all her Writings. She declares expreſly in the *Profeſſion of her Faith*, that ſhe believes that Jeſus Chriſt is True Eternal God and True Man. And in *Antich. Deconv.* Part 2. p. 66, 67. ſhe ſays, 'That Jeſus Chriſt True Man is 'alſo True God, that his Humanity is moſt ſtrictly and 'inſeparably united with his Divinity; which is the True 'God and the Eternal Word that created all things and 'and ſaves in Chriſt. In the Third Part, p. 26, 27. ſhe 'tells how Antichriſt has led ſome to deny the Divinity of 'Jeſus Chriſt, and not to pray to him; and ſhews, that he 'as *God and Man* can ſave us immediately, if we will fol'low him; that he is the True Eternal God who alone can 'ſave as being God; and he is our Mediator, our Maſter, 'our Phyſician, as Man, who is become our Pledge and VI. *Of the Divinity of Jeſus Chriſt.*

'Surety to obtain our Deliverance; ſo that they are wretched Creatures, who ſay they will not pray to Jeſus Chriſt, ſince the Salvation of all Men depends on him, and without him no Body can be ſav'd.

VII. *As to the Merits and Satisfaction of Jeſus Chriſt.*

VII. They affirmed that ſhe denied the Merits of Jeſus Chriſt, or any Satisfaction made by him for the Sins of Men; and this Calumny they have of late renew'd; affirming that ſhe falls in with the vile Socinian Hereſies, and even outdoes them. What Socinian has ever taught, *That Man by his Sin would have periſh'd eternally, and never have obtain'd Pardon, had it not been for Jeſus Chriſt, true eternal God, and true Man, and for his Merits, (the Force and Dignity of which proceed from his Union with the Divinity) and that he has alſo obtain'd for Men, Time, Grace, and Means to enjoy this Pardon, and the Effect of thoſe Merits; and that he cloath'd himſelf with our Mortality, and ſatisfied for our Sins on his part; that we, in imitating him, might enjoy the Pardon and Recovery which his Merits have purchas'd for us?* And yet this is the Subſtance of the Doctrine of *A. B.* upon this Head, as appears through all her Writings; as in *Temoign. de Verite*, Part 1. p. 201, 202, ſhe ſays, 'Your Preachers ſay, that I reject the Merits of 'Jeſus Chriſt, tho' in truth I eſteem them more than any 'Body in the World. I believe I cannot be ſav'd but by the 'Merits of Jeſus Chriſt, yea, that none was ever ſav'd from 'the Beginning of the World but by the Merits of Jeſus Chriſt; for if Jeſus Chriſt had not merited Pardon for 'all Men, with God his Father, after *Adam* had ſinn'd, 'all Men had remain'd in a Loſt Eſtate, as the Devils have 'done, becauſe they had no Interceſſor with God to obtain 'Pardon for their Sins as Men have had; who having 'Jeſus Chriſt for their Brother, obtain'd by his Means the 'Remiſſion of their Sins.—I mean not, that Jeſus Chriſt 'has not alſo ſatisfied for the Sins of Men ſince *Adam*, ſeeing for them expreſly he cloath'd himſelf with our Mortality, and came into the World to Redeem us from 'Eternal Death, into which all Men had wilfully precipitated themſelves, and ſunk themſelves into a Forgetfulneſs of God, living according to the Motions of corrupt 'Nature, as the Beaſts; which Jeſus Chriſt perceiving, he 'came from the Boſom of his Father unto the Earth to 'recal them: He comes to ſhew them the State in which 'they were, and how they had abandon'd their God to

'delight

'delight in other things than in him, and by what means 'they might recover the Grace of God to attain to Salvation: 'And he himſelf does before them the Works that they 'ought to do after his Example: And becauſe they had 'turn'd away from the Love of God, to love the Goods 'and Riches of this World, Jeſus Chriſt came in Poverty, 'that Men might embrace it after his Example: And be-'cauſe Men had forgotten God, through the Eſteem they 'had of themſelves, Jeſus Chriſt came in all Humility and 'Sufferings to give them an Example: And becauſe Men 'had left off their Obedience to God, to follow their 'own Wills, Jeſus Chriſt came to ſhew that he is Obedi-'dient, even to the Death of the Croſs, that he might 'teach Men how they ought to be ſubject and obedient 'even to Death: And Jeſus Chriſt has done all this, with 'many other things, for the Love he bear to Men, and that 'by ſuch Means he might draw them to his Father; that 'he might live with them to all Eternity, giving himſelf 'thus in Sacrifice for the Redemption of his Brethren.

'But this Sacrifice was not offered for Men who do not 'believe in him, and do not the Works that he did; nor 'for thoſe who will needs wilfully continue in their Sins 'after having known the Law of the Goſpel, *&c.*

And in *Antichr. decouv. Part* 2. *p.* 76. 'They have, *ſays* 'she, ſometimes argued againſt me, that I deny the Satiſ-'faction of Jeſus Chriſt: But I believe this is becauſe I do not 'hold that Jeſus Chriſt has ſatisfi'd for Men after the Manner 'that they hold it; to wit, that Jeſus Chriſt has ſatisfied 'for all Men, and that they ſhall be ſaved by his Sufferings; 'without being obliged to ſuffer themſelves; which is a 'great Error, becauſe the Sufferings of Jeſus Chriſt will 'never be applied to any but thoſe who ſhall follow his 'Life and Doctrine.——

But becauſe, on the one hand, Men are apt to pervert the Doctrine of the Merits and Satisfaction of Jeſus Chriſt to encourage the Indulging of their corrupt Nature, and others to deſpiſe it, and think they can ſave themſelves, I think it will not be unacceptable to ſhew how ſhe diſcovers the Evil of both, as in many of her Writings, ſo particu-larly in *Antechr. decouvert. Part* 3. *p.* 45, 46, *&c.* 'Thoſe 'Perſons, *ſays ſhe*, (ſhe ſpeaks of thoſe who deſpiſe Jeſus 'Chriſt, and think they can ſave themſelves without him) 'periſh thro' Pride, as well as they who ſay that Jeſus

'Christ has satisfied all for them. All of them fall into 'the same Sin of Pride and Ingratitude, tho' by different 'Ways. The one is proud to believe that he shall be saved 'by his own Works; and he is also very unthankful that 'he will not acknowledge what Jesus Christ has done for 'him, requiting his Benefits with Contempt and Irreve-'rence. And the others commit the same Sin of Pride, in 'presuming that they are God's Elect, and his Children, to 'whom Salvation appertains, tho' they do not labour to 'obtain it; and they fall also into the Sin of Ingratitude, 'in that they will not render unto Jesus Christ what he has 'paid for them. They know that he was their Pledge and 'Surety, yea, that he effectively paid the Penalties due to 'their Sins, yet they will not use any Endeavours to make 'Restitution to him. Would it not be a great Ingratitude 'for a Person to say to him who had paid his Debt, as his 'Pledge and Surety, That knowing his Debt is paid he 'resolves to live in Idleness, without taking Care to return 'the same Payment to him who had paid it for him? Such 'a Person would be look'd upon by us as wicked and un-'thankful; while we think our selves the Children of God 'in doing the same things to the Person of Jesus Christ. 'We say he is our Pledge, and by his Sufferings has paid 'the Penalty due to our Sins, having died to redeem us; 'while we will suffer nothing, nor share in his Pains, being 'well pleased to have our Debts paid with the Goods of 'another.

'—It is, on the other hand, a great Boldness in those who 'think they shall be saved by their own Merits without the 'Merits of Jesus Christ. For if Jesus Christ had not me-'rited for them the Grace to do well, they were not capa-'ble of having so much as one good Thought or Desire of 'doing one good Work. So that all the Grace they have 'of doing any Good, comes from the Merits of Jesus Christ, 'tho' by Ignorance they despise it, as poor blinded ones 'who can discern nothing thro' the Weakness of their 'Sight. For if Jesus Christ had not come to bring Light 'to the World, no body would have perceived his own 'miserable State; and if he had not interceded with his Fa-'ther, no body would have had the Grace to receive his 'Light; so that without Jesus Christ all Men would have 'remained lost, thro' their Blindness, and would never have 'been able to comprehend by what Means they ought to

return

'return to God, if Jeſus Chriſt had not come to teach 'them by Word and Deed. And if he had only taught 'them by Word as the other Prophets, no body would 'have followed him; ſince they believe even yet that it is 'impoſſible to imitate Jeſus Chriſt, and to follow the Evan-'gelical Life. But he himſelf has put it in Practice be-'fore Mens Eyes, that after his Example they muſt endea-'vour to ſatisfie the Juſtice of God by the Union of his 'Sufferings, and of his Charity, which are Sacrifices more 'agreeable to God his Father, than our unclean Offerings 'and our Works defiled with Sin.

'If one had mortally offended his Equal, he durſt not 'of himſelf procure Peace and the Pardon of his Offence, 'but he would interpoſe ſome Mediator who were a 'Friend of the offended Perſon, to ſatisfie his juſt Wrath. 'But they who would be ſaved by their good Works 'have too much Pride to take Jeſus Chriſt as Media-'tor; but, with an up-lifted Head, they addreſs to God 'whom they have ſo often offended; that they rather draw 'down his avenging Hand upon their Heads than the Par-'don of their Sins; for God reſiſts the Proud, and gives 'his Heart to the Humble. If they join'd their good 'Works to the Humility of Jeſus Chriſt, they might 'peradventure receive the Mercy of God by his Son Jeſus 'Chriſt; but ſtanding up as the Phariſee who thanked 'God for his good Works, they ſhall no more be juſtified 'than he was when he went out of the Temple: Becauſe 'he who is not cloathed with Jeſus Chriſt is not admitted 'to his Father; ſince before his Coming into the World 'all Men were Enemies to God. So that he who is not 'cloathed with Jeſus Chriſt cannot be acknowledged for 'his Friend, far leſs for his Son, ſeeing the Spirit of Je-'ſus Chriſt is the only Son in which he takes Pleaſure, 'and not in another. He therefore who thinks to go to 'God without the Mediation of Jeſus Chriſt, will be reje-'cted as unworthy and raſh, becauſe Jeſus Chriſt is the only 'Door of Salvation: They are Thieves who would enter 'by the Windows into the Kingdom of Heaven, for that 'only belongs to the Diſciples of Jeſus Chriſt.

'In which thoſe greatly deceive themſelves, who believe 'that they may enter into it while they deſpiſe him or re-'ject his Merits, which have opened the Door to all thoſe 'who will follow and imitate him: Yet not to thoſe who

eſteem

‘ eſteem Jeſus Chriſt and his Merits; but with all this, will ‘ not embrace Penitence, under a Pretext that Jeſus Chriſt ‘ has ſatisfi'd wholly for their Sins, comprehending even thoſe ‘ which they ſhall commit in time to come, as well as thoſe ‘ which they have committed in time paſt. In which Er- ‘ror are the moſt part of thoſe who are called Chriſtians, ‘ yea, amongſt others the moſt perfect. We hear nothing ‘ more ordinary in their pious Diſcourſes, than to ſay, God is ‘ Good, he will ſave us; and Jeſus Chriſt died to give us Entry ‘ into Paradiſe. And with theſe fine Diſcourſes every one ‘ thinks they are ſure of Paradiſe, even tho' they live and ‘ die in their natural Motions and Sentiments, which is a ‘ great Miſtake; for God, tho' he be good, will ſave no ‘ body but him who ſhall ſatisfie his Divine Juſtice. The ‘ Merits of the Death and Suffering of Jeſus Chriſt will ‘ never be applied but to Souls which are regenerated in ‘ the Spirit of Jeſus Chriſt: For he has not ſuffered but ‘ for thoſe who from a natural Life ſhall enter into a ſpi- ‘ritual one. For Jeſus Chriſt ſays, that all Righteouſneſs ‘ muſt be fulfilled. Now it were not juſt that they who ‘ have forſaken a Dependance upon God to depend upon ‘ their own Wills, ſhould enjoy the Merits of Jeſus Chriſt ‘ without being converted and embracing his Spirit, ſince ‘ he came not but to bring Sinners to Repentance; and he ‘ who continues to perſevere in his natural Life cannot re- ‘ pent, and ſo cannot enjoy the Merits of Jeſus Chriſt, ‘ ſince it is not for thoſe that he has ſuffered or merited, ‘ but only for thoſe who by Ignorance or Frailty have ‘ quitted their Dependance upon God, and delight them- ‘ ſelves in the Creatures without thinking they ought to de- ‘ light themſelves in God alone. They lived in the Darkneſs ‘ of Death without knowing it: Therefore Chriſt had Com- ‘ paſſion on them, and offered himſelf to his Father, pro- ‘ miſing unto him that they ſhould be converted and do ‘ Penitence, provided he brought them the Light of Truth, ‘ by which they might get out of their Darkneſs and their ‘ Errors. In this Jeſus Chriſt was our Pledge, and anſwered ‘ for our Penitence, with which we muſt be ſaved and not ‘ otherwiſe.——

‘ —— Therefore they form to themſelves imaginary ‘ Ways in the Air, who think that Jeſus Chriſt is come to ‘ ſave us in a ſpeculative Way, or by ſome incomprehenſi- ‘ble Myſteries, ſeeing our Redemption is accommodated

‘ to

'to our Capacity. But the Devil, to divert us from ta-
'king the ſtraight Way, thro' which Jeſus Chriſt walked,
'blinds our Eyes with imaginary Things, that we may
'never come to the Knowledge of the ſtraight Truth, ma-
'king ſome believe that they cannot be ſaved by the Merits
'of Jeſus Chriſt; and others, that his Merits will ſave them,
'even though they uſe no Endeavours to imitate and fol-
'low him. Many other Paſſages might I bring out of
her Writings, but theſe may ſhew her Sentiments in this
Matter.

The Sum of her Sentiments, as to the Satisfaction of Jeſus Chriſt.

The Sum of her Sentiments comes to this, That Man turning away his Heart and his Affections from God, thereby all Communion between God and Man ceas'd, and ſo Man was plung'd into an irrecoverable State of Sin and Miſery, as well as the fallen Angels, if there had been none to interpoſe for him with God, for whoſe Sake he ſhould ſhew him Mercy, there being nothing now in Man that could move God to have any Regard for him: That Jeſus Chriſt, true God and true Man, infinitely beloved by his Father, full of Love to him, and of Charity and Compaſſion for Man, ardently intercedes with God for him, that he would have Mercy on him. His Father could refuſe him nothing that was conſiſtent with his Righteouſneſs and Truth. It was not juſt that he ſhould receive Man into Favour, if he ſhould continue ſtill to turn away his Love from God to the Creatures and to himſelf; nor had it been juſt and ſafe to have reſtor'd him preſently to the ſame State of Divine Communion and Joy from whence he had fallen; it was neceſſary he ſhould feel firſt the Evil of Forſaking his God, that ſo his corrupt Nature might be mortified, and he eſtabliſh'd in the Love of God. God then for the Merits and Interceſſion of Jeſus Chriſt, pardons Man upon Condition he turn again to the Love of his God from the Creatures and himſelf; and for this End he communicates again to him his Light and Grace, and allows him a Time of Trial wherein he is to do Penitence for offending his God, that thereby his corrupt Nature and his Love to the Creatures and himſelf may be throughly mortified, and he return and be eſtabliſh'd in the Love of God. Jeſus Chriſt accepts of the Terms, and becomes Surety for Man that he ſhall fulfil them, and applies himſelf with ardent Love to bring Man back again to God. The Delights of the Creatures being that which had turn'd away

away Man's Affections from God, it was juſt and neceſſary that he ſhould deny himſelf to them, and make an entire Sacrifice of all thoſe Delights and of his Luſts after them to the Love of God: To make which the more eaſie for him, the Earth was accurſed for his Sake. Jeſus Chriſt coming now to interpoſe with God, to bring him back to his Duty, leaves no Means uneſſay'd to effectuate it; of inward Light and Grace, and outward Laws and Ordinances, according to Man's State and Circumſtances. When the Corruption of Man's Nature had reſiſted and baffl'd all thoſe Means, yet nothing being able to quench his Love, he at laſt cloaths himſelf with Man's mortal Nature, puts on all his Infirmities, becomes in all things like to him, yet without Sin, and, as if he had been the greateſt Sinner, does Penitence for him, denies himſelf to all Honours, Riches, Pleaſures, Sciences, Eaſes, Accommodations, Self-ſeeking, and Self-will, lives and dies in perfect Poverty, Contempt, and Pain, makes an entire Sacrifice of himſelf, his Life, and all things of the World unto his God; and this, both that by his Doctrine and by his perfect Example he might ſhew Man what Way to return to God, how to do Penitence for his Sins, how to deny himſelf and take up his Croſs, and to make a Sacrifice of himſelf and all unto God; and by doing all this in Man's Nature, to ſhew him how practicable it was, and alſo that for the ſake of this pure and perfect Oblation of himſelf, done from ſo great Love to God and Charity to Man, God might be ſtill moved to have Mercy on Man, to grant him his Grace, and to accept of his Penitence, united to this Sacrifice of Jeſus Chriſt: What Jeſus Chriſt has done and ſuffered for Man on Earth has infinitely heightned his Merits and the Power of his Interceſſion with God, ſo that he obtains for Man, Pardon, and Grace, and Time to repent, and the being receiv'd into perfect Favour with God, upon his Penitence, as if he had never ſinned: Jeſus Chriſt has ſatisfied on his part the Juſtice of God, but they only receive the Benefit of it who follow his Example in denying themſelves, and taking up their Croſs, and do thereby mortifie their corrupt Nature and return to the Love of God. It is in this Sence that we alſo muſt ſatisfie God's Juſtice, not that we can make any Satisfaction to God proportionable to our Demerits. Not that we can merit his Pardon or Salvation; but it being juſt with God not to receive Man into Communion again with him till he do

Penitence

Penitence for his Sins, and thereby mortifie his selfish and carnal Affections; not that God stands in need of this, but that it is absolutely necessary for Man's Recovery, we cannot expect Salvation without satisfying in this manner on our part.

The Satisfaction of Jesus Christ for our Sins may be taken in two Sences, by way of Merits, or by way of Discharge: The First way, That he has thereby merited Pardon, Grace, and Salvation for all who shall follow his Example, is most true: The Second, by way of Discharge, That Jesus Christ has so fully satisfied the Justice of God, for the Sins of his Elect, that nothing is required of them but to believe and rely on his Merits; and nothing due from them, but by way of Gratitude, as if God stood in need of their Services; or that they need do, for the mortifying of corrupt Nature, as much only as their Love and Care for the World and themselves will permit, and trust in Christ's Merits for the rest. This, I say, is most false, Christ having merited for us Grace to mortifie our corrupt Nature, and Pardon, and eternal Life, if we return to the Love of God.

Again, there is a twofold Substitution, or the having one in our stead to satisfie the Justice of God for us: There is a Substitution of Self-love, and another of Charity, or the Love of God: The First is, when we desire to gratifie our sensual and corrupt Nature, and follow our own Wills and Lusts, and are very well pleas'd to hear that there is one has suffered for us, and satisfied God's Justice; so that we are content to believe in him and hope in his Merits, going on in the mean time to indulge our corrupt Nature, excusing our selves because of our Frailty and Weakness, and that we cannot do otherwise; but our Saviour Jesus Christ has made an Atonement for all, and we hope in his Merits. This is a False, Diabolical, and Antichristian Substitution, as *A. B.* makes abundantly appear through all her Writings. The Substitution of Charity, is when out of a deep Sence of our Baseness and Undutifulness to God, and the Propensity of our Natures to continue so still, and to gratifie our corrupt Inclinations, we apply our selves by his Grace to deny our selves, and to make a Sacrifice of all that's dear to us to God, in leading a Life of constant Penitence; but seeing our Penitence bears no Proportion to the infinite Greatness and Goodness of that

God

God whom we have offended, we rejoice to know that there is one of perfect Purity, and in full Favour with God, who for us has made a ſuitable Oblation of himſelf, not to diſcharge us from a Life of Penitence, but to obtain Grace for us to do it, and Acceptance of it with God, and ſhew us how to perform it: To him we flie, and for his ſake we beg for the Acceptance of our imperfect Penitence, and deſire it may be united to his Sacrifice and done in his Spirit, that he, dwelling in our Hearts by Faith, may communicate himſelf to us with all his Graces and Merits. It is in the former Sence only that *A. B.* declares againſt the common Doctrine *Of the Satisfaction of Jeſus Chriſt*, as if it were a Subſtitution of a total Diſcharge, diſpenſing with the Obligation that lies on us to live a Life of Penitence, and not at all in the Second.

They who read the Writings of *A. B.* will ſee that this is the Summ and Subſtance of her Sentiments on this Head, and that any ſimple Expreſſions which ſeem harſh by themſelves are to be interpreted by this Meaſure. And they who conſider by what Principles the Generality of the Chriſtian World do, I do not ſay ſpeculate and talk, but live and act, and what Encouragement the Doctrine and Gloſſes of Men has given thereunto; and how, tho' they live in a perfect Contradiction to the Life and Spirit of Jeſus Chriſt, yet they hope and believe they ſhall be ſaved by his Merits, will ſee how neceſſary and how ſeaſonable it is to inculcate thoſe Truths upon the Hearts of Men.

VIII. *Of the Satisfaction due by Man.*

VIII. But becauſe it gives great Offence to ſome, that *ſhe ſays*, Tho' Chriſt has ſatisfied all for us on his part, yet that the Merits of his Satisfaction will not be applied to us, unleſs we our ſelves do ſatisfie the Juſtice of God for our Sins, and in order to our Purification; I ſhall ſet down her Sentiment more particularly in this Matter: We ſometimes ſtumble at Words and Terms when we grant the thing it ſelf upon the matter, and it is like this is the caſe with many here.

Le Temoign. de Verite. part 1. p. 83.

1. Then, *ſhe ſays*, That no Man could merit Eternal Life, tho' *Adam* had never ſinn'd; for all our good Works are but Temporal, and bear no proportion to eternal Happineſs. Heaven and eternal Life is the free Gift of God, which he prepared for Man before he created him, and ſo he could not merit it. He does not therefore beſtow it for

for our Merits, but for his great Mercy, and for the Love he bears us: He is no Merchant, and will not ſell his Paradiſe at any price, but will give it freely; and he has no need of our good Works or Penitence, but becauſe of our Corruption and Infirmity we have great need of them, without which we muſt periſh. Renouv. de l'Eſpr. Evang avant-prop. n. 35.

2. That we having forfeited God's Favour and eternal Life, Jeſus Chriſt has merited for us Pardon, Grace, and Life Eternal, upon Condition that we receive and correſpond with the Pardon and Grace offered, and turn again to God with all our Hearts, and embrace the Means that are neceſſary for this End, without which in Juſtice, Pardon, and Grace could not be demanded for Man; and for our Performance of this, Jeſus Chriſt becomes our Pledge and Surety. Preface, n. 33, 40. 47, 67. 103, 138, 139, 140.

3. As ſuch he cloaths himſelf with our Mortality, and undergoes all the Parts of this Penitence himſelf, that he might merit Grace and Pardon for Man, and might ſtrengthen and direct him how to embrace this Penitence, and to follow his Example.

4. Upon his Interceſſion, and obtaining of Grace and Pardon for Man, the *Love of God* is not immediatly conferr'd upon Man, but the *Grace of doing* Penitence, by which he might recover it. And this was a greater Mercy to Man, than if God had ſimply pardon'd him, and reſtor'd him to his *Love*, without ſuffering the Earth to be accurſed, or all to be corrupted by Sin; ſince it is to be fear'd Man would have quickly fallen back again into new Sins, finding himſelf as before in all ſorts of Delights, ſuch as *Adam* had. For we ſee how Men now turn away their Hearts from God to love the Creatures and themſelves, even when they ſee they are ſo wretched, weak, and imperfect, ſubject to all ſorts of Maladies and to Death, and that all the Creatures now do them miſchief, whereas formerly they honour'd and obey'd them as their Lord; and tho' they ſee themſelves and all the Creatures ſo filthy, corrupt and miſerable, yet they cannot abſtain from loving them to the Prejudice of the Love they owe to God. How much more would Man have done ſo, in caſe he had remained as beautiful and perfect after his Sin, and all the other Creatures had continued as lovely as before? It is to be fear'd he would not have remained in the Love of God, if he had recovered it after his Sin by the pure Mercy of God without Le Temoign. de Verite. Part 1. n. 59, 61, 64.

out

out the Condition of doing Penitence; or without all the other Creatures their being accurſed in him; ſince we ſee Men do yet love this Life that is ſo miſerable, and the Creatures that are ſo wretched, and Man feels in himſelf Contradictions, Griefs, Diſpleaſures, and all ſorts of vicious Paſſions, which he cannot govern by his Reaſon; and yet his Spirit is become ſo brutiſh, that it loves thoſe Miſeries and Imperfections, tho' he find nothing in himſelf or the other Creatures, but what is worthy of Contempt and Hatred: Yet he loves and eſteems them to the Contempt of the Love of his God; who knowing the Baſeneſs of Man's Heart, has given him Penitence as a neceſſary Mean to withdraw his Affections from this wretched Life, that he may turn them to his God, who will have Man to love him only. And for the ſame Reaſon he has permitted all the Creatures which were ſubject to Man, to contract with him the Malediction of Sin; that by this Mean, occaſion might be given to Man to return to the Love of his God, the only lovely Object.

5. Since this Penitence contains the neceſſary Means to recover the Love of God, and we cannot do this ſo long as we love Self and the Creatures, and this corrupt Love cannot be mortified ſo long as we gratifie our Senſes, and our Appetites, and enjoy a Paradiſe here; and our Luſts cannot be ſubdued without feeling the Bitterneſs, Anguiſh, Griefs, and Pains of them, to extinguiſh the Sence of the unlawful Pleaſure and Delight we took in them; Penitence therefore is, 1. The turning away our Hearts and Affections from every thing that hinders the Love of God. *Love not the World*, &c. 2. And in order to this, the avoiding all the Occaſions that may foſter the Love of other things, and continually ſtriving againſt and doing Violence to Self-love, Self-will, and Corrupt Nature. *He that will come after me*, ſaith our Lord, *let him deny himſelf.* And, 3. The embracing willingly the Anguiſh, Bitterneſs, and Pains, the Afflictions both inward and outward, that muſt be endured for the purifying of our Hearts, and bringing us to the Love of God; *and let him take up his Croſs.*

Renouv. de l' Eſpr. Ev. Pref. n. 52.

6. Jeſus Chriſt has taught us how to undergo this Penitence by his Doctrine, and by his Example; *and follow me.*

7. It

7. It is moſt unreaſonable to think that we are diſcharg'd from this Penitence, becauſe Jeſus Chriſt did thus live and ſuffer for us; for we muſt *have the Spirit of Chriſt*; *our Old Man muſt be crucified with him*; *we muſt be conformed to his Image*; *we muſt ſuffer with him, if we would reign with him.* His was meritorious, and expiatory, and exemplary; ours is abſolutely neceſſary for our Purification: By his he obtain'd Pardon and Grace for us, and chang'd the Eternal Puniſhment we deſerved, into a Temporal Penitence for our Purification and Recovery; and to ſay we cannot undergo this Penitence, is to have no Faith in his Merits; to believe that it is enough that he did undergo this for us, is the greateſt Indignity done him, and the greateſt Cheat that we can put upon our Souls; it is to belie, and be falſe to our Surety and our Pledge: It is like Bankrupts to ſwagger and rant it out with our Creditor's Goods; becauſe our Surety has paid the Debt for us: It is to make Jeſus our Slave to ſuffer all manner of Afflictions, Poverty, Reproach, and Pain for us, that we may go to Heaven in the pleaſant and broad Way of Honours, Wealth, and Pleaſures: It is to be well pleas'd that the Phyſician has provided wholſome and neceſſary Phyſick for our Recovery, and has taken it himſelf for our Direction and Encouragement; but tho' we be ſick to Death we will not taſte it our ſelves, becauſe of the Bitterneſs of it, believing that we ſhall Recover nevertheleſs; becauſe the Phyſician has taken it. Jeſus Chriſt led this Life of Penitence for us in his viſible and mortal Body, that he might ſhew us how ready he is ſtill to undergo it in every one of us by his Spirit. Ibid. n. 35.

8. God has no need of this our Penitence, but we ſtand in need of it to recover the *Love of God.* He does not covet our Wealth, or Honours, or Friends, or Eaſe, in that he requires of us to be poor in Spirit, to deny our ſelves, to take up our Croſs and follow Chriſt, to forſake all things, ſince he created all things for Man, and would be well pleaſed he could enjoy them ſtill. But Man is become ſo miſerable that he cannot enjoy theſe things without ſetting his Heart upon them and turning it away from God; and therefore Jeſus Chriſt has given this his Goſpel-Law, without which no body can recover the Love of God. It is a ſad Miſtake then to think that there is no neceſſity of good Works, but only by way of Gratitude and Thankfulneſs Renouv. de l' Eſp. Evang. avant-prop. n. 34, 35.

to God, as if he had need of our Acknowledgments, or as if we could make him Preſents of our Good Works to thank him; which cannot be ſaid but in Contempt of the Riches of God, who poſſeſſes all in himſelf and ſeeks nothing without himſelf, and needs not that we ſhould give him any thing; all the good Works that Men can do, are for no other End but to reſiſt and overcome the Evils of their Corruption. And they are as neceſſary for our Salvation, as Bread is for the Life of the Body; for we cannot be ſaved without ſubduing our Corruption, and no Body can do this but by the means of ſuch good Works, and ſuch Penitence as ſtifles and mortifies the Vices and Sins which this Corruption has brought into the Soul.

Le Temoign. de Verite. p. 1. n. 107

9. It is a Pride to glory in our Penitence, ſince it is enjoined us for our Sins; it ought rather to fill us with Humility and Confuſion; for in the Beginning it was not ſo. God created us to live in all ſorts of Delights without any Pain. All this beautiful World was created to ſerve for Pleaſures to the Body of Man, and God himſelf was the Delight of his Soul. But Sin only has changed that excellent Order, and made Man ſubject to that over which he ought to rule, becauſe he had withdrawn his Subjection from God. Our Sins have occaſioned the Law of Penitence, which Jeſus Chriſt came to teach us by Word and Deed.

Light of the World part 2. conf. 11.

This Penitence does not conſiſt in Undergoing Pennances choſen by our ſelves and after our Fancy, by which the Devil would drive us headlong and excite us to Vain-glory, and which uſually make Men preſumptuous, believing themſelves to be better than others, and that God is obliged to them for their good Works, as the Phariſee. All this proceeds from Self-love; but true Penitence conſiſts in taking patiently whatſoever God permits to befall us, either to our Body, Eſtate, or Mind, and willingly to ſuffer it in the Spirit of Penitence to ſatisfie for our Sins; for every Moment there falls out Occaſions of Suffering and and Submiſſion, ſo that we need not ſeek for them. It is neceſſary that we practiſe this *Reſignation* of our Will to God, for accompliſhing the ſaving Penitence which he has enjoined us, and for the Exerciſe of all ſort of Vertues.

Renouv. de l' Eſpr. Ev. p. 2. n. 105, 106

10. Since then the Juſtice of God could not permit that Pardon and Grace ſhould be given to ſinful Man, but upon Condition that he turn away from Sin to God, and in order to that live a Life of Penitence, and co-operate with the Spirit

Spirit of Suffering, Self-denial and Mortification, which God will communicate to him if he ſincerely deſire to be ſaved; it is neceſſary that Man *ſatisfie* this Duty which is ſo *juſt* before God, and which the Juſtice of God requires, as well as the Nature of the thing it ſelf. This is that which ſhe calls *Man's Satisfying God's Juſtice* on his Part; this is that from which the *Satisfaction of Jeſus Chriſt* does not procure us a Diſpenſation, for then he had neither been juſt to God nor us; but he merited the Acceptance of it at God's Hands, and Grace and Strength for us to perform it, and taught us how to undergo it. If People are nice and captious, and will needs carp at Words and Expreſſions, as *Satisfaction and the Satisfying the Juſtice of God*, while they underſtand what is meant by them, no body will contend with them about them provided they grant the Truth and Reality of the thing; that no body will be ſaved by the Merits and Satisfaction of Jeſus Chriſt, without the Mortification of their corrupt Nature and the Recovery of the Love of God.

It is a good Conſideration which is now generally aſſigned, why God thought not fit as Governour of the World to pardon Rebellious Man without the Intervention of an expiatory Sacrifice in the Life and Death of Jeſus Chriſt, that Men might thereby ſee the Evil of Sin, and God's infinite Hatred and Abhorrence of it, and ſo might be diverted from continuing in it or returning to it. It is for the very ſame Reaſon, that God thought not fit to pardon Man for the Sufferings of Jeſus Chriſt, unleſs he alſo follow him in a Life of Penitence and Sufferings; for we are not ſo ſenſible of what others ſuffer, neither does it breed in us ſuch an Abhorrence of that which has occaſioned their Sufferings, as when we ſuffer the like Pains and Evils our ſelves, without which we have as ſuperficial a Senſe of them as of the Actings on a Theatre. And therefore to give us the more lively Senſe of the Sufferings of Jeſus Chriſt, and to enflame our Love to him, and to work in us the greater Deteſtation of Sin and of our corrupt Nature, God thinks fit that we ſhould feel in our Souls the Evil and the Bitterneſs of Forſaking him, without which they can never be purified nor come to ſee God.

Et eſt Juſtitiæ Pulchritudo cum Benignitatis Gratia concordant, ut quoniam bonorum inferiorum dulcedine decepti ſumus, amaritudine pœnarum erudiamur. S. Aug. de Vera Relig. c. 15.

IX. There is another Prejudice which has ſome Affinity to this, and which the generality of Proteſtants are prepoſſeſſed with, and that is becauſe ſhe affirms that there is a

IX. *Of a State of Purifica-*

tion after this Life.

State of Purification after this Life for ſuch Souls as are truly converted unto God, and yet are not wholly purified from their Corruption, and ſo are not immediately capable of enjoying God. All corrupt Doctrine has generally ſome Fond of Truth, with which they mingle many other things that tend to promote Men's worldly Intereſts; the Wealth of the Clergy, and the Dependance of the People. Thus in the Church of *Rome* they have founded a Purgatory in a Place near to Hell, where Souls are tormented by a material Fire, from whence they are delivered by ſome Soul-Maſſes, ſome ſuperſtitious Ceremonies, the dying in a Cordelier's Habit, and a thouſand Fopperies of this Nature. But that Souls which die truly converted unto God, and yet have not attained to ſuch a State of Purity as to be capable of enjoying him, ſhall undergo a State of Purification before they can ſee God, is more than probable. The Sum of her Sentiments as to this are, 1. That is evident, none can enjoy God who are not in a State of ſo perfect Purity, that there remains in them no Degree of Corruption neither Actual nor Habitual. For *no unclean thing can enter into the Kingdom of Heaven: There is no Fellowſhip between Light and Darkneſs*: And they are only *the pure in Heart who ſhall ſee God.* 2. It is certain that they who are truly converted unto God, are in a State of Grace and Salvation, tho' Sin be yet in him, and the Old *Adam* is not yet dead. If a Perſon full of Sins and evil Habits be in his Heart and Deſires truly turned unto God, he receives him into his Grace, tho' his habitual Sins are not yet rooted out; much more him who is greatly advanced in the Mortification of his corrupt Nature, but has not yet attained to a State of perfect Purity. 3. It is as certain that Converſion and Regeneration are not one and the ſame thing. The firſt being the turning away from Evil to Good, from Sin to God; the ſecond being the Renovation of the whole Man after the Image of God, a Creature altogether new, whoſe Will is wholly reſigned to God, who lives no longer but Chriſt lives in it. 4. It is in Grace and ſpiritual things as it is in Nature and bodily things: All things advance to their Perfection by Degrees, and not in an Inſtant. God does all things in Order, in Number, Weight and Meaſure, and conformably to the Nature of the Beings he has formed. We are firſt Children before we are Men, and we advance by Degrees to the Stature and Wiſdom of Men, and

L'Eroile du Matin. Let. 25, 26. Le Temoign. de Verite. p 1. n. 53, 66.

and put away Childiſh Things. But if the Child come forth of the Womb void of the bodily Life, it remains ſo ſtill. We are told of Children, and Youth, and Men in Chriſt Jeſus, and we muſt not think that all theſe States are attain'd to in an Inſtant in the ſpiritual Life no more than in the bodily. 5. It cannot be denied but that many who are ſaved do go out of this World truly converted unto God, but yet not throughly renewed and purified; and as, on the one hand, God will not reject and caſt away ſuch Souls as ſeek him with all their Heart; ſo on the other hand in this State of Impurity they are not capable of enjoying him: And therefore God in his infinite Goodneſs, Truth, and Righteouſneſs, will place them in ſuch a State as whereby all their evil Habits may be wholly rooted out, all their Corruption ſubdued, all their Filthineſs cleanſed, and they purified as God is pure 6. This ſo great and ſo extraordinary a Change cannot be ſuppoſed to be wrought in an Inſtant, nor yet without moſt ſenſible Pain and Labour to the Soul in whom this Change is wrought. The Soul is of a moſt ſenſible Nature, and when freed of this mortal Body that ſtupifies it, its Senſibilities muſt be infinitely more lively and piercing; and therefore the Sentiment of being deprived of the glorious Preſence of God which it ardently thirſts after, and of having within it Diſpoſitions repugnant to this Enjoyment, which a Ray from God manifeſts it to, cannot but give it unſpeakable Pain and Anguiſh. We ſee here no ſenſible Being that is in Diſorder can be reſtored to its right State without Pain and Trouble; a broken Leg, a disjointed Member, a Part of the Body ulcer'd, corrupt Humours, cannot be rectified without Pain and Trouble. If all the Parts and all the Members of a Body were diſlocated, corrupted and diſordered, the Pain and Trouble that would be felt in the reſtoring of that Body would be unſpeakably greater. All this is but a faint Image of the State of the Soul; all its Faculties are more corrupted and diſordered than it is poſſible for the Body to be; the Reſtitution of which by the Operation of the Divine Grace cannot be perform'd even in this State of Stupidity without much Pain and Anguiſh, but after this Life when the Soul is fully awakened, it is ſupported by the Divine Grace to undergo this Change, but with Dolours beyond Compariſon greater. No living thing can paſs from one State to another without great

Senſibility, can enter into a new Element, unto which it is not entirely conformable, without ſuffering its Impreſſions with Pain; weak and ſickly Eyes cannot endure great Light without Pain, nor a weak Body ſtrong Nouriſhment without Trouble. So a Soul falling into the Element of Eternity of the Divine Light, and of the Fire of the Divine Love, if it be yet weak and ill diſpoſed, if it have yet many contrary Diſpoſitions, many things to be conſumed, many Habits to be rooted out; this cannot be done without great Sufferings. Not that God chaſtiſes in Wrath; nor that he delights to torment the Soul; but that the Soul, full of contrary Diſpoſitions full of Darkneſs, cannot receive his Light, nor feel the Flames of his Love without moſt ſenſible and dolorous Sentiments, till by the Force and Continuance of theſe Impreſſions they have baniſh'd out all that is contrary to his Divine Light and Love, which then tranſforms the Soul wholly into its own Nature. It is unreaſonable to oppoſe that Paſſage of Scripture, *that the Blood of Jeſus Chriſt cleanſeth from all Sins*; for the Meaning of it is not, that becauſe Jeſus Chriſt has ſhed his Blood, we ought to be cleanſed from our Sins without Mortifications and Sufferings, but the quite contrary; for the Blood of Jeſus Chriſt is the Grace that he has merited by his Blood; whereby we may be purified from our Sins by Sufferings, and by a Conformity to his Sorrows and Death: And when this is not fully done here, it continues to be done in the other Life, as the Soul is capable to admit it, and its Indiſpoſition requires.

This is a Doctrine very agreeable to the Tenour of the Holy Scriptures, which tell us, that God will render to every Man according to his Works; that no unclean thing can enter into the Kingdom of Heaven; that only the pure in Heart only ſhall ſee God. The Sence of it ſeems to be imprinted in the Spirits of all Men, from the Sence they have of the Purity and Righteouſneſs of God and their Conſciouſneſs of their own Impurity. The *Heathens*, *Jews*, *Turks*, and *Chriſtians* have been perſwaded of it, thoſe of the Antient Church both *Greek* and *Latin*. It is a Doctrine that moſt powerfully engages to lead a Life of Penitence here, in which the Anguiſh and Pain of Purification is far leſs ſenſible, and whereby a Soul may ſtill acquire new Graces and Capacities of Attaining to a higher Degree of Glory; whereas the Sufferings of Purification after

after Death are unſpeakably more ſenſible, and the Soul is not capable of advancing to a higher State. It affords alſo great Conſolation to truly ſincere and pious Souls who ſeek God unfeignedly, but are ſenſible of the greatneſs of their Corruption, to know that God will not caſt them off, nor deny them his purifying Grace here and hereafter, till he have made them fit Temples for himſelf to dwell in; and will ſtill ſo ſupport them in the moſt dolorous Purification, with a full Acquieſcence in his righteous Will, that they would not deſire that it were otherwiſe, but will ſay with *Job*, *Tho' he ſlay me, yet will I truſt in him.* I ſhall conclude this with a Paſſage of the moſt learned and pious Dr. *William Forbes*, ſometimes Biſhop of *Edinborough*, who diſproving the Popiſh Purgatory, and owning that the *Greek* Fathers and many of the *Latins* were for a State of Purification after this Life, tho' he ſays without Pain; he concludes thus: *Ad Contraverſiam hanc tollendam vel ſaltem minuendam Romanenſes Opinionem ſuam de Purgatorio punitivo, quum nullis certis Fundamentis nec in Scripturis, nec in primorum ſæculorum Patribus, nec in priſcis Conciliis nitatur, ut ſupra demonſtratum eſt, pro Fidei Articulo nec habeant ipſimet, neque aliis obtrudant. Proteſtantes etiam, quibus Opinio iſta improbatur, & quidem Jure Meritoque, Hereſcos tamen aut Impietatis aperte eandem ne damnent. Sententiæ vero communi Græcorum, atque etiam quorundam Virorum doctorum in Latina Eccleſia de Purgatorio expiatorio (quod ſolum Purgatorii Nomen proprie loquendo meretur) in quo ſine Pœnis Gehennalibus, Animæ Sanctorum, quorum quaſi media quædam Conditio eſt, in Cœlis quidem, ſed in Cœlorum Loco ſoli Deo noto, magis magiſque uſque ad Diem Viſionis Dei claræ, fruentes Conſpectu & Conſortio Humanitatis Chriſti & Sanctorum Angelorum perficiunt ſe in Dei Charitate per fervida & amoroſa Suſpiria, ut ſupra dictum eſt, nutri pertinaciter obluctentur. Sua enim atque ea quidem haud exigua probabilitate minime deſtituitur.*

Gul. Forbeſii Conſiderationes modeſtæ & purificæ p. 266, 267

There are others who give unjuſt Repreſentations of her Sentiments concerning Predeſtination, Grace, and Free-will; I ſhall therefore give a juſt Account of them from her own Writings, and in her own Words, and no Reader needs think ſtrange nor load her with Reproaches upon that Head, if he find that in ſome things they differ from the Doctrine which he has been accuſtom'd to

hear, there are ſuch differences of Sentiments upon theſe Subjects, even among Perſons of the ſame Communion.

X. *Of Predeſtination.*

X. As to the Doctrine of Predeſtination, ſhe ſays, That God did certainly create all Men for Salvation, and none for Damnation: That God being infinitely Good without any mixture of Evil, and his Nature Love, nothing can come from him but what is Good; but if he had created a Maſs of abſolutely reprobated, he would have made Evil things: That Predeſtination to Damnation could not come from God, ſince the Damnation of a Soul is the greateſt Evil in the World; that this had been to give them occaſion to curſe him to all Eternity, looking on him as very unjuſt toward them, for having predeſtinated them for Damnation before they had received a Being, without having merited or demerited any thing: That in Truth and Juſtice ſuch might have ſaid, *Why didſt thou not leave me into nothing, rather than to have created me for an eternal Damnation? What had I done before I had a Being to render me thus Miſerable? For it had been far better I had never been created, than to have created me only for Damnation.*

Tomb. de la fauſſ. Theol. Part 2. Let. 3. L'Acad. des ſcav. Theol. p. 1. ch. 1.

How cruel is it to hear that God ſhould predeſtinate a Maſs of Reprobates! This is to proclaim God wicked in the Creation of Man! For elſe he would not have created a Maſs of Reprobates to be Miſerable to all Eternity, do what they will; he could not create them for Damnation, but out of pure Malice! A greater Blaſphemy cannot be uttered againſt God than this! For it ſhocks all his Qualities of Goodneſs, Righteouſneſs, and Truth, without which he can never do any thing. If he had created one part of Men for Damnation, he ſhould not have done a juſt thing; ſince thoſe Reprobates did not merit Damnation before they had a Being, and could not in Juſtice be reprobated without having deſerved it: Neither could he exerciſe his Goodneſs in decreeing the Damnation of any thing; ſince this Damnation is the greateſt Evil in the World. And how ſhould he be true in reprobating thoſe of whom he ſays, that *his Delight is to be with them*, ſince they are *the Children of Men.*

Le Nouv. Ciel. p. 25, &c.

This is inconſiſtent with the original Deſign of creating Man, and the manner of his Formation. He made him to take his Delight with him; and that Man might love and enjoy his God, he form'd him for that End after his own Image. He created one Man only, and in him all Men.

Would

Would he predeſtinate to Damnation a Creature whom he made to take his Delight with him, before he had a Being, whom he endued with ſuch wonderful Perfections? Was this only to damn him the more profoundly? Were not all Men created in one Man for Grace and Salvation? He took not two Maſſes of Earth, to create the one of them for Salvation, and the other for Damnation; but one Maſs only, with which he created one Man only for Salvation, creating in him all the Men that ever were or ſhall be; he created them all in general in the State of Innocence and Salvation, and for this End gave abundance of Graces both bodily and ſpiritual, and that equally to all, without Exception of any, giving to all a Divine Soul and Free-will, that they might be capable of all manner of Good. And ſeeing he thus created all Men in *Adam*, he could not have created any for Reprobation, but all for Salvation.

Le Temoign. de Verite. Part 1. n. 22, 56, 67, 109.

Is it not to aſcribe vitious Paſſions to God, to ſay that he reprobated Man becauſe of the foreſight of the Sins which he would commit after his Creation; and that he predeſtinated him to Salvation, foreſeeing his future Merits? Had God need of Man's Merits to ſave him? Can all Men together with all their Merits bring one Ray of Glory to God? Is not this to go over to their ſide, who ſay, that Men ſhall be elected and ſaved by their good Works, and not by Grace only; in which they make God a Liar, who has promiſed (as they grant) that he will ſave us by Grace?

Light of the world Part 3. Conf. 22.

To ſay that God did not create Man for Damnation, but reprobated Man after *Adam*'s Sin, which had undone them all, is moſt abſurd. For as all Men were created in *Adam*, ſo they were alſo all alike fallen in *Adam*, and all in general reprobated by the ſame Sin of *Adam*; for he could not have a divided Will, one part of it ſound, and another damn'd; there being but one Man only, and he had but one Will, in which was included the Will of all Men that ſhould ever ariſe from him. And if God had left *Adam* in the reprobated State wherein he fell, all Men had equally remained ſo. And when *Adam* received the Pardon of his Sin, and was admitted to Penitence, all Men were ſtill in him, and conſequently all were reſtored to Favour, upon Condition of performing the Penitence that God enjoyn'd in *Adam*. So that God could not leave one part of Men in the Curſe, without dividing *Adam*, and appointing one part

part of his Body for Salvation, and another for Reprobation; ſince there was but one Man. If there had been two, it might have been ſaid of Men, what is ſaid of Angels, that one part of the Angels was damn'd, and another confirm'd in Grace; but that of one Soul and one Body there ſhould proceed reprobated and ſaved by the Predeſtination of God, this is odious.

They who ſay that God did not predeſtinate to Damnation, but only left one part of Men who were in *Adam* in Damnation, and did elect another part to Salvation, do directly contradict the Scriptures; for the Scripture ſays expreſly, that *with God there is no reſpect of Perſons.* How could he then predeſtinate one part of Men to Salvation, and leave the other part into the Damnation into which they were all equally plung'd; ſince all had equally ſinn'd in *Adam*, and one no more than another? How then can it be that God, who is no Reſpecter of Perſons, can damn one part and ſave another, of the ſame Maſs of Perſons, (which have equally contracted the ſame Sin) without Injuſtice, which cannot be in God? And tho' he be Almighty to ſave one and damn another, as thoſe Caſuiſts ſay, yet he will never do it, for he will never do any Injuſtice: For my part, *ſays ſhe*, I would not commit the leaſt Injuſtice againſt my Enemies, not againſt the Devil himſelf. How much leſs would God, who is incomprehenſibly more Juſt than I, do ſuch an Injuſtice as to damn one and ſave another of the Perſons who have committed the ſame Fault, even tho' it were in his Power.

They ſay, may not a Man do with his own Goods what he will? how much more may God diſpoſe of Man as he pleaſes, who abſolutely belongs to him! and none can ask him, why he ſaves one and lets another periſh. This, *ſays ſhe*, ſeems a weak Argument even in the Compariſon; for it is not true that a Man can do with his Goods what he pleaſes, he ought to uſe them according to Juſtice and Reaſon; and if he do otherwiſe, he will bear his Puniſhment before God, who will not ſuffer Injuſtice, nor us to abuſe our Goods without calling us to an Account at the Day of Judgment. How much more will God diſpoſe of Men juſtly, even tho' they belong to him? How much leſs can he commit this Injuſtice of damning one and ſaving another of thoſe who have fallen into the ſame Fault, and are equally Guilty? It is true God is Almighty, and can do what

what he will, but he can never will to do any thing unjuſtly, as this would be, which could not be without reſpect of Perſons, and this cannot be in God.

To ſay that he expreſly predeſtinated one part of them to Damnation, is to ſay that he had not ſo much Righteouſneſs in himſelf, as that which he requires of Men; for he ſays to them, *Love your Enemies, do good to them that hate you.* This Counſel would have had no Authority, if he himſelf had reprobated thoſe who are become his Enemies. This abſolute Reprobation would not be Good, but the greateſt Evil that could be imagin'd. How could he command Men to do Good to their Enemies, when he himſelf would do ſo great and eternal an Evil, for the Fault they had committed againſt him, and that while they were yet in a State of Penitence, as they are during this Life, where Reprobation ſhall never have place, ſince till the very laſt Inſtant they may find Mercy and Pardon. This Reprobation can only have place after Death, and not during this Life. Becauſe this is the Time of Penitence, in which, if Men were certainly reprobated, they could have no part; and it would be a very rigorous and unjuſt thing to oblige thoſe to Penitence whom he abſolutely reſolves to damn. Men it ſeems confound the Times when they ſpeak of Predeſtination, and take the preſent for the time to come. For at the Judgment God will ſeparate two Maſſes, the one of Elect, the other of Reprobates, who ſhall then aſſuredly be damned, becauſe the Time of Penitence will then be paſt; but during this Life there can be no predeſtinated Reprobates.

If God has reprobated the Wicked to Damnation, he would not give them ſo many ſecret and inward Warnings to turn them unto him; as all Sinners may know by experience, that even when by Sin they have turn'd away from God, they feel how oft he recals them by many Occaſions, and by Checks of Conſcience. All the Souls who are damned have been often admoniſhed by God both inwardly and outwardly; as may be ſeen in the Holy Scriptures. How often did he admoniſh *Pharoah* and other wicked Men? If it were true that God had reprobated them, he would not have been ſincere in giving them ſo many Admonitions to turn them from their Wickedneſs, or at leaſt they were all vain Admonitions, ſince being predeſtinated to Evil, it was impoſſible for them to do Good. Muſt God tempt Men, or render them more guilty than otherwiſe they would have been of themſelves? God

God has declared that *as he Lives he has no pleaſure in the Death of the Wicked, but that the wicked Man turn from his way and live*; and *that he is not willing that any ſhould Periſh.* God then ſhould not be ſincere in his words, if he had predeſtinated ſome Souls to Damnation; which cannot be ſaid of God who is Truth it ſelf, always faithful in his Promiſes; and no ſooner is a Sinner converted, but he receives him with Joy, according to the Parable of the Prodigal; and therefore it is ſaid, *there is Joy in Heaven at the Converſion of a Sinner, more than over Ninety and Nine righteous Perſons*: All this ſhews that God is ſo far from predeſtinating any Soul to Damnation, that even he himſelf comes to ſeek and to ſave thoſe who would damn themſelves, as appears by the *Good Shepherd that left his many Sheep to go and ſeek the One Sheep that had gone aſtray, and brings it back on his Shoulders with Joy.* After all this, who can doubt that God has created us all for Salvation, and none for Damnation, which proceeds only from Mens Self-will, and not at all from the Predeſtination or Preſence of God?

This Doctrine of Predeſtination to Damnation is, *ſhe ſays*, a moſt blaſphemous and dangerous Doctrine, robs God of the Honour due to him, ſhocks all his Attributes of Righteouſneſs, Goodneſs, and Truth, renders him very unlovely to his Creatures; gives thoſe occaſion who think they are reprobated to ſpend all their Life in blaſpheming God, for creating them to Damnation for no Fault of theirs, before they had a Being, and not rather leaving them into nothing, and diſcourages them from all Endeavours of becoming better, ſince of neceſſity they muſt be damned however; and it encourages thoſe who think they are predeſtinated to Salvation to a Libertine kind of Life, ſince they are perſwaded that notwithſtanding of this they ſhall be ſaved, and God will ſome time or other bring them to Repentance.

It ſeems Men have taken up theſe Sentiments that they may attribute to God the Cauſe of their Damnation, and not to themſelves, which is a horrible Pride and Blaſphemy; or to flatter their Wickedneſs in excuſing it by *Adam*'s Sin, and that they may not fulfill the Penitence that God has enjoyn'd them by him. And being full of Paſſions themſelves without Righteouſneſs, Goodneſs, and Truth, they would give Authority to their Wickedneſs, by making a God

a God to go before them, in the matter of their Paſſions. And as they ſee thoſe who rule over Men do according to their Inclinations, diſgrace or favour them, ſo they would make God as partial, ſaying, that he damns ſome, and ſaves others according to his Pleaſure; which will never be, for God is no more ſubject to Paſſions than to Change.

Yet nevertheleſs Men are ready to colour this Doctrine with Paſſages from the Holy Scripture, eſpecially ſome Expreſſions miſunderſtood in the Epiſtles of St. *Paul*. The Apoſtle *Peter* when he touches this very Subject, and tells us the reaſon of the Long-ſuffering of God, *becauſe he is not willing that any ſhould Periſh, but that all ſhould come to Repentance*, he adduces St. *Paul*'s Teſtimony to confirm the Truth of it, and tells us that he has ſaid the ſame in his Epiſtles, but withal warns us that there are ſome things in them hard to be underſtood, which the Unſtable wreſt to their own Deſtruction, pointing out it ſeems to this very Subject. The neceſſary Duties of Chriſtianity are plainly ſet down in the Holy Scriptures, and other things cannot be well underſtood but by the ſame Spirit that endited them; and the Rule already mention'd for interpreting the Holy Scripture may be of great uſe, *viz.* That we ſo interpret it as may conſiſt with the known Perfections of the Divine Nature, and may lead us to the Love of God, and to a ſence of our own Nothingneſs; and if there be multitudes of Places of Holy Scripture that do plainly lead us to this, and ſome few that are apt to be wreſted to a Sence contrary to all theſe, we ought certainly to interpret them by thoſe plain Paſſages of the Holy Scripture, which do clearly repreſent the Perfections of God. Thus ſhe inſtanceth in that Expreſſion, Jacob *have I loved, and* Eſau *have I hated*, and makes appear, that to take it in the Sence of an irreſpective and abſolute Predeſtination and Reprobation from all Eternity, is inconſiſtent with the Nature of God, and the other plain Directions of the Holy Scripture; which ſhew that God has no reſpect of Perſons. *She ſays*, That all the things of the Old Teſtament are Figures of the New, and that *Jacob* and *Eſau* are the Figure of a Perſon ſanctified, and of him who lives according to corrupt Nature; of the Soul that loves its God, and the Soul that loves it ſelf. This is the *Eſau* and *Jacob*, which the Scripture underſtands by thoſe Twins come from One Womb; for all Men who are born ſince the

the Sin of *Adam*, bring with them into the World the good Spirit of *Jacob*, and the Evil of *Eſau*: For God gave *Adam* his good Spirit when he created him, and thereafter the Divil by the Conſent of the Will of *Adam* and *Eve* produced there his Evil Spirit, ſo that thoſe two are engendred in the Soul of all Men before they come out of the Womb: They reſide in the Womb of the Free-will that God has given us, and there ſtruggle before they are in a State to do Good or Evil, as *Jacob* and *Eſau* did in their Mother's Womb, which of them ſhould get out firſt. All Men proceeding from *Adam* do derive from him all his Qualities by Nature and Grace (as the Seed and Plant muſt ſtill be of the Nature of the Tree and Stock from whence it comes) an Inclination to Good being the Inſtinct he retain'd of the Grace of God, and an Inclination to Evil the Inſtinct which he retain'd from the Corruption of his Corrupt Nature. So theſe two Spirits live in Men before they are born, as we ſee the natural Inſtinct of Beaſts as ſoon as they are form'd, as a Duckling come out of the Shell can ſwim and duck in the Water without being taught by its Mother; ſo this Evil Spirit of *Eſau* gives all Men this natural Inſtinct to Evil, which they ſtill follow if the Spirit of *Jacob* do not conſtrain them to Good, and hinder them from Evil. Hence comes the War which Man feels throughout all his Life, and according to the Victory ſo is his eternal Lot. This Evil Spirit of *Eſau* always gets firſt out of the Wombs of our Free-will, which is rather inclin'd to the things we ſee, than to the Good that is inviſible; the Pleaſures of our Senſes, rather than the divine and inward Pleaſures, which we cannot perceive but at a great Diſtance, and through Darkneſs. This we cannot hinder till we have attain'd the uſe of Reaſon, when we ought by all means to labour that the Spirit of *Jacob* may get the uppermoſt in diſpite of wicked *Eſau*. Thoſe things are true both in the Nature of theſe two Children, and in that of the two Spirits. But Men not underſtanding the Scriptures, do wreſt and explain them to a Sence diſhonourable to God, and blaſphemous of him.

XI. *Of Free-will.*

XI. But it may be ſaid, if there be no ſuch Predeſtination, how then comes any Man to be damn'd? How came Sin into the World? Can any thing fall out againſt the Will of God, and which he has not decreed to fall out? *As I live, ſaith the Lord, I delight not in the Death of a Sinner.*

ner. Let no Man ſay when he is tempted, that he is tempted of God. O Iſrael! *thy Deſtruction is of thy ſelf.* God did not decree that Man ſhould ſin, nor that he would permit him to ſin, but took care by all means to prevent it; and has ſpar'd no Mean to recover him from it. But Man has wilfully deſtroyed himſelf. Academ. de Scav. Theol. p. 1. ch. 1, 2.

God created him out of pure Love to delight himſelf in him, and therefore to make this Love perfect and compleat, he created him altogether Free and Perfect. He would not bound nor limit the Will of Man, whom he would needs make after his own Likeneſs, to be his Spouſe, and not his Slave, or conſtrain'd to do his Will, as are all the other Creatures. But Man was created altogether Free, as a little God, Sovereign and Ruler over the other Creatures, and free to uſe them well or ill, as he would. Light of the World Part 3. Conf. 2, 21, 22.

If he had received only a limited Will, he would have had no Divine Quality for God to take his Delight with him; for that two Beings may find Contentment together, there muſt be a Proportion and Sympathy between them. God cannot take his Delight with any Creature of a bounded Will, he himſelf being an infinite God; there muſt be in Man ſome infinite Quality by which he may unite himſelf to God, and that is an abſolute Liberty of willing, which nothing can conſtrain. This was the moſt precious thing that God could give to Man, for by it he was made like to God; for otherwiſe he ſhould have been a limited Creature in whom God could not take Pleaſure. Could God take Delight in a thing ſo unlike himſelf? Could ſo powerful a God unite himſelf to ſuch an impotent Creature that had not Free-will to love him? God having no Bounds nor Limits, could he take Pleaſure in a Creature whoſe Will was bounded? And could a limited Will attain to the Love of a God without Limits? This is the only thing that makes Man capable of being united to God. We ſee in Nature the Alliance is not true and agreeable, if two Perſons be not united in their Wills in God; if there be Force, Limitation, or Conſtraint on either ſide, the Contentment cannot be compleat. This is the Figure of the perfectly Free Union that the Soul ought to have with God; and if the Soul were conſtrain'd or forc'd to this Union, God could not take perfect Delight in it. Where there is Conſtraint, there can be no perfect Love; the Free Conſent and Cooperation of two united muſt neceſſarily concur to make the Love compleat. Le Nouv. Ciel p. 67. Renouv. de l'Eſpr. Evang. avant-prop. n. 11. 18, 24, 25, 31.

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As God gave this Liberty to Man when he created him, ſo he will never take it from him; for his Deſigns are unchangable, all his Works are Eternal, and his Gifts are without Repentance. Both Devils and Men ſhall have their Free-will to all Eternity, elſe they could not do Evil, for God never retracts what he has once given; he will never retake thoſe Divine Qualities, the Divine Soul and Eternal Liberty, and cannot bound them, becauſe he cannot be changeable in his Gifts, nor can he take away what he has been pleas'd once to give. If it be eſtabliſh'd among Men to lay no longer Claim to a thing given, how much more ought we to hold, that God lays no Claim to the Free-will of Devils and Men, to whom he voluntarily gave it. The Devils and damned Souls will never uſe their Liberty to do well, being ſo habituated to Evil and in the Element of it; as the Holy Angels and Bleſſed Saints will never uſe their Liberty to do Evil, it being ſwallowed up in God.

From hence it is evident, that God did not predetermine Man from all Eternity to Good or Evil by any abſolute Decree; for this is to conſtrain that which he would have to be Free, to ranverſe the Order he had ſo wiſely eſtabliſh'd, and to take from Man the moſt precious thing that he gave him. If he had made Man a limited Creature, he would have predeſtinated all Men to Salvation, ſo that none of them ſhould have periſhed. For all that God makes abſolutely dependent on him, is always Good without any mixture of Evil; and it can never be that a limited Creature can do Evil, ſince God can create nothing that is Evil.

God endued Man with ſuch an unlimited Free-will, that he would not only not predetermine him, but alſo not foreſee how he ſhould diſpoſe of that Free-will, that he might not thereby limit it, or oblige Man to do what he had foreſeen. His Power and Wiſdom is as great, (yea far more conſpicuous) in forming him thus Free, and letting him fully enjoy the Liberty that he had given him, than if he had limited him by Fore-ſight and Predeſtination.

God being Almighty can ſave or damn as he pleaſes, and no body can withſtand him, for all are ſubject to him; but he neither does, nor ever will do it, but in the Ways which his powerful Wiſdom and the Love, he has conceived for Man, have reſolved upon, whom he would needs create

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like unto himſelf by the abſolute Free-will he gave him, and would neither conſtrain him to Good, nor hinder him from Evil; but would have him his by pure Love, with the free Conſent of his Will, that he might delight in him, and Man alſo might voluntarily delight in the Love of his God. Thus we ſee how Sin came into the World, and how Man damns himſelf. God neither willed it nor permitted it, that he might bring Glory to himſelf; (a moſt blaſphemous Sentiment) but, againſt the Will of God, Man abuſed the moſt precious Gift that could be beſtowed upon him, his Free-will, and turn'd away his Love from God, and placed it on himſelf and on the Creature. God does not permit Man to do Evil, but by all Means reſtrains him. He permits him only to uſe the Free-will he has given him; and, having endued him with an immortal Soul, and an eternal Liberty, he can no more take away this Liberty without deſtroying his Nature and making him ceaſe to be Man, than he can make a Circle to be a Square without deſtroying the Nature of a Circle. God, by giving Man Free-will to make him capable of the greateſt Good, is no more the Cauſe of Man's Sin and Reprobation, than a Cutler would be the Cauſe of a Lord's murthering of his Brother, becauſe it was done with a Weapon which he had made for him of well-temper'd Steel, of a ſharp Edge, and for good Uſes. It would be a cruel Malice to accuſe the Cutler of the Murther; the Malice is infinitely greater to ſay, that God created us for Damnation, or is the Cauſe of it, becauſe he has given us Free-will.

'You ſee, *ſaith S. Auguſtin*, how * much Good is wanting to the Body where the Hands are wanting, and yet he makes ill uſe of his Hands who acts any thing that

* *Vides quantum boni deſit Corpori, cui deſunt Manus & tamen Manibus male utitur, qui eis operatur vel ſæva vel turpia. Sine Pedibus aliquem ſi aſpiceres; fateveris deeſſe Integritati Corporis plurimum bonum; & tamen eum qui ad nocendam cuipiam, vel ſeipſum dehoneſtandum Pedibus uteretur, male uti Pedibus non negares. Oculis hanc Lucem videmus, Formaſq; internoſcimus Corporum; ——Oculis tamen pleriq; pleraq; agunt turpiter, & eos militare cogunt Libidini: Et vides quantum bonum deſit in facie ſi Oculi deſint: Cum autem adſunt, quis hos dedit; niſi bonorum omnium Largitor Deus? Quemadmodum ergo iſta probas in Corpore; & non intuens eos qui male his utuntur, laudas illum qui hæc dedit bona: Sic liberam voluntatem ſine, qua nemo poteſt recte vivere, oportet & bonum eſſe & Divinitus datum, & potius eos damnandos qui*

hoc bono male utuntur, quam, eum qui dederit, dare non debuiſſe fatearis. —— *Cum in Corpore ergo Oculum concedas eſſe aliquod bonum, quo amiſſo tamen ad rectè vivendum non impeditur, Voluntas libera tibi videtur nullum bonum, ſine qua rectè Nemo vivit?* — *Non † enim quicquam tam firme atque intime ſentio quam me habere Voluntatem, eaque me moveri ad aliqu d fruendum: Quid autem meum dicam prorſus non invenio, ſi Voluntas qua volo & nolo non eſt mea? quapropter cui tribuendum eſt, ſiquid per illam Male facio, niſi mihi? Cum enim bonus Deus me fecerit, nec bene aliquid faciam niſi per Voluntatem ad hoc potius datam eſſe a bono Deo ſatis apparet: Motus autem quo huc atque illuc convertitur, niſi eſſet voluntarius, atque in noſtra potius Poteſtate, neque laudandus cum ad Superiora, neque culpandus Homo eſſet cum ad inferiora detorquet quaſi quendam cardinem Voluntatis: Neque omnino monendus eſſet, ut iſtis neglectis aterna vellet adipiſci, atque ut male nollet vivere, vellet autem bene. Hoc autem monendum non eſſe Hominem quiſquis exiſtimat, de Hominum numero exterminandus eſt.* S. Auguſt. de Libero arbitr. Lib. 2. c. 18. † Ibid. Lib. 3. c. 1.

'is baſe or filthy with them. If you ſhould ſee any with-
'out Feet, you would confeſs there is much wanting to the
'Perfection of the Body; yet you would not deny but
'that he, who ſhould uſe them, either to hurt any one, or to
'his own Diſhonour, makes an ill Uſe of his Feet. With
'our Eyes we ſee the Light, and diſcern the Forms of
'Bodies. —— Yet many act Evil with their Eyes and
'make them the Inſtruments of Luſt; Yet you ſee what
'a Defect there is in the Face without the Eyes. Now
'where theſe are entire, who is the Giver of them but
'God the Giver of all Good. Wherefore as you approve
'of thoſe in the Body, and without regarding thoſe that
'miſuſe them, give Praiſe to God that gave them: So it is
'neceſſary that the Free-will, without which no one can
'order his Life aright, muſt be both Good and alſo the
'Gift of God. And you muſt confeſs that thoſe rather
'are to be condemn'd that make ill Uſe of this Good, than
'that he ſhould be Impeached who gave it. Since then in
'the Body you grant the Eye to be a Good, which yet if
'it were wanting there would be no Hinderance to our li-
'ving well; How can that ſeem to you no Good, without
'which none can live aright? —— For there is nothing
'that I do ſo firmly and intimately feel as that I have a
'Will, and that by it I am moved to do this or that. And
'I ſee not why I ſhould call it mine, if the Will where-
'with

'with I do will and not will, is not mine. Wherefore to 'whom muſt it be attributed, if I commit Evil thereby, but 'to my ſelf? For ſince God hath made me, and I cannot 'do any thing well but by the Will; it doth thence ſuffi-'ciently appear that the Will was given rather for this 'End by the good God. And unleſs that Motion were 'voluntary and in our Power, whereby the Will is turned 'hither and thither, Man would be neither worthy of 'Praiſe when he lifteth it up to Things above, nor of 'Blame when he wreſteth aſide as it were a certain cardi-'nal Point of the Will to Things below: Neither were 'he to be admoniſhed, that neglecting theſe temporal, he 'ſhould ſeek to gain Eternal Things; and that he ſhould 'refuſe to live ill, and chuſe to live Well. But whoſoever 'thinks that Man is not to be admoniſhed to this, ought 'not to be ſuffered among Men.

XII. But *if Man have Free-will, can he do Good of himſelf without the Grace of God; or if he turn away from God, can he recover again without God's Grace, or is God partial in his Grace, denying it abſolutely to ſome, and beſtowing it on others?* In all this, theſe are her Sentiments. XII. *Of Grace.*

As to the *firſt*, God is the Author of all Good, and Man can never do any Good of himſelf, but by the Grace of God, with which God requires that Man by his Free-will ſhould co-operate, that he may give him more Grace. To conceive how God gives his Grace to Man, and how he muſt co-operate therewith, we need but conſider the Order that he has placed in Nature as to the human Body. It is he who forms it independantly from the Creatures; ſo that Parents cannot add one Hair to the Head of their Infant. Yet he brings no Men into the World but by the Co-operation of two Perſons, who are ſo united as that two Bodies are made one Fleſh; as Hearts and Wills ought to be one in Chriſt Jeſus, for the Forming of the Holy Church. God might have created all Men of the Duſt of the Earth as he did *Adam*, or made them generate as Fiſhes; but he wills this Conjugal Co-operation, to maintain his Charity among his Creatures, and produces no Men by any other Way, tho' he be Almighty. Even ſo he gives his Grace to Man, that he may love him and work out his Salvation. It is he alone who gives this Grace, and Man contributes nothing to it, nor has ever merited it. Nevertheleſs this Grace liberally given, will never produce its Effect, without Acad. de Sc. v Theolog p. 1. c. 1.

the Conſent of the Free-will of Man and his Co-operation, tho' he can add nothing to Grace, which comes immediately from God, as does alſo the Generation of Men.

But the Ordinance of God will ſtill ſtand, and Man ought not to ask the Reaſon of it, or to ſay, *that the Grace of God ought to operate alone*; or which is worſe, to ſay *that Man can do Good of himſelf.* Theſe are Sayings as raſh as preſumptuous, whereby Men would give Laws to God, and would have his Grace to operate alone. And to attribute to Man the Power of doing Good, without being prevented by his Grace, is a Pride ſurpaſſing that of *Lucifer*, who would only equal himſelf to God; whereas Man who would do Good of himſelf, preferrs himſelf to him, and will not take him for the Co-operator of his Good, but will aſſume the Power of doing it by himſelf.

That we may conceive how all Good comes from God, and that Man can do no good of himſelf, we are to conſider, that Man being created to enjoy God, and to enjoy all his Works, is made up of many ſeveral Faculties, Capacities or Veſſels, as it were, fitted for receiving and being filled with their reſpective Goods from God and the Creatures, and is endued with a Free-will, whereby he may turn theſe Faculties to their reſpective Objects, or turn them away from them as he pleaſes. We may conceive this as to ſpiritual things, by conſidering the Caſe as to bodily things. Thus his Eyes are formed to receive the Light and all the Objects which it preſents. The Light ſurrounds him, he opens his Eyes and receives it; or he ſhuts them, and keeps it out, and walks in Darkneſs; or he encompaſſes himſelf with a thick Wall that he may not behold the Light; or he does that which makes them blind, and ſo his Darkneſs comprehends it not. Has he reaſon to boaſt himſelf becauſe he opens his Eyes and beholds the Light as if he were the Author of it, or had given himſelf the Power to behold it; or to accuſe the Light, when he ſhuts his Eyes againſt it, or makes himſelf Blind. The Delight and Good he receives is not from himſelf, but from the Light, nor yet the Power of beholding it; and the Evil or Privation of it is purely owing to himſelf. Even ſo God's Delight is with the Soul, as the Light is to ſhine into the Eyes, if it turn to him he fills it with Good; if it turn away from him, it is all Miſery and Darkneſs.

As

As to the *second*, if Man now by his own Free-will can in his corrupt State do Good and turn to God; *she says*, There is no Good but what comes from God, and no Good can proceed from corrupt Man, more than pure Wine can come out of a filthy Veſſel full of Uncleanneſs. The Scripture tells us, a Man *takes out of the Treaſure of his Heart* that which is in it, to wit, *from an evil Heart evil Things*. For the Heart poſſeſs'd with Self-love, cleaving to its Corruption, is filled only with evil Things, from whence nothing but Sin and Evil can proceed. It is a great Errour to think that Man by his Free-will may ſave himſelf ſince he was corrupted by Sin, as well as when he was in the State of Innocence. This is a great Self-preſumption, for Men to boaſt of a Grace and Vertue, which they have baſely loſt by their Wickedneſs and Sin, which has fill'd them with all Evil, and depriv'd them of all Good; ſeeing Sin, having ſeparated them from God the Fountain of all Good, has plung'd them into all ſort of Evil, which is the Privation of all Good. And he can of himſelf no more recover God, than he that walks in groſs Darkneſs can ſee the Light. And being corrupted in all his Faculties, he can no more Love God, than a blind Man can enjoy the Light; and being enclined and habituated to Evil, his Free-will of it ſelf will not deſiſt nor change from it. So that without the Grace of God, Man can do nothing, but ſin, which he does of himſelf; for God does not retract the Liberty that he gave him in Creating him, which being now bent to Evil, can freely do Evil againſt the Will of God, and without his Concurrence or Permiſſion: But he can in no wiſe do Good without the Grace of God, not only that which he received at his Creation, but alſo Grace concurring effectually in all our Actions. So that it is Grace alone that works in us all our good Works and our Salvation: For Man has nothing of himſelf but the Liberty to adhere to Good, which he received at his Creation, and which will never be taken from him. Yet this Grace is not ſufficient to work out his Salvation, if God do not continually give him new Grace: For, having once reſiſted the firſt Grace, he would never more recover it; having voluntarily abandon'd it; and his Caſe would have been like that of the rebellious Angels whom God juſtly abandon'd and ſuſpended his Graces upon the firſt Rebellion of their Will, which he might as juſtly have done to Man, if the Love

Renouv. de l' Eſpr. Ev. Pref. n. 22.

Academ. Theol. p. 1. c. 1.

Light of the World part 1. Conf. 8.

he bare him had not far ſurpaſs'd that to the Angels, which appears by the Graces he has imparted to him ſince his Sin; for inſtead of reprobating and condemning him to Hell, he gives him new Grace that he may recover again.

Acad. de Theol. p. 1. c. 1, 2.

As to the *third*; They do not know the Love that God has for Man, who ſay that *their Reprobation proceeds from the Want of his Grace*; for it is never wanting on God's Part, even towards the moſt Wicked, and if it do not produce its Operations, it is becauſe the Sin and Wickedneſs of Man reſiſts it: Even as the Sun by his Nature darts his Rays as brightly on the Dunghill as on a Diamond, yet the one receives more Splendour than the other, becauſe of the Difference of the Objects which receive them; the ſame Sun makes the Dunghil to ſtink and the Diamond to ſparkle, yet he gives no more of himſelf to the one than the other.

The Property of God is to give continually new Grace to Man, to the Sinner and to the Juſt; yet if it do not operate on the Wicked, his Sin hinders it; the ſame Grace that makes the Juſt to ſhine, makes the Wicked more filthy, he making Uſe of it to ſin the more. It is impoſſible for him to perceive this, becauſe of the Oppoſition which his Sin makes, rendring him inſenſible of it, even as a thick Cloud before the Sun will neither let us ſee his Light nor feel his Heat. The Sun never ceaſes to ſhine and give heat in all Seaſons; and God does not ceaſe always to give his Grace, but our Oppoſition hinders the Operations and Effects of it in our Soul, purely thro' our own Fault; for if we were faithful in little things he would place us over great things.

He created *Adam* in a Grace as bright as the Sun at Noon-Day; his Soul beheld and taſted his God. But after that, by his Rebellion he oppoſed his Will, this Sin ſet it ſelf againſt the Grace of God, as a thick Wall before the Sun, which hindred the Seeing and Feeling its favourable Influences. God did not ceaſe to give his Grace to *Adam* after this Sin as before; but the Wall that this Sin had built up between God and him, keeps him from ſeeing God any more, or receiving his Grace to operate as before.

So long as this Sin is between God and our Soul, its Eyes are blinded, and its Underſtanding darkned as to Good, and it knows not whither it goes; and therefore it was ſaid, *Adam, where art thou?* after he had ſinned: For having loſt the

the Light of Grace, no body knows where he is, nor can find the Way to recover it; tho' Grace is not wanting on God's part, no more than the Sun is wanting in Light, tho' he who has a thick Wall between him and it has no more Benefit than if it did not ſhine.

It is only by the help of a Candle that he can diſcern the Objects that are about him; ſo it is only ſenſible Lights and Grace, ſuch as are to be perceived by the Senſes, that can make him diſcern inward Good; his Heart is ſo fix'd to the Earth by his Sin, that he cannot perceive Divine things but by the help of Material ones. And if his Free-will do not chooſe the Good which he may know by this Mean, he can never work out his Salvation.—Thus the Sinner has always ſome ſenſible Grace ſufficient to raiſe him again, as Diſpleaſure for his Sin, the Diſquiet it brings, Remorſe of Conſcience, or the Fear of his Damnation; which are ſo many ſenſible Graces that God gives him, whereby to call him back again, making him ſee as it were by the help of a Candle, the Miſeries that his Sin has brought upon him, with a deſire to riſe again, and to recover the Grace of God.

Thoſe ſenſible Graces are more than ſufficient to work out Man's Salvation after a great many Sins, provided his Free-will be effectualy reſolved to deteſt and abandon his Sins with a ſtrong Reſiſtance, which breaks down at leaſt ſome Stones of the Wall that is oppos'd to Grace; that he may perceive as it were by a chink, ſome ſmall Ray of that enlightning and warming Grace loſt by Sin, which will give him new force to break down more and more of this Oppoſition to Grace, if ſo be the Soul be faithful and force it ſelf according as the Light manifeſts it ſelf. It is thus, that *the Kingdom of Heaven ſuffers Violence, and that the Violent take it by force*; for if the Will do not Violence to it ſelf, to forſake its Sins, when Reaſon makes it ſee the Evil they bring, and it feels Vexation of Spirit, with the fear of Damnation, (all which are ſenſible Graces which Sin never deprives him of; no more than of his Free will to effectuate this Deſire of getting out of his miſerable State: Unleſs his rebellious Will do yet reſiſt theſe ſenſible Graces, and wilfully ſtifle thoſe Troubles and Fears, becauſe it loves the Pleaſure of its Sin, more than the Love of its God, this will harden the Heart, and ſo thicken the

Wall of Oppoſition to Grace, making it at laſt uncapable of being ſaved.

It is certain God cannot reprobrate any Man without ceaſing to be the Fountain of all Good, and Man cannot ſave himſelf, ſince he is a Nothing who can do Nothing. His Salvation can never come from himſelf, no more than his Damnation can come from God; for he created all Men for Salvation, and none of them ſhall periſh for want of his Grace, who never fails to give to every one what is neceſſary for his Salvation.

It is true, he ſometimes makes particular Elections, as of the Bleſſed Virgin *Mary* for the Mother of his Humanity, St. *Paul* for his Diſciple, and ſome others; but he does not encreaſe his Grace to them, but according to their Co-operation with the Firſt, with which they ſtrive to reſiſt vicious Inclinations, and to break the Wall of Oppoſition to Grace, that they may receive inward Light in greater Abundance, which comes into their Souls from the Abundance of his Grace, ſo that they can no longer reſiſt it; for their Sins being removed, Grace has its full Operation, dilating it ſelf into all the parts of the Soul, and there it conſumes all that is Imperfect, yea, the leaſt Inclinations to Evil; ſo that Grace dwells and rules in all the Faculties of the Soul without any Impediment, and at laſt deifies it, by yielding up entirely its Free-will unto the full Power and Liberty of its God who gave it.

Theſe are the Souls whom I call *the Elect of God*, becauſe they can no more periſh; and thoſe whom I call *the Elect who have choſen to follow God by the help of his Grace*, are all others who have choſen to follow Good and to forſake Evil. Theſe laſt may periſh, not having entirely reſign'd their Free-will into the hands of God, nor broken down the Wall of Sins which reſiſt his Grace; but they abide in the Poſſeſſion of this Free-will, which ſometimes enclines them to Good, oft-times to Evil, co-operating ſometimes with Grace, and falling alſo ſometimes into Sin, from whence they ariſe again by the effort they make to break down that Wall of Sin, which they know to be oppoſite to Grace, by the Diſquiet it brings into the Soul, by checks of Conſcience, and at other times by the Attractions they have to Good, and the fear of Damnation, which are ſo many Evidences that they have choſen to follow God by his Grace, for if this Grace were not, they would not feel

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Remorſe of Conſcience, nor a deſire to return to God after their Sin. They are therefore Elect, not that they have elected themſelves, for they could not have choſen God before they had a Being; but God who always was, may have elected them from all Eternity, ſince all is ſtill preſent to him, both what is paſt, and what is to come; but he has choſen them conditionally, in caſe they co-operate with his Grace, and no otherwiſe; leaving their Free-will ſtill to act, without which he forces no Body.

But when he has re-taken the Free-will which thoſe firſt Elect would yield up to him, then he conſtrains them by the force of his Love, and of his Grace; ſo that they can no more forſake him: This is not of themſelves, but by the force of his Love, which he manifeſts to them; binding them to himſelf by an inſeparable Bond of mutual Love; ſo that the Soul becomes ſo united to him, that it can no more forſake God than he can forſake it without Infidelity, which can never be in God, nor yet the want of his Grace. And if a Soul ſin after having received much Grace from God, (as it ſometimes falls out) certainly it has not effectually yielded up its Free-will unto its God, but only us'd it ſelf to co-operate with his Grace, to which if it abide faithful, it aſſuredly works out its Salvation, which it has choſen to do by theſe Graces; but if it come in the End to reſiſt them, it may periſh, notwithſtanding of much Grace received: For this Election is not Abſolute, but Conditional.

How many great Saints have attain'd to great Perfection, with this Election of obeying God, by the help of his Grace? Having co-operated with the Talents which they have received and gained by them, God has at laſt ſet them over all his Goods; as he has promis'd in his Goſpel to the Faithful, and from the Unfaithful he cauſes to take the Talent to give it to him who will put it to Profit. This falls out daily as to our Souls. He aſſuredly gives them his neceſſary Grace, if they correſpond to it, he encreaſes it; and the more they have, the more they ſhall receive; their being faithful to one meaſure of Grace procures always greater, and that infinitely; for the Bounty of God is great, that he delights continually to give and to encreaſe his Gifts. But if the Soul reſiſt the firſt Graces, it loſes them; and hinders the effect of others which would have followed, had it not been for this Reſiſtance.

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To lay the Blame of this Reſiſtance upon God is a great Injury done him; ſince he gives liberally without being oblig'd to it. If he would with-hold the Grace of co-operating with it, it were better for him to with-hold the firſt Grace than to render the ſecond Grace of co-operating therewith uſeleſs. God does nothing in vain, if he give Grace to be ſaved, he gives at the ſame time Grace to co-operate to this Salvation; and if Man reſiſt this Co-operation, this is only from his own depraved Will; for no Body can damn us but our ſelves. It is true, the Devils may tempt us many ways, but they can never force our Free-will. Wicked Men may adviſe us to Evil, but we are ſtill free not to believe or follow them. Nothing can conſtrain the Free-will that God has given us to chooſe Good or Evil. We but flatter our ſelves when we ſay or believe it.

He flatters himſelf yet more who believes it is for want of the Grace of God, that he does no Good, and works not out his Salvation. He deceives himſelf and believes Falſhoods, which he may eaſily diſcover if he will ſeriouſly examine his own Conſcience, and remark how oft God has prevented him with his Grace, which he has reſiſted. How many good Thoughts God has put into his Mind, which he has rejected? How many ſecret inward Motions, which he has neglected? How many good Books and holy Admonitions which might help him to Salvation, which he has deſpiſed? How many occaſions favourable for his Salvation, which he has us'd for his Damnation? So many Proſperities, to make him acknowledge the Love and Care that God had for him! So many Adverſities to recal him from his Sin, and to ſet him in the way of Salvation! How many diverſe Accidents have fallen out as to Neighbours, which have mov'd him to Contrition, as ſudden Deaths, Slaughters, Plagues, Fire, and other things, which no Man can avoid! Nevertheleſs, all theſe Graces and Drawings have met with no Correſpondence from Man's Will, on the contrary they turning away from the Creator, have turn'd to the Creature to love it more than God. And which is more, they will lay the Blame of all their Damnation upon him for want of his Grace; a horrible and inſupportable Abuſe! That Man is not ſatisfied to abuſe the Grace of God, but he will alſo make him guilty of his Damnation. It is an unſpeakable Pride, when we

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feel that we reſiſt his Grace every Moment, and yet ſay, our Damnation comes from the want of this Grace, inſtead of giving Sentence againſt our Baſeneſs and Wickedneſs, which we may ſo ſenſibly perceive and feel.

It were better to ſmite the Breaſt and condemn our ſelves, than to argue about the Grace of God, ſince our own Conſcience is an irrefragable Witneſs that Grace has been ſtill given us, yea even in the midſt of our Sins. How many amorous pulls has God given our Hearts to withdraw them from Damnation? How many new Graces for our correſponding with ſome ſmall Grace; always when we have caſt an Eye to God, and lifted up our Hands, yea a Finger, has he not drawn us ſtrongly to himſelf and forgiven our Sins? What Effort did we ever make to reſiſt Sin, without feeling immediately his Help and his Grace? Who ever call'd on him without being help'd, or ſought him without finding him? No Body can ſay it without a Lie, for he always delights to do us Good. Our Prayers are agreeable to him, and our Complaints are pleaſant. He wills not the Death of a Sinner, but that he be converted and live.

If we do not always feel the Effects of his Mercy, it is becauſe our Converſion is not ſincere, and we ſeek ſome other thing than God; and often think we love him, when we love our ſelves: And it is no wonder then that we do not find Grace, for we have nothing and can give nothing either to our ſelves or others; God, being the only True Good, and all that is not God is nothing. We are often ſorry that we have ſinn'd without regarding God, but our ſelves, conſidering the Sins as Evil or diſagreeable to Men, and this makes us ſorry to have committed them; on the other ſide, we look on Vertue as beautiful, pleaſant, and honourable; this makes us deſire it, for Good is always Lovely of it ſelf. But in theſe we do not reſpect God, to oblige him to give us his Grace. It is rather a Self-love that makes us deſire it. Yet our Wickedneſs has the Impudence to ſay that we ſeek God and do not find him. Is it a wonder if ſuch a Soul feels not the Influence of his God, ſo long as it voluntarily Delights in the Creatures in Contempt of the Creator.

I cannot expreſs the Reſentment I have that we would attribute to God the Cauſe of our Damnation, or that it is for the want of his Grace; ſince I have found that God has often

often prevented and recall'd me, even when I would have forſaken him: And if he had not prevented me, I would have thruſt my ſelf into all the ways that lead to Damnation, being gone ſo far as to ſay to his inward Admonitions; *I will never have pleaſure in thinking always upon this.* I would have withdrawn from God, and he call'd upon me again, inwardly to make me remember him; and ſo ſoon as I return'd to him, he receiv'd me lovingly, giving me ſtronger Grace to withſtand all that would divert me from him. All Men will find this, if they would enter into themſelves, that God has ſtill prevented them with his Grace, even tho' they have been moſt wicked. Why then do Men ſay, when they live ill, *That they have not the Grace of God*, if he never fail to give it? They ought to ſay, *It is my Fault, for I have certainly reſiſted his Grace, inſtead of obliging him to give me more by my Correſpondence.*

It is true God gives all; the Will to do good, and to be ſaved comes from him, as alſo the Courage and Conſtancy to perſevere in it. It is God who does all in us. Sin only is our Work. All Good comes from God, who is pleas'd to give it us. If we think we have Good of our ſelves, we fall yet into a greater Error than the former; for tho' God ſhould not give us Grace, he is not obliged to it by us, for he has no need of us: But to ſay that we can do Good and work out our Salvation of our ſelves, is moſt falſe. For how can a Nothing do any thing that's Good? Man in his Nothing was Nothing. If he be ſince Something, it is by the Grace of God.

He who is all Good, out of whom there is no Good, will not communicate himſelf to the Soul, but with its Conſent he firſt ſhews it its Good, he gives it the deſire to deſire it; thereafter he offers it. If the Soul accepts it, it enjoys him; if it refuſe it, it remains depriv'd of it. For God never gives his Graces by force, nor without the Conſent of the Soul; unleſs it yield up it ſelf entirely unto him.

God deals with the Soul as an honeſt Lover who deſigns to eſpouſe his Miſtreſs; he ſerves her, he courts her, he careſſes her, and by all means endeavours to gain her Friendſhip. If his Love be agreeable to her, ſhe loves him reciprocally, and fully enjoys his Perſon, and all his Goods. If ſhe diſdain this Love, and all his Offices of Good-will, he withdraws and leaves her, tho' with regret, having employed

employed in vain to the utmoſt all ſort of means to oblige her to love him. He endeavours then to forget her, and to efface her out of his Memory; not that his Love changes, or that he is unconſtant on his part; but becauſe there is no Correſpondence or Agreement on the part of his Miſtreſs. God loves the Soul as a perfect faithful Lover, he ſhews her the excellency of his Love, by Rays of inward Light, which do ſometimes warm the Soul with Love to him. He excites her by good Motions; he draws her by ſome ſweet inward Conſolation; he gives her Deſires to love him; he prevents her with many Favours, ſhewing her that he ſeeks her and would give himſelf to her by the Vexations that ſhe meets with in every other thing that ſhe would love. But if after a long courſe of ſo many Favours, the Soul comes to reject them, and to diſdain the Friendſhip of her God, to wed her ſelf to ſome other thing, whether the Love of her ſelf or any Creatures; God then withdraws from her, and leaves her; not that on his part his Love changes, or can change; but becauſe the Soul diſdains his Friendſhip, to which he would have her to correſpond, that the love he bears to her might be perfect, and that he might fully delight himſelf in her; not that he can delight in her for her ſelf, being a Subject too remote from his Greatneſs, but for the Love he bears himſelf: But ſhe only receives all the Advantages of this Love; for ſo ſoon as ſhe gives her full Conſent to the Love of her God, ſhe enjoys him and all his Graces in ſuch Abundance, that if God himſelf did not hold her in Life, ſhe would expire with ſo many Conſolations ſurpaſſing her natural Strength.

What hinders all Men from enjoying this Abyſs of Happineſs? Nothing but Sin alone! And what is Sin? Nothing but the turning away from God, to turn to the Creatures. They give divers Names to it, and yet all are but one and the ſame thing, to wit, a turning away from God to love the Creature.

Thus I have ſet down at ſome length, in her own Words, her Sentiments about theſe Matters; wherein ſhe makes appear that all Men were created by God for Eternal Happineſs and to enjoy him, and therefore that God has not by an Eternal Decree reprobated any Man for Damnation, but is deſirous that all ſhould be ſaved. That he gave Man irrevocably a Liberty and Free-will which he has

not

not limited by predetermining the Acts of it from all Eternity, or by any other manner of way; becauſe he would have him to love him freely, and from a moſt willing Choice. That Sin came into the World neither by the Will, nor Decree, nor Permiſſion of God, but by Man's abuſe of the Free-will which he had irrevocably given him, the greateſt Natural Gift that could be beſtow'd upon him. That Man notwithſtanding of his Liberty can of himſelf do nothing that is truly Good without the Grace of God, there being nothing Good but what comes from God. That in his Fallen Eſtate he cannot of himſelf return again to God, without his preventing and concurring Grace. That he denies his Grace to none, not to the moſt Wicked. That Man in his Corrupt State not being capable of his moſt inward enlightning Grace, he fails not to recal him by ſenſible Graces, Providence, Fears of Hell, Remorſe of Conſcience, good Deſires and Purpoſes, *&c.* That God requires Man's Co-operation with his Grace, to which he enables him, and will thereupon ſtill give him more Grace. That if he deny this Co-operation with God's Grace he deſtroys himſelf, and puts a ſtop to the Operations of the Divine Grace. That if he entirely and abſolutely yield up his Free-will into the hands of God, to be wholly directed by him, he then takes him into his immediate Direction, enters in that Soul and makes his abode with it, it does not ſo much live as Chriſt lives in it, it is one of his abſolute Elect and cannot fall away. Sure they who conſider theſe things without Prejudice, will ſee how ſutable they are to the Nature of God; how truly they repreſent his Power, and Righteouſneſs, and Wiſdom, and Holineſs, and Love, and Impartiality, and Conſtancy, and Sincerity, and Truth, and what a Conſiſtency there is between his Attributes and his Providence; how clear it is that Man's Sin and Damnation is owing entirely to himſelf, and all his Good to God; what reaſon we have to be deeply humbled, to diſtruſt and deny our ſelves, and what great encouragement to Prayer, to turn to God with all our Heart, and entirely to depend upon him. They will ſee how clearly the Difficulties about Providence are reſolv'd, which are ſo unaccountable by the other Syſtems. They who deſire a full view of all this, and an Anſwer to the Objections made againſt it, will find it done with great Evidence and Clearneſs in M. *Poirets Oeconomy Divine*, particularly *Tom.* 7. *De la Providence Univerſelle.*

XIII. Ano-

XIII. Another Prejudice againſt the Sentiments of *A. B.* is that concerning the Divine Preſcience, to wit, that God would not and did not abſolutely and determinately foreſee the Sin and Fall of *Adam*; and this ſome aggravate as a horrible Blaſphemy againſt the Omniſciency of God, that he did not know or foreſee from all Eternity in a moſt determinate manner all things that ſhall come to paſs in the World. Would Men conſider things calmly and without Paſſion, they would not be ſo raſh in cenſuring others, and the often Experiences they may have of the weakneſs of their own Underſtandings, and how often, and how greatly they are miſtaken themſelves, may make them leſs poſitive and dogmatical than they are. *A. B. ſays*, 'That 'God having created Man after his own likeneſs, he there- 'fore made him altogether free, without any Exception 'or Conſtraint. That he might be lov'd by Man moſt 'freely and willingly, and that ſo God might take his 'Delight in ſo free and voluntary a Love from Man. He 'therefore would not only not predetermine him in his 'Actions, but would not limit his Free-will ſo far as to 'foreſee how he ſhould diſpoſe of the ſame. Not but that 'by his Almighty Power he could have foreſeen and known 'all; but he would not ſo far limit the Liberty he had 'given, as that it ſhould be neceſſitated by any ſuch fore- 'ſight. Even, *ſays ſhe*, as if a Man, becauſe he loves his 'Wife and finds her Wiſe, would give her an abſolute Per- 'miſſion to diſpoſe of his Goods without his being deſi- 'rous to know how ſhe ſhould do it. Now as this is a Principle that does not in the leaſt infringe any of the Divine Attributes, ſo it clears the Riddles of Providence, and ſhews how ſo great a part of the Creation has degenerated, and Sin and Wickedneſs overſpread the World, and that without any manner of Concurrence on God's part, not the leaſt Blemiſh on his unſpotted Righteouſneſs, Goodneſs, Holineſs, and Purity. Whereas in all the other Syſtems it is acknowledged by all unbyaſs'd Perſons, that there are inſuperable Difficulties how to reconcile the Righteouſneſs and Goodneſs of God, his Hatred of Sin, his Sincerity and Truth, with the Events and Myſteries of Providence; and whatever Difficulties are brought againſt God's abſolute Predetermination to all Mens Actions how wicked and hainous ſoever, have no leſs force againſt his determinate Preſcience of them. The Two greateſt Objections

XIII. *Of the Divine Preſcience.*

L'Etoile du Matin. p. 157

jections againſt this Sentiment of *A. B.* are, that, 1. It encroaches on God's Omniſcience. 2. That it is inconſiſtent with Prophecies and Predictions of future Events. To clear the Firſt, It is to be conſidered that God is infinitely Self-ſufficient, and ſtands not in need of any other Being in the World, nor the Idea of any other Being to make him infinitely Perfect. So that all Beings beſides himſelf and all their Idea's are the reſult of his Arbitrary Will and Pleaſure, and are therefore form'd of ſuch Natures and Perfections, as he in his infinite Wiſdom and Goodneſs, was freely pleas'd to grant. It was free then to God to form the Idea's of other Beings or not, to create them or not, to give them Liberty or not, to determine, to foreſee all their Acts or not, all this was indifferent to God, who is Self-ſufficient and ſtands not in need of any thing beſides himſelf. God having created Man perfectly free in his Light and Love, did foreſee in the general all the poſſible ways, how he might determine the Liberty of his Acts; but would not determine them nor foreſee them determined, and far leſs determine or determinately foreſee that Man would turn away from God, and that by ſuch Ways and Actions, all determined and foreſeen. Now it cannot be ſaid that God could not form a Man with ſuch a Liberty. This would be indeed to deny his Omnipotency, there is no Contradiction in the Nature of the thing, and therefore it was not impoſſible to God. Now ſuppoſe that God determined ſo to do, and actually did form Man in this Nature, then his not foreſeeing determinately how he would diſpoſe of this Liberty is not a denial of the Omniſcience of God. Such a foreſight is not an Object of Knowledge. Our Concerns have no more relation to his abſolute Perfections in himſelf, than the dim Light of a Candle has to the Sun. His Knowledge of us, as well as his forming us, is but the effect of his Arbitrary Will. Beſides, if it be ſaid that God cannot make a Contradiction to be true; will we therefore affirm that ſuch deny his Omnipotence? Not at all, for this is not the Object of it; even ſo, to ſay that the indeterminate Actions of free Agents are not determinately foreſeen, is not to deny Omniſcience, becauſe this is not the Object of it; yea, to affirm the contrary is to aſcribe to God a Knowledge that is not conformable to the Nature of things; for to know a thing determinately, that is in its own Nature indeterminate

ever till the free Agent determine himſelf, is to know it contrary to its Nature, and not as it is in its ſelf.

The Divine Decrees being the pure effect of his Good Pleaſure, without any neceſſity in himſelf, it was free for God, either to decree from all Eternity, all that he ſhould bring to paſs in all Events, and all Circumſtances in all Ages of the World. Or otherwiſe having eſtabliſhed his general Purpoſes in creating of the World, to determine himſelf as to particular Events and Circumſtances in effectuating and bringing about the ſame according to Occurrences in the Correſponding of free Agents throughout the ſeries of Ages. The former looks like the eſtabliſhing a Fate, to which not only all the Creatures but God himſelf is ſubjected, and by which he has bound up his own Hands to all Eternity. And it lays an eternal Reſtraint both upon his Liberty and Power. If the other be granted, which is moſt ſutable to the Nature of an infinitely Free, Wiſe, Good, and Powerful Being, and is the greateſt encouragement to Prayer, and a continual Dependance upon God, then all the reſt of the Firſt Objection falls to the Ground.

The Learned Dr. *Henry More*, declares for this Sentiment upon the very ſame Reaſons. He ſhews that as no Body thinks the Omnipotency of God maimed, becauſe he cannot do thoſe things that imply a Contradiction: So if the certain Preſcience of uncertain things imply a Contradiction, it may be ſtruck out of the Omniſcience of God, and yet God will nevertheleſs be as Omniſcient as he is Omnipotent. That this is no Impediment to his ordering the Affairs of the World, for that eternal Mind that knows all things poſſible to be known, comprehends all things, and ſo has laid ſuch Trains of Cauſes as ſhall moſt certainly meet every one in due time in Judgment and Righteouſneſs, let him take what way he will. That the Perfection of Knowledge is to know things as they are in their Nature, and therefore to know a free Agent which is undeterminate to either part, to be ſo undeterminate, and that he may chooſe which part he will, is the moſt perfect Knowledge of ſuch an Agent and of his Action, till he be perfectly determinate and has made his Choice. And therefore to know him determined, before he be determined, or while he is free, is an Imperfection of Knowledge, or rather no Knowledge at all, but a Miſtake and Error: And

Divine Dialogues Part 1. p. 80, 81, &c.

indeed is a Contradiction to the Nature of God, who can underſtand nothing but according to the diſtinct Idea's of things in his own Mind. And the Idea of a free Agent is undeterminateneſs to one part before he has made his Choice. Whence to foreſee that a free Agent will pitch upon ſuch a part in his Choice, with Knowledge certain and infallible, is to foreſee a thing as certain even then when it is uncertain; which is a plain Contradiction or groſs Miſtake.

And as to the Second Objection, that this is inconſiſtent with Prophecies and Predictions of future Events, he ſhews, That there is ſtill room enough for Millions of certain Predictions, if God thought fit to communicate them ſo throughly to the World. For tho' the Souls of Men are free, yet there are infinite numbers of Actions, wherein they are certainly determined: Such are the Actions of all thoſe that are deeply lapſed into Corruption, and of thoſe few that are grown up to a more heroical State of Goodneſs. It is certainly foreknowable what they will do in ſuch and ſuch Circumſtances. Not to add, *ſays he*, That the Divine Decrees, when they find not Men fitting Tools, make them ſo where Prophecies are peremptory, or unconditionate. This he tells, he propoſes by way of Eſſay, rather than that of Dogmatizing; and when ſo worthy and pious a Member of the Church of *England*, ſo rational a Defender of the Faith of Jeſus Chriſt, againſt the Socinians and Deiſts, thought fit to offer this as an Eſſay for the clearing of thoſe Myſteries, it may teach others to be more Sober in their Characters and Cenſures.

But this matter of the Divine Preſcience, and of the certainty of Divine Predictions and Prophecies is at large and moſt diſtinctly treated of in M. *Poiret's Oeconomie de la Providence*, Chap. 10. upon more Juſt and Divine Principles than thoſe which make the Introduction of Sin and Wickedneſs into the World, neceſſary for the Glory of God, for accompliſhing his great Deſigns on Mankind, and for the Manifeſtation of his Wiſdom, Mercy, Juſtice, and other Glorious Attributes; a moſt curſed and blaſphemous Principle. The former are moſt Juſt Repreſentations of the Truth, and Righteouſneſs, and Goodneſs of God; the latter moſt contrary to all of them: A diſtinct Account of the former Principles is to be had beſt from the Book it ſelf,

ſelf, and I am perſwaded a ſincere and impartial Enquirer into Truth will thank me for the Advertiſement.

XIV. Another Errour in her Doctrine, they ſay, is that ſhe affirms, That it is poſſible to keep the Commandments of God, and to imitate Jeſus Chriſt, and to attain to a State of Perfection. One would think this ſhould not be reckoned a Hereſie amongſt Chriſtians, who profeſs to believe the Scriptures and the Goſpel of Jeſus Chriſt. She ſays nothing but what the Apoſtle ſays: *Of our ſelves we cannot think one good Thought, but through Chriſt that ſtrengthens us, we are able to do all things.* 'It is true, *ſays ſhe*, if we conſider only the Miſeries and Weakneſs 'of Man corrupted by Sin, the Goſpel-Law is impoſſible, 'but not if we have regard to the Power of God's Grace: 'This Jeſus Chriſt intimated to his Apoſtles, when he 'told, as to a rich Man's entring into the Kingdom of 'Heaven, *that it was impoſſible with Men, but not with 'God*; when a Man ſhall entirely yield up himſelf to him 'to be wholly governed by him, God will eaſily operate 'in him a Goſpel-Life; and Jeſus Chriſt has ſaid, *if you 'who are evil, know how to give good things to your Children, how much more will your heavenly Father give his 'holy Spirit to them that ask him!* It is falſe therefore to 'ſay that the Goſpel-Law cannot be kept, ſince it was given for no other End, and Jeſus Chriſt brought it from 'Heaven as the only Remedy of all our Evils, and the 'only Means of our Salvation; and has ſaid, *I have done 'theſe things to give you an Example.* And God will 'never enjoyn Man to do any thing but what he will give 'him Grace to accompliſh. But ſuch is Man's Wickedneſs, 'that he would impute to God his own Faults, and the 'Blame of his Damnation on him, as if he were ſevere 'and cruel, by laying on him Burthens of Commands 'that are inſupportable (that Man may thus be juſtified 'and God condemned) tho' truly Man only is worthy 'of Condemnation.—— For God ſtill imparts his Graces 'to him, and all thoſe Laws are ſpecial Inſtances of his 'Love to Man, that by them he might bring him back to 'the Love of his God for his eternal Salvation. And in many Places of her Writings ſhe ſhews the Poſſibility of Obeying God's Commands, and the Blaſphemy of the contrary Doctrine, from the Deſign of them and the End for which God gave them. 'Open your Eyes, *ſays ſhe*,

XIV. *Of the Poſſibility of keeping the Commands of God, and of Perfection.*

Renouv. de l'Eſp. Evang. avant-prop. p. 18, 19.

Renouv. de l'Eſpr. Ev. part 2. p. 66, 67, 68.

'*ſhe*, to ſee this Light of Truth; *That never any Body will be ſaved, who dies without the Love of God; and that no Body can love God if he do not hate himſelf.* Theſe are the Sentences which God has often confirmed to me, and given me Aſſurance that they are true, and that all the Laws and Commands which God has given to Men are only ſo many Means to make them return to his Love.

'— Now the whole Doctrine of the Goſpel is nothing elſe but ſo many Means to withdraw Man from Sin, that he may recover the *Love of God.* And when this Law teaches him *Poverty of Spirit*, it is to ſhew him that Covetouſneſs has withdrawn him from the Love of his God, and that he cannot return to it without leaving off to covet earthly Goods. And when it teaches him to be *humble of Heart*, and *to chuſe the laſt Place*, it is becauſe he had loſt the *Love of God*, by loving himſelf, eſteeming himſelf worthy of Honour and Glory, tho' he be worthy of nothing but Shame and Confuſion. And he not knowing this, ſtands in need of a Doctrine contrary to his Errours and Ignorance, to make him return to the *Love of God* which he had loſt by his Pride. And when Jeſus Chriſt declares, *that he came not to do his own Will, but the Will of him that ſent him*; it is to teach Men, that to fulfil their own corrupt and perverſe Wills, they have left off to do the Will of God and to love him, and that if they do not renounce their own Wills to follow the Will of God, and thereby to return to his *Love*, they cannot be ſaved.

'Behold how Jeſus Chriſt has brought Phyſick for our Diſeaſes, being deſirous to cure them by Remedies contrary to our Infirmities; and yet theſe Ignorants would gloſs away the Goſpel-Law as if it were impoſſible to obſerve it, as they ſay it is impoſſible to keep the Commandments of God, tho' both theſe Laws be nothing elſe but Remedies for our Diſeaſes.

Aveagiement des Hommes. p. 60.

'Chriſtians, *ſhe ſays*, are guilty of Ingratitude, when they ſay they cannot keep the Commandments of God nor the Laws of the Goſpel, ſince all theſe are only true Means to recover the Love of God. For all the Commandments are no other thing but Means to looſe Mens Hearts from Self-Love and the evil Inclinations that Sin has brought into their Nature. — All the Commands

'import

'import no other thing in Subſtance, but that Man muſt 'always reſiſt his Self-Love, refuſing its Deſires, becauſe, 'being corrupted by Sin, it can deſire nothing but what is 'Evil, or tends to an evil End; which becauſe Men did 'not well know, God would ſhew them in particular 'what they ought to do and forbear, that they might re-'cover his Love. — Now tho' he has given his Commands 'becauſe of our Frailty, yet Man is ſo ungrate as to ſay 'it is impoſſible for him to keep thoſe Commands becauſe 'of that very Frailty, for the Help of which God has given 'his Commands as Supports to his Frailty. — He is Evil 'in that wherein God is Good, and takes for Burthens the 'Helps that God has given him becauſe of his Frailty. For, 'if he had not had any frailty, God would never have gi-'ven him any Laws, ſince the Love he bare to God was 'a Law to it ſelf, and had no need of any other Guide or 'Directour.

The Summ of her Sentiments as to the Commands of God.

The Summ of her Sentiments in this Matter is, that all the Laws of God are given to Man as Helps of his Frailty, as Warnings to ſhew him what Way he has ſtray'd from God, and as indiſpenſable and neceſſary Means to recover and bring him back again to the Love of God (even as if a Father ſhould give his Son, who was become an habitual Drunkard, or lewd Perſon, ſtrict Commands abſolutely to forbear ſuch Converſation and ſuch Houſes which would infallibly intangle and keep him ſtill in his Sins) that Jeſus Chriſt has in his own Example as a Man, ſhewn us both the Neceſſity of this, and how poſſible and eaſie it is to obſerve them: That no Man can obſerve them by his own Strength, but only by the Grace of God; that we are firſt Children before we are Men, and our Falls and Stumbles ought not to diſcourage us, but we muſt get up and go forward, and depend upon God, and he will be with us, as the Child that is learning to walk muſt not be diſcouraged by its Falls, but muſt get up and go forward, and hold more cloſely by its Mother: That they who are truly re-generated may live in Obedience to God, without Sin, but are not impeccable, may fall from that State, and yet re-cover it again by the Grace of God; that to ſay the Com-mandments of God are impoſſible, is to deny the Merits of Jeſus Chriſt, the Efficacy of his Interceſſion, the Power of his Grace, the Uſefulneſs of his Example; to aſſert the Force of the Devil and corrupt Nature beyond that of God,

to accuse God of the greatest Cruelty in giving us Laws which it is impossible to observe, and then to damn us for not observing them; that it is to indulge and gratifie our corrupt Nature in following our own Wills and Inclinations, and taking our Ease and Pleasure here, and yet to give us the false Hopes of eternal Life and Salvation hereafter, because of some speculative Doctrines and Opinions, and some fine Words and Complements that we give to God. Whosoever impartially considers the ordinary Systems that are given of the Christian Religion, and the Use that the Generality of People make of them in their Lives and Practice, will easily see that they are exactly calculated for dispensing with a Man's following closely the Life and Laws of Jesus Christ, and allowing him to gratifie his corrupt and sinful Inclinations in things that do not sound harsh in the World, and are not hateful before Men, without using the indispensably necessary Means of mortifying the Love of himself and the World, and recovering the Love of God.

Dr Henry More's *divine Dialogues.* Dial. 5. p. 117.

It will not be impertinent on this Occasion, that the most pious Dr. *Henry More*, in his Divine Dialogues, having set down his Reasons of hoping for a glorious State of the Church and a Renovation of it approaching, lays down some Principles, the Practice of which he thinks would hasten and advance those excellent Times; and his last and chief Principle is, *Faith in the Power of God and the Spirit of our Lord Jesus Christ, which he has promised to all Believers, that by this Assistance we may get the Conquest over all our Sins and Corruptions, and perfect Holiness in the Fear of God*; that through the Spirit of Christ dwelling in us, we are able to be reduced to that Rectitude of Life and Spirit which our Saviour sets out in his Sermon on the *Mount*, and elsewhere in the Gospels. It is this Doctrine, *he says*, that must renew the World in Righteousness, and bring on those glorious Times.—— For what Doctrine but this, *says he*, can reach the Hypocrisie of Mens Hearts, who under Colour of not being able to be rid of all their Sins, will set themselves against none, or but the least considerable, or will be sure to spare their darling Sins, and perpetually decline that Self-resignation which is indispensably required of every true Christian; nay, they will quit none of them, under Pretence we must necessarily retain a gradual Imperfection throughout. And they will be sure to pitch

pitch on that Degree that is moſt for their own Eaſe and the Satisfaction of their own Luſts.— It is this Faith, *he ſays*, in the Promiſe of the Aſſiſtance of the Spirit of Chriſt in the new Birth, that muſt renew the World into the Living Image of God, and make all the Nations of the Earth Bleſſed, which muſt bring the new *Jeruſalem* from Heaven, and will call down God himſelf to pitch his Tabernacle amongſt Men. *I can do all things through Chriſt that ſtrengthens me.* Much more to this purpoſe is ſaid there by that excellent Perſon. p. 422.

If this be a Doctrine ſo neceſſary for renewing the World and awakening Men out of their deadly Sloth and Slumber in their Sins, what need have all the Paſtours of the Church to lay it to heart themſelves, and withal to inculcate it more earneſtly on the People. And tho' perhaps in ſome particular Churches, their Sermons, Confeſſions of Faith, and Catechiſms have propagated quite contrary Doctrine; yet that O! they may not continue to ſow Pillows to the Armholes of Sinners, and blow them up with the falſe Hopes of Salvation. Wo to the Watchmen that do ſo. Let us remember that the Poſſibility of obeying the Commands of God, and the Duty of tending always to Perfection thro' Faith in Jeſus Chriſt is the Doctrine of the Holy Scriptures, and alſo of the holy Fathers. (*a*) The Love of God is ſhed abroad, by the Holy Spirit, in the Hearts of thoſe who are truly juſtified: (*b*) And this begets the Love of our Neighbour and the fulfilling of the Law. And (*c*) *this is the Love of God that we keep his Commandments, and his Commandments are not grievous; for whatſoever is born of God overcometh the World.* (*d*) *Whoſoever is born of God doth not commit Sin, for his Seed remaineth in him*, &c. 'It 'is an impious thing to ſay the Commands of the Spirit 'are impoſſible, *Baſil. in verba Moſ. Attende tibi, &c.* 'We deteſt, (ſays S. *Auguſtin* *) the Blaſphemy of thoſe 'who ſay that there is any thing impoſſible commanded by 'God to Man, and that the Commands of God may not be 'obſerved by every Man. This Doctrine has no dangerous Conſequence, provided, 1. it be not founded on a Preſumption of Man's Strength, but only in the Power and Strength of the Holy Spirit. 2. That they who have not attained to Perfection, yet are not excluded from Salvation, if they be in the Way to Perfection and tending to it.

(*a*) Rom. 5. 5.
(*b*) Rom. 13. 10.
(*c*) 1 Joh. 5. 3. 4.
(*d*) 1 Joh. 3. 9. *&c.*
* Serm. 291. de temp.

3. That it be not ſaid that in that State there is not a Poſſibility of Sinning, yea, and of periſhing. 4. That it be acknowledged that this is not a Perfection of Degrees, free of all Imperfection. Yea, the Scripture tells us * of ſome that walked in all the Commandments of the Lord, blameleſs. But that the contrary Doctrine has miſchievous and moſt damnable Conſequences, has been made appear.

* Luk. 1. 5, 6.

M. Poiret Oeconomie divine. Tom. 6. p. 467, 468, 469, &c.

Were it not better, ſays one, how imperfect ſo ever we are, yet to hearken to thoſe ſincere and generous Souls, that we may be animated by Hope, and ſtrengthened in God, to become what we are not yet; than to give ear to cowardly Seducers, who as the guilty Spies in *Moſes*'s Time make the Peoples Hearts to melt, and diſpoſe them by their diabolical Lyes and Calumnies to rebel againſt God, and to return into *Egypt?* It is true, ſay they, the Land is a good Land, flowing with Milk and Honey, but the Cities are great and ſtrong, and there are mighty Giants there, and a ſtrong People, we cannot overcome them, for they are ſtronger than we. It is true, ſay they, at preſent, the State of Regeneration and of perfect Chriſtianity is an excellent thing, full of Divine Joy and Delight; but it is of hard Acceſs; there are high Walls of Difficulties; Sin and the Devil are ſtrongly fortified in the Hearts of Men; there are ſtrong Paſſions and a profound Corruption there; we can never overcome this which is ſtronger than we, who being ſo frail, cannot exactly do that which God has commanded us for that End. Theſe are the execrable Tongues, and the living Interpreters of the Will of Satan, whom they will curſe to all Eternity, who have been ſo unhappy as to hearken to them, and to live in Sloth, and be ſeduced by their Means. Let us go up, let us go up, ſaid *Caleb* and *Joſhua*, wiſely, let us go up boldly and poſſeſs this Land, certainly we ſhall be ſtronger; if we ſtrive to pleaſe the Lord, he will bring us into it, and will give it to us. Let us not rebel againſt the Lord; let us not fear thoſe Enemies, we ſhall conſume them as Bread; God will not defend them, and he is with us; therefore let us not fear them. Thus we ought to animate all well-diſpoſed Perſons and let them ſee that the Ways and the End of Chriſtianity are very poſſible with the Grace of God. — If this Method had been taken, the Doctrine of Chriſtian Perfection and its Practice would not have been ſo ſtrange and ſo rare a thing.

XV. I ſhall here mention another Accuſation, as having Relation to this, from which ſhe clearly vindicates her ſelf; and that is, *That they ſaid ſhe believed herſelf impeccable, and that her Friends did ſo; at leaſt, that ſhe never actually ſinned, no, not in Thought; and that ſhe derived no Guilt and Corruption from* Adam. She vindicates herſelf from this Accuſation in a Letter to *Serrarius*. 'In the 'eighth Place, you accuſe me, *ſays ſhe*, very falſely, in 'ſaying that *I ſay, or that I believe I am impeccable*, and 'cannot fall any more; for in Effect I have no other Fear 'but that of not abiding faithful to my God; and I can- 'not endure thoſe who ſay or believe that there is a State 'of Perfection in this World in which Perſons are impec- 'cable. I look on this as a great Errour and Self-pre- 'ſumption. Is it poſſible that I ſhould hold my ſelf what 'I blame ſo much in others? I ſay God ought to be ſerved 'with Fear and Trembling; and I never demand of others 'what I do not firſt my ſelf; If I ſay that God ought to 'be ſerved with Fear, I ſtill do it firſt; and I am ſure 'if God did withdraw his Grace from me, I ſhould fall 'preſently.

XV. *Of Impeccability, not to be attained in this Life.*

Tomb. de f. Th. part 2. p. 115, 116, &c.

'You have been preſent ſeveral times when I related to 'many how I fell, after that I had been from my Youth 'prevented by the Grace of God; yet being grown up, I 'let my ſelf be carried away to follow the Vanities of the 'World, and reſiſted the Inſpiration of God, which drew 'me to the contrary; and becauſe of this Reſiſtance, I deſer- 'ved that God ſhould withdraw from me, and I began to 'pleaſe my ſelf in the Pleaſures and Divertiſements of the 'World, and the Praiſes of Men; ſo that this Fall was the 'Cauſe that I gave my ſelf to great Mortifications of Body, 'to Watchings, Tears and Prayers, for the Space of about '7 Years. This Story was told many times to your Di- 'ſciples and in your Preſence. Now if I relate ſo freely 'how I fell ſo baſely from ſo exalted a State of Grace in 'which God had put me, how could I ſay or believe that I 'could not fall any more, or think my ſelf impeccable? 'ſince what a Perſon has done once, they may do many 'times. The State of Integrity, in which I was before 'my Fall, might rather have rendred me impeccable, than 'that in which I live after it.

'I do not believe that ever any Creature on Earth can 'be impeccable during this miſerable Life, where there

'are

'are ſo many Stones of Stumbling, a S. *Peter* the Apoſtle, 'a *David* according to God's own Heart, a *Solomon* filled 'with the Holy Spirit, with ſo many others, have com-'mitted groſs Faults and great Faults, after having re-'ceived great Grace from God: Should I be ſo Ignorant as 'to believe that I could not fall any more or fail of the 'Grace of God? I may do it aſſuredly every Moment, 'if I ſhould withdraw my Converſation with God, to con-'verſe with my Senſes; for God forces no Body, having 'given to all Men Free-will, with which they ſhall act to 'all Eternity; and as long as this Will abides fix'd in God, 'it is impoſſible that the Perſon fall; but if this Will 'withdraw it ſelf from a Dependance on its God, it falls 'eaſily, even tho' it had been exalted as high as a Sera-'phim. For this Cauſe I ſaid, I have no other Fear in 'the World, but that of not abiding faithful to God; 'becauſe I know that ſo long as I ſhall be united to him 'I cannot fall; but if I withdraw my ſelf from him I 'ſhall fall at the firſt Step, as an Infant that cannot 'walk. And yet you dare ſay, that I call my ſelf im-'peccable, and when I ask where I have ſaid or written 'ſuch things? You tell you draw it from my Writings by 'Conſequences. But I would gladly ask you if in caſe I 'had drawn by Conſequences out of your Letters or 'Words, that you are a wicked Man, would it be lawful for 'me to go and publiſh it from Town to Town, as you do 'the ill and abuſive Conſequences that you ſay you draw 'from my Writings, without letting me know where, 'how, in what Place, and by what Words I may have 'given Matter for drawing of ſuch Conſequences, directly 'contrary to the true Sentiments that I profeſs.

'I know not with what Conſcience you can do this, and 'ſay that it is for Good, that you may warn Perſons that 'I believe my ſelf impeccable, and that I exalt my ſelf and 'ſo forth; but tho' indeed there were in me any ſuch 'thing, it would neither be good nor neceſſary to advertiſe 'ſo many Perſons of it. For Firſt my Imperfections can-'not defile them, it is I that muſt account for them to God, 'and my Words cannot wound them, becauſe all thoſe 'whom you ſent to me are Perſons who have their Five 'Senſes, and a good enough Judgment to diſcern if what 'I ſay be Good or Evil, and to take only that that may 'ſerve them for Good, letting the reſt alone, ſo that it is

'not

'not neceſſary for you to go tell them the Faults which 'your Fancy has imagin'd. Your procedure is very con- 'trary to that of Jeſus Chriſt, who ſaid to the People, 'ſpeaking of the Phariſees, Hypocrites, *do what they bid 'you, but do not as they do.* You will grant I ſay very good 'things, as the Truth is, but you would annihilate that 'Good, by the Evil, that you untruly ſay is mine. The 'Evil that was in theſe Phariſees was not powerful enough 'to diſcredit the Good that was in their Words; but you 'make my imaginary Sins mount to ſo high a degree, that 'they are capable of diſcrediting all the Good, even that 'which you confeſs to be there. If you were Juſt, you 'would make a right Judgment of what you ought to do 'and leave; and if you had Goodneſs, you would procure 'to all thoſe Perſons the Good that they might receive by 'the Light which God gives me, and if you had Truth, 'you would not perſwade them to believe a Lie in this, 'that I ſay I am impeccable.

Thus, as on the one hand ſhe evidently ſhews the Duty and Poſſibility of obeying the Commands of God, and of tending to Perfection by his Grace only, ſo ſhe as plainly ſhews her Abhorrence of the Preſumption of being impeccable in whatſoever ſtate in this World.

XVI. Another Sentiment which gave no ſmall Offence was, that ſhe ſays, When Jeſus Chriſt took on him our Mortality, his inferiour Will or Self-will was Evil, ſo that he behov'd never to follow, but always to reſiſt it. This they cry out on as a Blaſphemy and a great Diſhonour done to Jeſus Chriſt; but whoſoever reads without Prejudice the Sixth Letter of the Second Part of *Solid Vertue*, and the Acceſſory Letter in the end of that Part, will ſee how raſhly they condemn her. There *ſhe ſays*, 'That Jeſus 'Chriſt was united always to his Heavenly Father in his 'Superiour part, is moſt true. I have written that he ne- 'ver contracted Sin, tho' he contracted all the Maledicti- 'ons of Sin, after he cloathed himſelf with our Mortality. 'But he reſolving to become a Mortal Man, ſubjected him- 'ſelf to all the Miſeries both of Body and Mind, which 'Sin had brought into humane Nature, and according to 'this, he felt in his natural Will a Rebellion to the Will of 'God in Sentiment, but never in Conſent, and reſiſted this 'Rebellion, which he felt in his Corruption; for he ſays, '*I came not to do my own Will, but the Will of him that ſent 'me.* Now if his own natural Will had been ſo inſepara-

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XVI. *Of the Inferiour Will of Jeſus Chriſt enclin'd to pleaſe it ſelf.*

Solid Vertue. Part 2. Lett. 6. Acceſſ. Lett.

'bly united to the Will of his Father, to what purpoſe 'would he have diſtinguiſh'd theſe two Wills, ſince they 'were but one. For he gives us ſufficiently to underſtand 'thereby, that his own Will was Evil, ſince he would not 'follow it; but that of his Father which alone he knew 'to be Good; for there is nothing Good but God, and 'Jeſus Chriſt himſelf had nothing Good in him but what 'God did operate there; ſo that as he was God, he was 'moſt Good, moſt Wiſe, and moſt Powerful; but as Man, 'he was every way frail as all other Men, ſince he volun-'tarily cloathed himſelf with their Miſeries in the Womb 'of the Virgin, and became then truly Man of the cor-'rupt Race of *Adam*: And in this corrupt maſs he felt a 'Rebellion of his Will againſt the Will of God, which all 'Men feel in themſelves.——And therefore he behov'd to 'reſiſt his own Will, and contradict it with ſo much Vehe-'mence, that he ſweat Blood in the Garden, where he 'ſays alſo to ſhew his wreſtings, *my Soul is heavy even 'unto Death*; and to his Father, *Not my Will, but thine 'be done*, after his own Will had pray'd, *If it be poſſible, 'let this Cup paſs from me*; and even being on the Croſs, 'he ſays, *My God, my God, why haſt thou forſaken me?* '— Could he ſay in Truth that he was forſaken by his Fa-'ther, if he had not found in his Inferiour part the ſepara-'tion of his Will from that of God; he could not believe 'nor ſay that he was forſaken of his eternal Father, ſince 'his Superiour part was never divided from him one Mo-'ment: For if it had been never ſo little ſeparated, he had 'certainly fallen into Sin as other Men; whereas it may 'be ſaid to the Praiſe of Jeſus Chriſt, excluſively of all 'other, that he never ſinn'd, and that his Soul remain'd 'ſtill pure and immaculate in the Frailty and Rebellion 'with which he charg'd himſelf, for the Love he bare to 'us, doing as a moſt faithful Brother, who throws him-'ſelf into a Sink of Uncleanneſs to draw out his Brother, 'whom he ſees periſhing without Succour and Help. For 'Jeſus Chriſt according to his humane Nature is truly our 'Brother, come of *Adam* our common Father, and he 'ſaw in the Boſom of his Father, that we were all loſt in 'the Sink of our Self-will. Therefore he would needs 'throw himſelf into it, to draw us out and ſave us from 'thoſe Dangers. Would you think it a diſhonour if your 'Brother ſhould voluntarily throw himſelf into a Sink to 'get you out of it, when without his Help we could not

'Recover,

'Recover, but muſt periſh for ever; would you not ra-
'ther be oblig'd to honour ſuch a Benefactor, and to eſteem
'as Jewels the Filth that he had contracted to deliver you
'from Death? How can you think that this is to diſhon-
'our Jeſus Chriſt?——All thoſe things are ſo clear that it
'is a wonder how Men find Difficulty in them; but they
'judge of God and his Works as they would of their
'Equals, and would attribute Honour to Chriſt by the
'Contempt they have for his Perſon: Seeing he would
'not be ſo valuable in his humane Nature, if he had not
'therein a Will rebellious to the Superiour part of his
'Soul; for in that caſe he would have had nothing to fight
'againſt, and conſequently could not carry the Victory,
'which belongs only to victorious Combatants, and not to
'thoſe who are in Quiet, and without Enemies. And if
'Jeſus Chriſt had not charg'd himſelf with our corrupt
'Will, he could not endure and ſuffer, for in this caſe all
'his Sufferings would have been inſenſible, by the inſepa-
'rable Union with God, who is Impaſſible as well as
'Immortal. And of neceſſity this Divinity of Jeſus
'Chriſt behov'd to be in ſome way ſeparated from his
'Humanity, for to work our Redemption: For abi-
'ding in this perfect Union with the Divinity, he could
'not ſatisfie for Man, ſince Man himſelf owes this Satis-
'faction to the Divinity; ſeeing he alone had done Evil
'againſt the Will of God, he alſo ought to repair it, but
'God ought not to ſatisfie himſelf for guilty Man, ſince
'being Independent on all things, he has no need of Men
'nor of their Satisfaction; but Jeſus Chriſt as Man, being
'the true natural Brother of Men, would needs for the
'Love he bare them, charge himſelf with the Miſeries and
'Sins into which they had wilfully plung'd themſelves.
'And I think, Sir, you will find in the Scripture that *Jeſus*
'*Chriſt was even made Sin for Men.*

'Not that it is to be underſtood that Jeſus Chriſt ever
'ſinn'd, or actually followed the rebellious Will of his hu-
'mane Nature.——But the Inferiour and Mortal part gave
'him Combats and Aſſaults which Jeſus Chriſt behov'd to
'reſiſt.—Jeſus Chriſt alſo could not in Juſtice ſay to Men as
'he does, *Be ye Followers of me*, if it had not been ſo; ſince
'their rebellious Wills could not attain to the Perfection
'of a Will altogether holy and united with that of God.
'And if God required of Men the Imitation of Jeſus

'Chriſt,

'Chriſt, in caſe he had not had Rebellion in his humane 'Nature, he ſhould have required of them impoſſible 'things, as ſome erroneous Perſons would maintain, ſay- 'ing and preaching that it is impoſſible to keep the Com- 'mandments of God, or the Law of the Goſpel, and tho' 'theſe are Blaſphemies againſt God, many believe them, 'becauſe this Doctrine flatters their Corruption, and lets 'them live quietly in their Sins and Negligence, on this 'falſe Suppoſition, that they cannot keep the Commands 'of God, nor imitate Jeſus Chriſt.

'The Will of Jeſus Chriſt himſelf, his Apoſtles, and all 'Perſons living in the World, even tho' they were rege- 'nerated in the Spirit of Jeſus Chriſt, have all of them 'their natural Evil-wills, and all their Vertues and Per- 'fections conſiſt in reſiſting them manfully, which they 'muſt do even till Death; for tho' they have overcome 'their own Wills by force of Reſiſtance, yet it is but a- 'ſleep or mortified, and may be awakened or revive 'by diverſe Accidents. Therefore a regenerate Perſon 'himſelf has ſtill his Self-will to fight againſt even to 'Death: Wherefore the Apoſtle ſays *Our Life is a conti- 'nual Warfare*, and Jeſus Chriſt makes appear ſufficiently 'that he had his Self-will to reſiſt even to Death, when to- 'wards the end of Life he yet prays, *Not my Will, but thy 'Will, Father, be done.*

'But if you cannot underſtand theſe things, *ſays ſhe*, 'leave them for thoſe who ſhall underſtand them; take 'only of my Writings what is good and profitable for 'your Soul, and ſuſpend your Judgment as to the reſt, till 'God give you Light; for there are many things in them 'which it is not neceſſary for the Salvation of many to un- 'derſtand. — And it is far better to know well how to 'love God, than how to ſpeak well of Vertue:

The reaſonableneſs of her Sentiment in this.

Thus it appears with what Force and Evidence ſhe advances this Sentiment, and yet how far ſhe is from requiring a Belief of it from all as of neceſſity to Salvation, how clearly ſhe ſhews, that it is ſo far from diſhonouring Jeſus Chriſt, or being contrary to his Purity, (in that State of Trial and Temptations to which he voluntarily ſubjected himſelf) that on the contrary it manifeſts the greatneſs and conſtancy of his Love to God, the ardency of his Charity for Men, the firmneſs of his Adherence to God amidſt all Temptations, the value of his Merits and Satisfacti-

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on for us, and the encouragement he has given us by his Example to reſiſt all Temptations, and to follow his Steps, and to depend on him for Succour and Compaſſion, ſince we have not a High-Prieſt who cannot be touch'd with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin. In this Paſſage, we ſee alſo how expreſly ſhe aſſerts our Redemption by Jeſus Chriſt, and his Satisfaction for our Sins. They who deſire this Matter handled at more length, may find it in *Oecon. Div.* Part 5. p. 21, to 60. and in the Acceſſory Letter above-mention'd. I ſhall here only add, that we ought not to ſtumble at harſh Expreſſions when we know the main intent of them, as St. *Paul* ſays, Chriſt *was made a Curſe and Sin*, which ſeems moſt harſh. There is an ambiguity in the Words, *Evil*, *Corrupted*, *and Corruption*, which may either ſignifie Sin it ſelf, or the Effects and Conſequences of it. So the Will ſignifies ſometimes the Superiour Faculties of the Soul; ſometimes the Bent and Inclination of ſenſible Nature to pleaſe it ſelf, and in this laſt Sence one may have a Self-will evil and corrupted, yet without ſinning when he reſiſts it. So the Summ of her Sentiment is, that Jeſus Chriſt took on him, not the act of Evil, or Sin, but the Impulſions, the Inclinations, the Temptations, weakneſſes of the Inferiour Will, of ſenſible Nature, not to conſent to it in any thing, but to reſiſt it, and to make all theſe die in himſelf by the Power of his Spirit, and his Eternal Light, and by means moſt contrary to the Inclinations of ſenſible Nature, that he might the more help and encourage his Brethren to the ſame Fight and Victory.

Heb. 4. 15.

XVII. To ſome, her Sentiments concerning the State of Children before they have attain'd the uſe of their Reaſon, is no ſmall ſtumbling; to wit, *That the Will of Children is bound up in the Will of the Parents, till they have attained the uſe of their Reaſon*, and can uſe their own Free-will themſelves, then they are free to chooſe Good or Evil, and to be ſav'd, or damn themſelves, according to this Choice. 'But before they come to the uſe of Reaſon, this Choice 'is in the Power of their Parents, who may ſave or damn 'them, even as they can give them natural Life or Death; 'becauſe of the ſtrict Union and Sympathy between the 'Body of the Mother and of the Child in the Womb. If 'ſhe takes in Poyſon, the Child dies; if Phyſick, it is healed; 'for

XVII. *Of the State of Infants.*

L'Etoile du Matin. p. 159. 160. *&c.*

'for these two Bodies are but one and the same Substance 'divided into two parts.—This is true also as to the Soul, 'so that if a Mother give the Child in her Womb to the 'Devil, it is his, till being come to the use of Reason, it 'resists the Devil, renouncing him with its Free-will, and 'abjuring its evil Inclinations to become the Child of God. '—And if Fathers or Mothers were true Christians, or 'Persons regenerated in the Spirit of Jesus Christ, undoubtedly they would produce also Christian Children in this 'Regeneration, and till they had attain'd the use of their 'Reason, they would always be God's, by the Free-will of 'their Parents; but if they become Wicked of their own 'Wills after this, they are free to do it, and their Parents 'cannot hinder them.

'I know many doubt of a Child dying in Infancy can 'be damn'd, but it is for want of Divine Light that they 'do not comprehend the Works of God, with whom it is 'as Just to damn the Child of a wicked one, as it is to 'save the Child of a just Man; for he has united inseparably the Will of the Father to that of the Child, as he 'has united the Body of the Child with that of the Mother.—And if they will condemn this for an Injustice, 'they may as well hold it an Injustice that all Men are fallen in *Adam*, which would be a Blasphemy against God. '—He created at the Beginning all Men in *Adam*, as he 'did all the Trees of one kind in the first Tree of that 'kind, *&c.* and all things with Seeds for to produce each 'one their like; which will never change, for the Works 'of God are Eternal, being created by an Eternal God; 'and Man not being capable of using this Free-will in his 'Childhood, of necessity it must subsist somewhere to be 'preserv'd, till it may reside in the Person for whom it 'was created: As we see, the Free-will of all Men was in 'the Free-will of *Adam*, since all are Partakers of his Sin 'and Miseries that he brought upon Man; for it is most 'certain, that God could not have given to Man an inclination to Evil, which he feels from his Birth, nor the 'Miseries of Body and Mind in which he finds himself. 'For God being all Good, cannot do any Evil; and we 'must of necessity conclude that the Free-wills of Men 'were in the Free-will of *Adam* when he sinn'd. And 'since all Christians believe that all Men sinn'd in *Adam*, 'why ought they not by the same Consequence to believe,

'that

'that Children ſin in their Parents, or are damn'd in 'them.

'The Catholicks believe that all Children are ſav'd, pro-'vided they be baptized, and that thoſe Children ſhall be 'damn'd who ſhall die without Baptiſm, but that they 'ſhall not endure the Pains of Hell, as thoſe who ſin with 'their Free-will. It is true as in Paradiſe there are diverſe 'Degrees of Glory, ſignified by thoſe Words of Scripture, 'which ſay, In God's Houſe *there are many Manſions*, there 'are alſo diverſe Puniſhments in Hell; but it is not true 'that all Children dying without outward Baptiſm ſhall 'be damn'd: For this is but a Teſtimony of the Faith 'which the faithful Chriſtian has in his Soul, which he 'declares to all Men by the means of the Water of out-'ward Baptiſm; but if this living Faith is not in the 'Man's Soul, this outward Baptiſm will ſerve him for no-'thing. This is the Reaſon why Anabaptiſts will not bap-'tize Children; but they themſelves ſeem to have no more 'Faith when they are grown up, than when they were 'Children, for the *Scripture* ſays, *He who believes in Jeſus 'Chriſt, does the Works that he did*, which they do not; which 'ſhews they do not believe in him tho' they are not bap-'tiz'd till they come to the uſe of Reaſon. So the Soul of 'Man cannot receive Salvation by the means of outward 'Baptiſm, when he has not in him living Faith, or his 'Parents for him, if he be in Childhood. The Catholicks 'then have no ground to believe that all Children who are 'baptized ſhall be ſaved, and that they who die without 'Baptiſm ſhall be damn'd, ſince this depends upon the 'Free-will of their Parents; who offering willingly their 'Children to God to become true Chriſtians, they are ac-'cepted of God by the Will of their Parents, and will aſſu-'redly be ſaved if they die before the uſe of Reaſon: And 'if others by their Parents are offered to the Devil, and to 'Sin, and die in their Nonage, they will be damned by the 'Evil will of their Parents, even tho' outwardly they re-'ceive the Baptiſm of Water, which without Faith is 'null, and Faith without Baptiſm in diverſe caſes does 'ſave.

We ſee with what ſtrength of Reaſon ſhe declares this Sentiment, and tho' there were nothing elſe but the Conſi-deration of our caſe in *Adam*, it ſerves to confirm it; for there is no partiality in God, no reſpect of Perſons, he acts

by the ſame Meaſures, and the ſame Rules, with Creatures of the ſame Kind and Qualities.

The reaſonableneſs of this Sentiment.

The Offence we take at this, proceeds from our Ignorance of God and his Works, and the Deſire we have to extenuate the Guilt and damnable Effects of our Unchriſtian Care of our Children. When God created things at firſt, he did not eſtabliſh them in the Diſorder in which we now ſee them, but all good and excellent in their reſpective kinds. When he eſtabliſh'd the Propagation of Man to come from Man, it was not that they might communicate Imperfections to one another, but the Perfections he had given them; and God's wiſe and admirable Conduct in this, is thus in ſome meaſure repreſented. When he created free and intelligent Beings, it was not poſſible but that at firſt they muſt be frail and capable of falling away, for then they had no Habits to Good, which conſiſting in frequently repeated Acts, and being acquired thereby; intelligent Creatures at firſt were not ſtrengthned in Good, and thro' their weakneſs they might abuſe their Liberty and fall away. God having ſeen this come to paſs in an infinite Number of Angels, and deſiring to ſettle other Creatures in their room, thought how he might place others who from their Birth or Being might have Habits to Good, and ſo being thus eſtabliſh'd in it, might not ſo eaſily fall away. If then all thoſe Creatures ſhould come from one Source that were habitually Good, then they who came of them ſhould be born all with an habitual ſtrength to Good, and they encreaſing and ſtrengthning their good Habits, thoſe who deſcended from them ſhould be yet much more eſtabliſh'd and invincible in Goodneſs, and ſo on by a continual Gradation. But to accompliſh this charitable Deſign, the firſt Creature of that kind muſt be produc'd in the common Lot, without an habitual Firmneſs, but in a State actually Good, and ſuch care taken to prevent his Fall, as that God bodily converſes with him. If therefore Man do not correſpond to this Care, it is purely his own fault, who of his Free-will has chang'd into a Source of Miſery that which ought to have been a Source of Communication of Good. Now the ſame Reaſon for which Men were to come of one another by Propagation, is the Reaſon alſo why the Lot of Children is the ſame with that of the Parents ſo long as they have not the uſe of their Liberty. If Parents had remain'd in the Perfection in which God plac'd them,

L'Oecon. Divine, Part 3. p. 299, 300, *&c.*

them, and encreas'd in it according to his Eſtabliſhment, this had been a great Happineſs for their Children, who had thus been Partakers of habitual Good even from their Original; but if the contrary did afterwards happen, this is neither from the Decree nor Deſign of God, but purely the fault of Man, with which God's Decree has no concern. Now ſuppoſe that God has appointed that Men ſhould deſcend of one another by Propagation, it follows immediately and naturally without the intervention of a New Decree, that the Lot and Liberty of the Children ſhould be bound up in the Parents ſo long as they are not in a State to make uſe of it freely themſelves. As long as an Effect is in its Cauſe, it is one and the ſame with its Cauſe: And as long as it is not like to its Cauſe, and is not Independent on it, it is alſo in it; for it goes out from it, but according as it has it ſelf apart the natural and neceſſary Faculties and Functions for its own Conſtitution, and for its individual Government, as its Cauſe has, to be naturally compleat. If therefore it have not as yet the free Conduct of it ſelf, (being found to be a free Agent) it is as yet in regard of that in its Cauſe or in its Parents. Not that for ſome Years after a Child is born, his Free-will is yet in an inherent manner in his Parents, and that it muſt flow from them into the Child, when he is farther advanc'd in Age. But that the Parents produce a Body and a Soul in a State imperfect enough, ſo as yet to need their Care and Operation, ſo to ſpeak, for ſome Years, before the Subject which hitherto is imperfect become perfect. And ſo long as it is not, it belongs yet naturally to the producing Cauſe, which is obliged to have a care of it, as a part of it ſelf, as in effect it is. Hence alſo comes the Right which Fathers and Mothers have of educating their Children, which is not a Right that is poſitive or may be diſpenc'd with, or which ſimply regards the Body; but a natural indiſpenſible Right, which much more reſpects the Soul than the Body.

XVIII. Another great Prejudice rais'd againſt her was, that ſhe ſpoke ſo meanly of Reaſon, did not look on it as the ſurpeam Faculty of the Soul, nor the Exerciſe of it as the beſt Employment, and thought there were ſuch dangerous Fruits of Sciences, and humane Learning, and the means of acquiring them. In the Thoughts of M. *Paſcal*, there are, I remember, excellent Reflections about the Three different ſorts of Grandeur, which have their differ- XVIII. *Of Reaſon.*

rent Empires, Dignities, Honours, *&c.* and may be call'd Divine, Rational, and Earthly; the Grandeur of Charity or the Love of God, that of Reaſon, and that of worldly Empire and Honour. *Alexander* and others have excell'd in the laſt, and ſeem Great to the Eyes of Fleſh; *Archimedes* and others have excell'd in the ſecond, and ſeem Great to the Eyes of Reaſon. Jeſus Chriſt appear'd in none of theſe Grandeurs, had neither Learning nor worldly Greatneſs, and was of no regard neither to the Eyes of the Fleſh, nor thoſe of the Great Philoſophers, and of Reaſon; but O! how Great was he in the Eyes of Charity! how Meek and Humble, and Patient and Self-denied, in a Life of abſolute Poverty, Contempt, and Pain for the Love of God and Men. Now all the Writings and Actions of *A. B.* tending to draw Men into this Kingdom of Charity and the Love of God, which is of a quite diſtinct Rank and Order from that of humane Reaſon, as well as of worldly Greatneſs, it was no wonder that ſhe put no great Value on the one more than the other, they being both unſpeakable Hindrances in the way to it, and the ſecond more than the third.

La Sainte Viſiere. Tomb. de la fauſſe Theol. Part 1 Let. 12.

'She ſhews that there is in the Soul a Principle far above 'humane Reaſon, and that is *Divine Faith*, which does 'not conſiſt in believing only with the underſtanding the 'Twelve Articles of the Creed, which may be done by a 'humane Faith, as we believe the recital of ſome Hiſtory 'when a Perſon worthy of Credit relates it; this gives not 'to the Soul any Divine Vertues, which God only can ope-'rate in us. Faith is a Divine Light which God infuſes 'in the Soul, which makes us to know and deſire Eternal 'things, and deſpiſe Temporal. It is not a natural Qua-'lity, as our Reaſon, but a Divine Quality, which pro-'ceeds from God, as the Beams do from the Sun, as no-'thing can make us ſee the Sun, but the Sun himſelf. It 'was communicated to all Men at their Creation, loſt 'by their Fall, renew'd by the Merits and Grace of Jeſus 'Chriſt. When it ſhines in our Souls, it warms them with 'the Love of God and Men who bear his Image and Like-'neſs, and produces Charity: And this Charity regulates 'all our Life, and gives weight and meaſure to all our Acti-'ons. For Divine Faith is always living and operating; 'It partakes of all the Divine Qualities, Righteouſneſs, 'Goodneſs, and Truth. So that he who has Faith in his

'Soul

'Soul cannot be Unjuſt, nor a Liar, nor a Deceiver, nor 'Wicked, nor ſeek his own Intereſt, his own Glory, his 'own Pleaſure or Satisfaction; ſeeing all theſe reſpect time 'and earthly things. Humane Reaſon is an Inferiour Prin-'ciple that may indeed convince us that there is a God, the 'Author of Nature, who made and ſuſtains all things, 'but this cannot produce in our Souls, Faith and Cha-'rity, Vertues derived immediately from God, and not 'from Nature, or the Underſtanding of Man, which is a 'frail Creature limited to Earth and Time. And to think 'to know or comprehend God by the natural Underſtand-'ing, is a greater Folly than the Heathens committed in 'worſhipping the Sun.

'All Men being now void of humane Faith, take up 'with a humane Belief, and divide, and diſpute, and quar-'rel, and hate, and deſpiſe one another, without knowing 'wherefore, and without perceiving that the Folly they 'have in themſelves is more to be deſpiſed than what they 'require in their Brother.

'The active Exerciſe of our Reaſon, when depriv'd of the 'Light of Faith, ſerves but the more to confound and dar-'ken us, it keeps us in a vain Amuſement, makes us 'neglect the neceſſary means of obtaining Divine Faith, 'blows up the Heart with Pride, makes us deſpiſe the 'moſt Divine Truths when they do not accord with our 'Principles, and value our ſelves beyond others; tho' hum-'ble ignorant Perſons are more to be regarded, as being 'more diſpoſed to receive the Light of Faith, than thoſe 'Learned who have drunk in the Doctrine of Men. She bleſ-'ſes God that preſerv'd her from this, for then ſhe ſhould 'have been uncapable of receiving that of the Holy Spirit. 'Jeſus Chriſt call'd the Simple and Ignorant to be his Diſ-'ciples and Apoſtles, it was they whom he train'd up to 'inſtruct and teach others the way to Salvation. When a 'Learned *Nicodemus* came to him, he told him, that unleſs 'he became as a little Child he could not enter into the 'Kingdom of God. He founded no Colleges nor Academies 'to train up his Followers in all ſorts of Learning, but 'taught them by Word and Deed to deny themſelves in 'all earthly things, and to take up their Croſs and follow 'him. True Religion is preſerved or received by the ſame 'means by which it is at firſt inſtituted and eſtabliſhed.

They who ſay in another caſe that Chriſt being more faithful than *Moſes*, in all the Houſe of God, who yet left not a Pin of the Tabernacle unmade, and therefore he ſurely could not be wanting in ordering what was fit for his Church, may examine their own Meaſures by this Rule.

She ſays, 'The Schools and Doctrine of Men have corrupted the true Sence of the Scriptures, and by their Learning authorize all ſorts of Sins; that it ſeems the Schools are expreſly inſtituted to forge Caſes of Conſcience capable of leading Men to Hell. For what need is there to Gloſs the Goſpel, and the Life of Jeſus Chriſt? They are clear Truths which Jeſus Chriſt taught by Word and Deed, that we muſt be poor in Spirit, humble in Heart, deſirous to ſuffer Perſecution for Righteouſneſs ſake, and to do to others as we would have them do to us; but to corrupt all theſe things, the Learned make Gloſſes, that it is not againſt Poverty of Spirit to labour or trade that we may get Money, and make ſome Fortune in the World, and to flatter Men the better to their Ruine, they add by Word, that we muſt poſſeſs Riches as not poſſeſſing them; which is a great Deceit, for Men are not now ſo diſpos'd as thoſe of the Old Teſtament, who receiv'd Temporal Goods from God as a Bleſſing to employ them to his Glory, not having their Hearts any ways wedded to them, as thoſe of our Time, who inceſſantly covet Riches, deſiring ſtill more and more. It is an infallible Truth that all who would be ſaved muſt *love God with all their Heart*. And if we ask thoſe Divines if it be not lawful for a Man to love his Father, Mother, Wife, Children, Kinsfolk, Friends, yea his Country, Money, Houſe, Honour, Divertiſements, Meat, Drink, Cloaths, and every other Creature; they will anſwer, yes; becauſe they love them themſelves, and yet imagine they fulfil the Command of God, of loving him with all their Heart; and to diſguiſe this Lie the better, they will ſay, We muſt not love all theſe things inordinately, giving us to underſtand thereby, that our Hearts may be well divided into ſo many different Affections without ſinning, which has ſo authoriz'd the neglect of the Command of loving God with all our Heart, that no Body thinks it is needful. They live and die in the Love of all ſorts of Creatures and yet think to be ſaved; for their Divines have found out Philoſophical Reaſons to maintain this. 'Yet,

'Yet, *ſhe ſays*, what ſhe has written of the Learned, is not that ſhe will deſpiſe Learning or the Study of Sciences and Languages: Since all theſe things may ſerve for the Glory of God, when we will apply them to thoſe Ends; and moral Vertues give Advantage to divine Vertues. For a well bred Perſon will ſtill be more docile in the Practice of true Vertue, than one ill-bred; and one of good Learning will be more able to underſtand and receive true Vertue than a rude and ignorant Perſon; ſo that what, *ſays ſhe*, makes me fear that few of the Learned and of the Great ſhall enter into the Kingdom of Heaven, is that I ſee in effect that very few of them are humble in Heart, and that it is impoſſible (ſpeaking naturally) that they ſhould not eſteem themſelves more than another, as having more ground for it. And unleſs by Divine Vertue, a Learned Perſon know the Miſery and Ignorance into which Sin has plung'd him, he can never be without Self-eſteem and Preſumption of Spirit, which things God reſiſts, and does not give them his Grace; for of neceſſity they muſt be humble in Heart to enter into the Kingdom of Heaven.

Appel. de Dieu. Part 2. P. 58, 59.

But becauſe this Sentiment, concerning the Nature of humane Reaſon, is ſo contrary to the common Opinion of the Learned, I ſhall here briefly repreſent it in a Light and Method conformable to our ways of reaſoning and enquiring into things; as it is moſt rationally and fully accounted for by M. *Poiret* in his Treatiſe *De Eruditione*, to which I refer thoſe who deſire to enquire farther into it for full Satisfaction.

The Nature and Order of the Faculties of Man.

M. *Poiret.* De Erud. Solid, ſuperfic. & falſa.

1. The Original Ends of God's creating Man being to enjoy him and all his Works, the one as his Eſſential Happineſs, and the other as Acceſſory, he therefore gives him an Immortal and Divine Soul and a Material Body, and endues theſe with ſutable Faculties capable of enjoying this twofold Happineſs; the one material and ſenſible, his bodily Senſes by which he might take in the Beauty and Delight of all the Creatures; and the other Divine and Spiritual, his Underſtanding, by which he might be capable of enjoying God and Divine things, and of receiving his Light and Love.

2. Thoſe Faculties are paſſive, and do not by any activity of theirs, produce their Objects, but only are laid open and turn'd to them to receive them. Our Eyes do not form

the Light, but only paſſively receive it and the Beauties of the other Creatures; and in the Night, tho' we open and turn them about never ſo earneſtly, we meet with nothing but Darkneſs. So is it as to our ſpiritual Faculties and their Objects.

3. Thoſe reſpective Objects when they are preſent to their reſpective Faculties, do make ſo ſtrong and vivid an Impreſſion on them, that in their Abſence we are capable of forming to our ſelves in our Minds, Images and Pictures of them, and of compounding, or dividing, or comparing theſe Pictures together, and of forming Propoſitions and Conſultations about them, and according as theſe paſſive Faculties have received due and vivid Impreſſions, or faint, or none at all, from their reſpective Objects, we are accordingly capable of forming true or falſe Pictures of them. And this is the active Faculty which we call Reaſon.

4. The Knowledge we have by the Impreſſions from the Objects themſelves in our paſſive Faculties, is a loving, ſolid, real Knowledge, making us enjoy the Object, and the Delight, and Happineſs it can give us. The Knowledge we have by the Exerciſe of this active Faculty of our Reaſon, is a dead, dry, barren, ſuperficial Knowledge, that communicates nothing to the Soul of the Delight and Reality of the Objects themſelves. We ſee what a difference there is between beholding the Sun, and forming to our ſelves Idea's and Pictures of him in his Abſence; the firſt enlightens, warms, delights, directs us, lets us ſee the Beauty of all the Creation; the other affords nothing of this; and if we had ſtill been Blind and never ſeen the Light, even the very Pictures of it, we fancy to our ſelves, would be falſe as well as ſuperficial. Now it is juſt the ſame as to the ſpiritual things; the natural Man perceives not the things of God, they ſeem Fooliſhneſs to him. His Idea's and Reaſonings about them are like a Blind Man's Reaſoning about Colours, and tho' they were never ſo Juſt, yet they cannot make him Happy, nor to enjoy the Object themſelves, no more than a Man's drawing the Pictures of Light, Fire, Meat, and Drink, can enlighten, warm, and nouriſh his Body. Our Souls muſt be turn'd to God and taken off from all other things; *And bleſſed are the pure in Heart, for they ſhall ſee God.* The Knowledge we have by Reaſon then is a ſuperficial, barren, and dead Knowledge, does

does not bring to the Soul the true and living Knowledge of God. They who give themſelves up to it, do really deny God, make their Reaſon their God, are guilty of a more dangerous Idolatry than they who worſhip the Sun; and how univerſal this Evil is now in the World, he that runs may read. The true and living Knowledge of God is to be had only from God, our divine Faculties muſt be turn'd to him, and turn'd away from other Things, that they may be enlightned by him; they are in our corrupt State more dead and defiled and vitiated than the weakeſt or moſt blinded Eyes, and Reaſoning will not recover them, more than it will give Eyes to the Blind. Phyſick is indiſpenſably neceſſary to heal them, and the Laws and Life of Jeſus Chriſt tranſcribed into our Hearts and Practice is the only Remedy for them.

XIX. They accuſed her that ſhe deſigned to form a new Sect and Party, and ſo to encreaſe the Diviſions and Schiſms in Chriſtendom; whereas no body did more deplore the Diviſions of Chriſtians than ſhe. She ſaw that Schiſms and Sects ſerved only to deſtroy true Charity, the Love of God and Men, and brought in nothing but Hatred, Envy, and every evil Work, under a Cover of different Forms and Opinions: She deſired nothing but to reunite Chriſtians in one, in the Spirit of Jeſus Chriſt, and to have obtained that, would have been willing to have ſpent to the laſt Drop of her Blood. She proteſted a hundred and a hundred times, that ſhe would eſtabliſh no Party nor draw any after her, but ſend all to Jeſus Chriſt, and to the Practice of the Doctrine of the Goſpel. She ſhunned the Converſation of Men, and liv'd always ſhut up in a Chamber; ſhe wiſhed never to ſee any Body, provided they were all united to God. To ſet up a Sect, is to leave a Society and a certain publick Worſhip where Perſons were once Members, and to eſtabliſh another, to which they draw by human Motives as many Perſons as they can, and acknowledge them as Members of it when they make a verbal Profeſſion of this new Worſhip, and are joined to thoſe Perſons and their Opinions. Now ſhe eſtabliſh'd no new Worſhip, nor new Exerciſes, nor Laws, nor Rules that ſavour of a Sect, but only by her Life and Writings, call'd on People to return to the Love of God, and to imitate the Life of Jeſus Chriſt, in which State they were not, and without which they could not be ſaved. XIX. *Of forming a new Sect.*

In

Le Temoign. de Verite. part 2. P. 45, 46.

In her Letter to M. *Reinboth*, Superintendant in *Holstein*, 'I am very far, *says she*, from making a new Church, as 'some maliciously slander me, for I bring no new thing, 'and Novelties are very displeasing to me. I am careful 'therefore not to introduce any; but I labour to advance 'in a Gospel-Life and to practise it. And all my Writings, 'and all I said formerly to well-disposed Persons, aimed 'only at this, and I forbear now to speak to them, because 'I found it was unprofitable. Your Preachers wrong me 'greatly when they cry out that I draw their People from 'them; for in the ten Months I have been in *Holstein*, I 'have not made Acquaintance with so much as one Per'son, not so much as with my Landlady; so that I give 'them no ground to say or think that I strive to draw Peo'ple to form a new Church, or teach a new Doctrine; 'seeing that which Jesus Christ left us, is the most perfect, 'and the last that God will send unto Men. No new 'thing needs be invented; but we should labour to per'fect our selves in it, and to put it truly in Practice instead 'of Disputing about it; for all these Disputes are raised by 'the Devil, to bring Hatred, Divisions and Discords a'mongst Christians, whereas the Church of God should 'be united in Peace and Love, in the meek Spirit of Jesus 'Christ; and it is now divided in as many Parties as there 'are different Sects, which is lamentable, and disturbs the 'Peace of Christian Souls, and makes that they do not 'love one another; tho' Jesus Christ has so earnestly re'commended to them to love one another: They are all 'partial, and only love the Party which they have under'taken to stand by, or defend: This proceeds from an An'tichristian Spirit, and not from the Spirit of Christ.

XX. *That she despised not Sermons, Sacraments, Pastours.*

Le Temoign. de Verite. part 2. P. 199, 200 &c.

XX. They libell'd her, that she despised Sermons, Sacraments, Pastours, Priesthood, and all Government; which were all most horrid Calumnies. 'This, *says she*, (in her 'Letter to Dr. *Nieman*, Superintendant in *Holstein*) is a 'gross Calumny; for I wish with all my Heart that both 'Church and State may continue in Vigour; for otherwise 'there would be no Knowledge of God in the Land, nor 'Commonwealths maintained. Seeing Preachings and 'Sacraments preserve amongst Men the Memory of sacred 'things; and States keep their People in their Duty by 'Justice, or else there would be nothing but Confusion, 'and the Good would be destroyed by the Wicked, if

'there

'there were no Government and Magiſtrates to rule and 'govern them. ——I indeed deſpiſe the Abuſe of Churches, 'and Sermons, and Sacraments, but not the Uſe of them, nor 'the Eſſence of theſe, which are eſtabliſhed by God, as 'is alſo Government and Magiſtracy. And there is a 'great Difference between the deſpiſing a thing in it ſelf, 'and the Abuſe that is made of it. For it is one thing 'to ſay that every Sect abuſes the Holy Scriptures, and 'another to ſay that the Scripture is of no Worth, or to 'deſpiſe it becauſe many abuſe it. Now it ſeems *Buchardus* would make People believe that I deſpiſe all theſe 'Holy Things, when I deſpiſe only the Abuſe of them, 'as true Chriſtians ought to do, who lay to Heart God's 'Honour: They ought to lament when they ſee Men to 'degenerate as to the Love of God, that they ſeem to 'hold meerly to the Bark of the things ordained by God, 'without ſquaring their Lives by them.

'——*They ſay I deſpiſe the Sacraments and other Offices 'of Piety*; while I believe there is no body that eſteems 'them more than I do: For the Quakers accuſed me, by 'their defamatory Treatiſe, *That I had an abominable Do-'ctrine, ſending Perſons to Churches, Sermons, or Sacra-'ments, or other outward Solemnities*; deſiring to infer 'from this, that I had not the Spirit of God, ſince I ſtill 'eſteemed thoſe outward Devotions, and alſo incited 'others to make uſe of them as Means to approach un-'to God.

'Your Preachers may read what I have written in that 'Advertiſement upon this Head, ſo that I need not en-'large my ſelf farther here, but will ſatisfie them as to 'what they ſay, *That in effect I deſpiſe the Sacraments 'and other outward Devotions, becauſe I do not go my ſelf 'to the Church nor to the Sacraments*; and they will needs 'reject all that I ſay in the Praiſe of Holy Things, becauſe 'I do not obſerve them my ſelf to give an Example to 'others; and would infer from thence, *That I ſpeak with 'Diſſimulation in praiſe of Holy Things, and not ſincerely 'as I think in my Heart.* This convinces me that they 'no ways know me. For if they only knew me outward-'ly, they would ſufficiently ſee that I am ſincere, and not 'at all feigned or diſſembled; ſo that if I had in my Heart 'a Contempt for the Sacraments and other outward Devo-'tions, I would openly declare it by Word and Writ; for

'I have

'I have overcome the World, and am not afraid to tell the 'Truth of what I know.

'I have indeed written *againſt the Abuſe of the Sacra-* 'ments and other outward Solemnities, but I never ſpoke 'againſt the things themſelves, ſeeing they are good, and 'have often ſerv'd me as Means of Union with God. But 'if I do not go now to the Church or Sacraments, it is not 'out of Contempt of Holy Things, but becauſe I have no 'longer ſo great need of outward Means of Union with 'God as I had formerly, when the Converſation of Men, 'and the Diverſion of the Cares of temporal Affairs did 'divert my Attention from God. I retired then to Chur-'ches, and approached the Sacraments, that I might be 'the more recollected and united to God. But ſince 'God has given me the Grace to find this Recollection in 'my little Chamber, and to entertain my ſelf in Spirit 'with God in Solitude, I have not thought it ſo neceſſary 'to uſe theſe outward Ceremonies, which ſometimes 'would ſerve me for a Diſtraction to my inward Recolle-'ction.

'This is partly the Reaſon why I have left them off; 'but this is not all: For if I had the Freedom to go to 'Church, I would go to it on the Days commanded, and 'would receive the Sacrament at the Times appointed: 'Since I am under the Ordinances of the *Roman* Church, 'Jeſus Chriſt teaches me to obey the Laws both of God and 'Men, as he himſelf did on Earth, obeying *Caſar* and 'other Superiours, tho' they were ſometimes evil, but 'their Ordinances good, as I have particularly ſhewn in 'the ſaid Advertiſement. — But I cannot go to Church 'without hazard of my Life, and it is not lawful for me 'to expoſe my ſelf to ſo evident Dangers, and Neceſſity 'has no Law. There are Perſons in the *Roman* Church 'who do as your Preachers, and ſay that I am become a 'Heretick, and therefore would think they did God good 'Service to take away my Life, and have even watched di-'vers Occaſions to murther me, which God diſcovered to 'me timouſly that I might avoid them; and if I would 'yet go to their Churches, I think I ſhould not come out 'alive, but they would ſtone me as they did S. *Stephen*, for 'having ſpoke the Truth. And being born and brought 'up in the *Roman* Church, it is not permitted me to go to 'another without ſinning mortally (according to their Or-

'dinances,

' dinances) ſo that by Force I muſt ſtay in Solitude and
' not go to Church, which I ſuffer willingly, and comfort
' my ſelf that ſo many Fathers Hermits were ſo agree-
' able to God while they lived in the Deſarts, and did not
' uſe the Sacraments nor other outward Solemnities.

' And in her forecited Letter to Mr. *Reinboth.* —— As to
' what you tell me, *ſays ſhe*, that you wiſh *I had not*
' *touched the Eccleſiaſtick State*, I could not omit it, ſince
' for them particularly that Work was made (*The Light*
' *of the World*) and they ought all to thank God that he
' has permitted their Faults to be known, that they may
' amend them while they are yet in this World. But in
' order to this, they muſt really deſire to become true Chri-
' ſtians, ſuch as I have deſcribed them; for otherwiſe they
' will take God's Admonitions for the Reproofs of a Wife,
' which they will not endure. I pardon them, for they
' do it out of Ignorance, thinking theſe are Novelties, tho'
' they be the ancient Truths of God, but a little grievous
' to thoſe who live according to the Motions of corrupt Na-
' ture. For it would always bear Rule, be praiſed and
' eſteemed, and cannot endure Reproof, nor hear its Faults,
' without taking the Alarm or avenging it ſelf, oppoſing
' ſtill the Truth that reproves it, and will not acknowledge
' its Fault. This is the Way of a natural Man, who has
' not yet overcome himſelf, in which your Paſtours ſeem
' yet to be fix'd; ſince they would blame me for ſpeaking
' the Truth of the Degeneracy of the Eccleſiaſtick
' State, of which too much cannot be ſpoken; and they
' themſelves ought to publiſh it if they were free of Paſ-
' ſions, and regarded more the Glory of God and the Sal-
' vation of Souls. But impartial and diſintereſted Perſons
' are no longer to be met with. Every one looks to his
' own Advantage, his own Glory and Profit; and when
' they are in this State I need not wonder if your Pa-
' ſtours blame me, ſince I bring them no Profit, Advantage,
' or Vain-glory.

Le Temoign. de Verite. Part 2. P. 74, 75.

' This is not that I will not honour or prefer Church-
' men in their Dignities, ſince I eſteem them as the Lieute-
' nants of God, of which I have ſpoken ſufficiently in the
' Advertiſement againſt the Quakers. For I always diſtin-
' guiſh the State from the Perſon. I honour Prieſts, Ma-
' giſtrates, Judges, and other Superiours, becauſe God has
' eſtabliſh'd this Order upon Earth, without which Men

' would

'would be much more diſorderly. But I cannot honour the 'Faults of all thoſe Perſons who are plac'd in State and 'Dignity, ſince they ſeem to me more heinous in ſuch, 'than in the Common People; and I remark that Jeſus 'Chriſt deſpiſed wicked Prieſts and Judges, more than he 'did private Sinners; for he diſmiſs'd the Woman taken 'in Adultery, ſaying only to her, *Go, and ſin no more.* He 'called an Uſurer to be an Apoſtle; he ſuffered a *Magda-*'*len*, a common Sinner, to kiſs and follow him. But he 'does not ſo treat the Phariſaical Prieſts or Judges and Su-'periours, but gives them publickly many Reproaches and 'Contempts, calling them ſo often Hypocrites, whited 'Sepulchers, Generation of Vipers, and ſaying they made 'clean the out-ſide of the Cup and Platter, but within 'were full of Corruption and dead Mens Bones.

'And if you had liv'd, Sir, in the Time of Jeſus Chriſt, 'and heard him thus deſpiſe and condemn the Prieſts and 'Superiours, you would have taken Offence, that he 'blamed ſo particularly the Eccleſiaſtick State, ſince you 'take Offence now that I blame the Faults which God has 'made known to be univerſally in that State. And if you 'believe there are amongſt others ſome good Men who are 'not guilty of the Faults that I have marked in that '*Light of the World*; it is not of them that I ſpeak, ſince 'I will not blame the Office in it ſelf, ſeeing God has 'eſtabliſhed it, and Jeſus Chriſt himſelf honour'd it, even 'in wicked Perſons, whom he reproved for many Faults; 'for after he had healed the Leper, he commanded him 'to go ſhew himſelf to the Prieſt. It is not to be believ'd 'that this was to a holy Prieſt, ſince he was of the ſame Sy-'nagogue with thoſe who out of Envy crucified Jeſus 'Chriſt; but he would teach the Reſpect and Honour 'that ought to be had to the Prieſtly Dignity, tho' the 'Vices of the Perſons placed in that Dignity are much 'more diſpleaſing to God than the Vices of others, and they 'will certainly be more puniſh'd in Hell for their Digni-'ties and Offices which they have unworthily diſcharged. 'Therefore I had more ground to touch the Eccleſiaſtick 'State than any other on that Occaſion, when I was con-'verſing with Eccleſiaſtick Perſons: For it would not 'have touched them ſo nearly to have ſpoken to them of 'the deplorable State in which Lawyers, Merchants, 'Phyſicians, and other ſecular Perſons do now live, ſince

'the

'the Vices of others could not be corrected by thoſe 'Church-men, and they might well correct their own 'Vices which I diſcover'd to them to be crept into the Ec-'cleſiaſtick State; for they muſt account for this before the 'great Judge.

'I never repented of having touched on that Occaſion 'the Eccleſiaſtick State, ſince this is the chief Cauſe of 'the Degeneracy of Chriſtendom: For if the Prieſts had 'continued true Chriſtians and Diſciples of Jeſus Chriſt, 'undoubtedly they would yet draw to that State of Chri-'ſtianity a great Number of People after them. But 'when we ſee the Heads of the Chriſtian Church degene-'rate from that Spirit, and that they will not ſo much as 'hear their Degeneracy ſpoken of, what can be hoped for 'from the People, but that they will become ſtill worſe, 'as Experience makes appear, *&c.*

Thus it appears how far ſhe is from overturning or deſpiſing Prieſthood and the outward Ordinances, how plainly ſhe diſtinguiſhes the Offices and Dignities from the Perſons, the Uſe of Divine things from the Abuſe of them; and that ſhe as much honours the former, as ſhe expoſes the Evils of the latter, and why it is the Church-men on all ſides raiſe ſuch a Hue-and-Cry againſt her. I deſigned once to have ſet down here her execellent Vindication of the Sacraments and outward Ordinances, and the Dignity and Reverence of the Prieſthood from the Reproaches of the Quakers, in her Advertiſement againſt them. But leſt it ſhould make this Paper ſwell too much, I have forborn it.

XXI. They accuſed her that ſhe rejected and deſpiſed the Holy Scriptures; from which ſhe vindicates her ſelf in many Places. 'This, *ſays ſhe*, is the greateſt Falſhood of 'all; for I ſaid from the Beginning, that if my Life and 'Words are not conformable to the ſaid Scriptures, they 'ought not to believe me: This I have often repeated 'ſince, and ſay it over again now, and on all fit Occaſions, 'I tell every one that the Sence of the Scriptures is the 'Nouriſhment of Souls. —— It ſeems to me, *ſays ſhe*, 'a very ill thing to forbid Chriſtians the Reading of the 'Bible in the vulgar Tongue, ſince it muſt teach us all 'that we ought to do and forſake, *&c.*

XXI. *Nor rejected the Holy Scriptures.* Tomb. de la fauſſe Theol. part 2 p. 78 Light of the world. part 1. p. 101. Lum. nee en tenebr. 'the P. 2. p. 81.

'The only Good, *ſays ſhe*, that remains in the World 'is, that the Text of Scripture remains in its Integrity, that

'the Devil has never had Power to change and falſifie it, 'but to oppoſe it only by the Gloſſes and Inventions of 'Men, who endeavour to accommodate it to the modern 'Corruption, but in vain; they cannot change it, ſince 'they who will follow Jeſus Chriſt may yet find it entire, 'and draw in its Fountain all that is written by the Apo-'ſtles, Prophets, and other Souls filled with the Holy Spi-'rit. In this the Promiſe of Jeſus Chriſt is fulfilled, That 'Hell ſhall never be able to pluck it out of the Hands of 'the Chriſtians, that it may ſerve for Food and Nouriſh-'ment to all true Believers, who not ſtopping at the bro-'ken Ciſterns of human Learning, ſhall draw out of the 'Fountain of living Water to the End of the World.

In a Word, thro' all her Writings ſhe recommends the Reading of the Holy Scriptures, looks on it as one of the greateſt Miracles of Providence that they have been preſerved uncorrupted and entire, to be a ſtanding Teſtimony againſt the Profeſſors of Chriſtianity, while their Lives are a flat Contradiction to them. That the Doctrine of Jeſus Chriſt contained in the Goſpels is the laſt Doctrine that is to come into the World, and fully directs us the Way to eternal Life, and deſires that her Life and Doctrine may be examined thereby, and no Regard had to it but in ſo far as it is conformable thereunto; and that ſhe aims at nothing but to perſwade People to embrace in their Life and Spirit, the Life and Doctrine of Jeſus Chriſt contained in the Goſpel.

It is true, ſhe did not give her ſelf to reading of the Holy Scriptures, being immediately and inwardly taught by God the ſame Truths which are contained in them. Every one, *ſays ſhe*, ought to uſe the Means that lead them beſt to the Love of God, becauſe the Ways to this Love are divers, ſome attain to it by the Means of reading ſeriouſly the Holy Scriptures, others by humble aſſiduous Prayers, others by Solitude and retiring from human Converſation, and ſo of many others. It is of ſmall Moment to know by what Means others have attained to this Love of God, provided we take the Means that are moſt fit for us to attain to it alſo.

Tomb. de la fauſſe Theol. Part 1. p. 17, 18.

'There are divers Ways, as there are divers Sins which 'are Hindrances in thoſe Ways, which every one ought to 'oppoſe, according as he knows them to be in himſelf, 'without offering to make one general Law and Rule

'whereby

'whereby to lead all to God; for he who is not immediately inſtructed by the Holy Spirit, would do very ill, 'if he ſhould not make uſe of the reading of the Holy 'Scripture, or if he ſhould not ſearch for thoſe who ſpeak 'by the Holy Spirit; for this would be to tempt God to 'Will that he ſhould inſtruct all Men immediately, while 'they are ſo taken up with, or wedded to the Affairs of this 'World. And on the contrary it would be very ill done, 'if one ſhould make uſe of Reading or other outward 'Means, when he has withdrawn from all Creatures, and 'finds the immediate Conduct of God. Such a Soul 'would oppoſe the Holy Spirit, and would hinder the ope-'ration of his Graces, if it ſhould make uſe of Reading 'or other outward Means, becauſe in this State it ought 'not any longer to act, but to be paſſive, and follow the 'Spirit, who guides it it, without operating any more it 'ſelf.

In doing this, ſhe is far from deſpiſing or rejecting the Holy Scriptures; when I am with a Friend and converſe with him by Word of Mouth, and he anſwers me after the ſame manner, we will not then make uſe of Writing or Letters, and yet it cannot be concluded from thence, that I reject or deſpiſe his Letters; this way of Communication by Letters is moſt agreeable, but it is for the Abſent. They who ſee and converſe with one another make no uſe of Writing, but they do not deſpiſe it; they have a more ſpeedy and delightful way of communicating their Thoughts. Thus *A. B.* having inward and immediate Converſation with God, had no need of the Scripture for to know his Will, ſhe learned it from his own Mouth, and enjoy'd his Preſence, but they who have not recovered that Divine Converſation, muſt have Recourſe to the Scriptures, and other outward Means, according as they find them helpful to bring them nearer to God, till they attain to the Enjoyment of himſelf.

And this is very agreeable to St. *Auguſtin*'s Doctrine in his excellent Treatiſe *de Doctrina Chriſtiana.* 'He * there-'fore who is eſtabliſh'd in Faith, Hope, and Charity, and

* *Homo itaque fide, ſpe & Charitate Subnixus, eaque inconcuſſe retinens, non indiget Scripturis, niſi ad alios Inſtruendos, itaque multi per hac tria in Solitudine ſine Codicibus Vivunt, unde in illis arbitror jam completum eſſe quod dictum eſt; ſive Prophetiæ evacuabuntur, ſive Linguæ ceſſabunt, ſive ſcientia deſtruetur,* &c. Aug. de Doctr. Chr. Lib. 1. Cap. 36.

'inviolably retains them, needs not the Scriptures, unleſs 'it be to inſtruct others. Therefore many live in the De- 'ſart by theſe Three without Books. Hence I think that 'in them is already fulfill'd that which is ſaid; whether 'there be Prophecies, they ſhall fail; whether there be 'Tongues, they ſhall ceaſe; whether there be Knowledge, 'it ſhall vaniſh away.

XXII. *That there are no True Chriſtians, &c.*

XXII. That ſhe declared ſo poſitively, that there are no True Chriſtians at preſent upon Earth, and that God would make her the Inſtrument of renewing the Spirit of the Goſpel is another grievous Prejudice againſt her; this was often objected to her, and is anſwered by her in many Places of her Writings. It was not Uncharitableneſs, but great Charity to Men's Souls, that mov'd her to declare this to all the World. She was perſwaded that none were True Chriſtians but they in whom the Spirit of Chriſt did live, whoſe Affections and Deſires were ſet only on things Eternal, and not on things Temporal; that one could not be a True Chriſtian by ſerving God and Mammon both, by joining the Love of God and Self-love, ſeeking to pleaſe Men and to pleaſe God too. She met with many of good Inclinations, but none who were truly Regenerated. 'She

Tomb. de la fauſſ. Theol. Part 2. p. 155.

'did well, *as ſhe ſays*, to tell this, and ſhe had done a great 'Evil in ſaying the contrary; for to have ſaid ſo to others 'could not have profited them, even tho' it had been true; 'it could not encreaſe their Holineſs, but rather give them 'occaſion of Vain-glory, Nature being tickled with lit- 'tle. But when we are told that we are not True Chri- 'ſtians, we have reaſon to uſe the means to become ſo, and 'to humble our ſelves before God, that we may obtain his 'Grace. If there are True Chriſtians, they will become 'no leſs for this Saying; and if there are none, at leaſt 'ſome will be awakened out of their Security and en- 'deavour to become ſo. If *A. B.* had ſaid, that God by an unchangeable Decree from all Eternity had predeſtina- ted the greateſt part of the World to Damnation, it might then indeed be ſaid that ſhe is void of Charity to God and Man: But when ſhe declares that God is not willing that any ſhould periſh, but that all ſhould come to Repentance, and yet that all Men were living in a Contradiction to the Life and Spirit of Jeſus Chriſt, ſhe could not do them a more charitable Office than to warn them of their Dan- ger. Will they ſay the Pſalmiſt was uncharitable, and damn'd

damn'd all the World, becauſe he tells us, *the Lord look'd down from Heaven upon the Children of Men, to ſee if there were any that did underſtand and ſeek God; they are all gone aſide, they are altogether become filthy, there is none that doeth Good, no not one.* Every Man ought to weigh the Truth or Falſhood of this Saying as to himſelf, and ſee if he can make this particular Exception to the general Saying, *There is no True Chriſtians upon Earth*; let him ſet at the Foot of it, *Except I my ſelf.* And if his Conſcience dare not write down this Exception, he has reaſon to thank the Charity that put him to the Trial, without regard whether it be true or falſe as to others, which will avail him nothing ſo long as it holds as to himſelf. Pſal. 14. 2, 3.

That God would make her and her Writings the Mean of renewing the Spirit of the Goſpel. Tomb. de fauſſ. Theol. Part 2. p. 161, 162.

And as to the other part of the Prejudice, that God will make her and her Writings the Mean of the Renovation of the Goſpel Spirit: *She ſays*, 'It is God who enlightens 'Underſtandings, who warms Wills with his Love, who 'produces Charity in Souls; in ſhort, who is the only 'Giver of all Good; without any Creatures being able to 'cauſe to be born in the Soul of another the Spirit of Re-'generation, which is to live again to God, and to die to 'ones ſelf. This is a Maſterpiece of the Works of God 'much more rare and precious than the Body of Man, and 'nevertheleſs he will not do it but by the means of Crea-'tures, who ſhall be ſubject to him and will hear his 'Voice; who will make others Partakers of the Light 'which God communicates to them, that by it they may 'be enlightned and know their Errors and the Way to be-'come True Believers. The Underſtanding, the Speech, 'and the Hand of ſuch ſpiritual Mothers is the Matter with 'which God will beget his True Children, making them 'comprehend his Truths by the Words, Writings, and 'Actions of thoſe who ſhall receive the Word of God im-'mediately, who are few in number, becauſe Men are 'now ſo diverted in the Affairs and Buſineſs of this World, 'that they cannot hear the Voice of God, tho' he ſpeak 'continually to their Heart. And to ſupply their Weak-'neſs and the Wandrings of their Spirit, his great Good-'neſs cauſes to ſpeak and write by ſenſible and viſible 'Objects, the things which may render all thoſe True 'Believers who truly deſire to become ſo. And that her 'Writings are of this Nature, full of Divine and Saving 'Truths, Simple and Solid, Milk for Babes, and Meat for

'ſtrong Men, ſuted for all Capacities and all Ages; they 'manifeſt themſelves, as the Light does to thoſe who are 'not Blind.

Temoign. de verite. Part 2. p. 43, 44, 61, 62.

And as to their reproaching her, *that being a Woman, yet ſhe would preſume to inſtruct the World*, when St. *Paul* would not ſuffer a Woman to ſpeak in the Church, and therefore calling her in Contempt an Old Wife, *ſhe ſaid*, That for her being a Woman ſhe could not hinder it, ſince no Body forms themſelves; they muſt ask God, if they would know why he created her a Woman and not a Man, that ſhe her ſelf had been diſpleas'd at it, but ſince God made her know it was his Pleaſure, ſhe was content; for ſhe lov'd rather to be a little Atom in the Will of God, than a whole World in her own Will. And when ſhe began to teach by her Writings, it was by an expreſs Command of God, which ſhe long reſiſted, for which ſhe begs Pardon; for ſhe could not reſolve on this becauſe ſhe was a Woman, who has never ſo much Authority in matter of Doctrine as a Man.—But ſhe came over all humane Reſpects, and expos'd her ſelf to all their Mockeries. *She ſays*, If the Truths of God muſt be rejected becauſe they are dictated by a Woman, all the Great and Learned that ever were in the World ought alſo to be rejected, ſeeing all are equally come of a Woman. Why ſhould they then deſpiſe their Origin, ſince God does not deſpiſe it, but makes uſe of them to operate his greateſt Marvels, and always Figures the Church, his Spouſe, by a Woman. Women are as capable of receiving the Graces of God as Men, there being no difference between their Souls, and the bodily difference reſpecting Nature only; in which even Woman ought to be more regarded than Men, ſeeing when God would needs become Man, he would have a Woman for his Mother, but not a Man for his Father, and he has done his greateſt Wonders by the means of Women. What Triumphant Victory did *Judith* obtain againſt *Holofernes*; and *Eſther* in the Deliverance of God's People?—And whereas it is ſaid, it is not permitted Women to teach, the Apoſtle, *ſhe ſays*, ordains the aged Women to teach the younger, and to inſtruct their Children and Family in the fear of God, and both in the Old and New Teſtament we read of many Women-Propheteſſes foretelling things to come. And the Apoſtle ſays, it is an honour to a Woman to propheſie with her Head covered. *She ſays*, they ought to let God ſpeak

by

by a Woman, if it be his Pleasure, since he spoke in former Times to a Prophet by a Beast; that he bestows his Graces and Wisdom on whom he pleases, and Man ought not to ask him why he does so. That before God it is not Man or Woman that signifies any thing, but the Spirit of Righteousness and Truth: That they ought not to regard whether she be Man or Woman, but whether what she says be Just and True: That she writes by an express Command of God, doing this as secretly as she can, shut up in her Chamber: That Men are now less dispos'd to receive his Divine Light than Women, since their Hearts are blown up with Pride, to apply all Glory and Authority to themselves, instead of referring it to God, and cannot endure that a simple Woman as she, should speak of Divine Things, least their Learning should be less esteem'd. So those Great Philosophers will not let God do his Marvels by the means of a Virgin, but will oblige him to operate by Great Divines, not remembring that he has said, * *He has chosen the weak things of the World to confound the things that are mighty, and the foolish things of the World to confound the wise, and base things of the World, and things which are despis'd, yea, and things which are not, to bring to nought things that are, that no Flesh should glory in his Presence.* And thus he destroys the Wisdom of the Wise, and brings to nothing the Understanding of the Prudent; so that it shall be said, where is the Wise, Where is the Scribe, where is the Disputer of this World? This they will acknowledge was the way of God's Dealing in former Times, and why would they have him to alter it now, when the Pastors, Doctors, and Teachers, the Learned, the Scribes, and the Disputers of the Age, are as full of their own Wisdom, of their humane Studies and Learning, as ever the Scribes and Pharisees, the Wisemen and Philosophers were when God rais'd up Publicans and Fishermen to confound their Wisdom and Learning by the Simplicity of their Words.

1 Cor. 1. 27, 28.

That it is not St. *Paul*'s Meaning that God may not thus communicate his Light and Truth to a Woman as well as Men, for the Good of others, is evident from the Sayings themselves. In his time, when the Faithful met together, it was not as now, when a Man who has his Head full of Learning declaims an Hour or two alone, very often with Conceitedness enough, to the People, who

1 Tim. 2. 11, 12. 1 Cor. 14. 34, 35. Preface Apologet. p. 21, 22, 23.

muſt take for good Coin all that he ſays is ſuch, and which he ſtamps with Paſſages of Holy Scripture. But then there were mutual Conferences where each of the Faithful were allow'd to tell their Sentiment, or ask that of his Brethren and Elders; but that all might be done in Order, St. *Paul* ordains that their Women might not be of the number of the Interlocutors, either by telling their own Thoughts, or asking thoſe of others; but that they ſhould do this at Home, and even there ſhould not pretend to teach their Husbands, but learn of them. It is evident then, he ſpeaks of ordinary Women, married, and encumbred with the Cares of their Houſe, who have need to learn, and yet would be thought very Knowing, and it is a Rule of Decency to avoid Confuſion. But at preſent they would have St. *Paul*'s Meaning to be, that Women enlightned by God, in a free State, always employed about Divine things, ſhould, I do not ſay abſtain from ſpeaking publickly, but even not write in ſecret, in their own Houſes, the ſaving Light that God communicates to them, and commands them; and that when there is no fear of Confuſion, ſince ſuch being very rare, it is not to be fear'd that their number will bring Confuſion. This is as far from his Opinion, as Falſhood from Truth, who a little before allows a Women to Propheſie, (if ſhe have the Gift of it) provided ſhe be vail'd; who knew that *Anna* ſpoke in the Temple, and had ſeen Four Virgins Propheſie, which were the Daughters of *Philip* the Evangeliſt. Thus thoſe envious Uſurpers of the Key of Knowledge and Inſtruction, are they become ſuch abſolute Maſters of it as to oblige God to give it to no Body but to them? A Paſſage of the Life of *Tereſa* is remarkable to this purpoſe, as they ſpoke to her one Day of thoſe Words of St. *Paul*, and ſhe thought on them, God ſaid to her, *Tell them not to be directed by one ſingle Paſſage of Scripture, but let them conſider other Places; and ask them, if they will bind up my Hands?*

XXIII. *The Accuſation of Pride.*

XXIII. They accuſed her of intolerable and blaſphemous Pride, *in ſpeaking well of her ſelf, in pretending to know the Accompliſhment of the Holy Scriptures; yea, and to underſtand them better than they who wrote them; that ſhe calls her ſelf a Mother of True Believers, and that ſhe exalts her ſelf above the Prophets, Apoſtles, the Virgin* Mary; *yea, above God himſelf.* It is eaſie to give an ill turn to ones Words, but Charity thinks no Evil, and interprets them by

by the whole Tenour of their Life, Spirit, and Sentiments.

1. ‘ That ſhe exalted her ſelf more than the Prophets, ‘ Apoſtles, the Virgin *Mary*, *&c.* ſhe ſaid was an impu- ‘ dent Lie; for I know very well, *ſays ſhe*, that I am a ‘ ſimple humane Creature as all other Men, come of the ‘ corrupt maſs of *Adam*. And I do not ſay, that I am ei- ‘ ther Prophet or Apoſtle, or Virgin *Mary*, or God him- ‘ ſelf, as this *Bucchardus* ſays, but I declare I am a frail ‘ Creature as all others, to whom nevertheleſs God has ſent ‘ his Light of Truth to communicate it to Men. *1. That ſhe exalted her ſelf above Prophets, Apoſtles.* Pierre de Touch. P. 257.

‘ Did they believe truly that there is a living God, they ‘ durſt not treat ſo ill the things which are declared from ‘ God, and cauſe to be burnt by the Hangman the Books ‘ which the Holy Spirit has dictated, of which they may ‘ have Evidence both from God and Men; for they who ‘ ſee me write, know very well that I do it without any hu- ‘ mane Speculation or Study, and that this flows from my ‘ Spirit as a River of Water flows from its Fountain, and ‘ that I only lend my Hand and my Spirit to another Pow- ‘ er than mine.—— Many Perſons are Witneſſes of this. ‘ God alſo has given me a more ſure Teſtimony, by im- ‘ parting to me his Righteouſneſs, his Truth, and his Cha- ‘ rity; for theſe things cannot come from Nature, which ‘ being corrupt, cannot produce any Good, nor any Divine ‘ Vertues; becauſe I am come from the corrupt maſs of ‘ *Adam*, as all the reſt of Men, there could not be in me ‘ any Righteouſneſs, Truth, or Charity, which are all ‘ Divine and Supernatural Vertues, which come not into ‘ the Souls of Men, but by the work of the Holy Spirit; ‘ for none but God only is perfectly Juſt and True. And ‘ no Body can glory in the Righteouſneſs, Truth, and ‘ Charity that he poſſeſſes, without having a diſordered ‘ Mind; becauſe theſe Vertues are no ways in the Perſon, ‘ but in God alone, who imparts them to whom he pleaſes. ‘ And he who has receiv'd any of theſe Vertues ought to ‘ glorifie God, and not to glory in himſelf for them, as by ‘ the Grace of God I do not glory in my ſelf. And I do ‘ not fear that any Body can prove that I aſcribe any Per- ‘ fection or Vertue any manner of way to my ſelf; for ‘ God has given me too much of the Light of Truth to do ‘ this, having made me ſee clearly that all Good comes ‘ from God, and all Evil from Man and from the Devil;

'which two Creatures being equally withdrawn from God, 'the Fountain of all Good, are fallen into all ſort of Evil. 'And therefore nothing can proceed from the corrupt Na- 'ture of Man but Evil and Sin; for this cauſe a Man can 'have no occaſion of glorying in himſelf for his Vertues, 'which are not his, nor at his diſpoſal. And therefore *Buc-* 'chardus has ſaid moſt injuriouſly in his Book, that I 'eſteem my ſelf more than the Prophets, Apoſtles, &c. 'of whom I do not know to what Degrees of Grace they 'arriv'd, that I ſhould compare them to the Graces that 'God has imparted to me. I know well that I am a poor 'Creature ſubject to many Miſeries and Infirmities, which 'makes me often humble my ſelf before God and Man: 'But I well know alſo that God dwells in my Heart by his 'Righteouſneſs, Truth, and Charity, and that he makes 'me govern all my Actions by the ſquare of theſe Vertues, 'which is a ſufficient Evidence to me that it is God who 'guides me, ſince the Devil and Nature have nothing of 'theſe Vertues. And therefore there cannot be a ſurer 'Teſtimony that a Soul is guided by the Holy Spirit, than 'when it is poſſeſt with the Righteouſneſs, Truth, and 'Charity of God.

Ibid. p. 209.

'I imagine if *Bucchardus* heard that I ſay, I have the 'Truth, Righteouſneſs, and Charity of *Moſes*, he will 'condemn me more than ever, having done it ſo often thro' 'his Book, tho' I had not there ſpoken openly of the 'Graces which God had given me. But the being con- 'demn'd by ſo imperfect a Man, can do no hurt to my 'Soul. For God knows, it is he who commands me to do 'this, and it matters little whether it pleaſe or diſpleaſe 'Men; it is enough to me, when it pleaſes God. Yet I 'will not ſay that I have the ſame Degrees of the Vertues, 'Righteouſneſs, and Charity that *Moſes* had: For God 'has not reveal'd to me how much of them he imparted 'to him; but I will only ſay, that my Soul is poſſeſt in pro- 'portion with the ſame Charity, Righteouſneſs, and Truth 'that *Moſes* had; but if he had a Pound of each of 'theſe Vertues, and I an Ounce only, I do not at all know, 'neither will I ask; for the Vertue of another does not 'concern me, it is enough for me that I be faithful in 'what is committed to me. If God has given me his *Di-* 'vine Love, I muſt do all my Actions, and form all my 'Intentions for this Love, without ſeeking in any thing

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'my own, or the Satisfaction of Men; and if God has gi-
'ven me his Righteouſneſs, I muſt exerciſe this Vertue
'equally in things great and little, according to my Em-
'ploy, doing always juſtly to every one, even to my Ene-
'mies. And God has ſo planted this Righteouſneſs in the
'bottom of my Soul, that I cannot ſuffer Injuſtice to-
'wards the Beaſts, far leſs towards any Perſon. And the
'Truth that God has imparted to me is ſo rooted in my
'Soul, that I ſuffer for it all ſort of Perſecutions. And
'tho' it be hard for me to ſuffer ſo much for having told
'the Truth which God commands me, I cannot ceaſe to
'do it. For it is better to obey God than Man.

As to the Accuſation of Pride, for ſaying *that ſhe underſtood all the Holy Scriptures without having read them, that it was enough for the Fathers that they underſtood what Men had need of then, that God now reveals the Secrets which he would then have kept to be hid; that the Prophets have indeed declar'd all that muſt come to paſs, but neither they themſelves nor any others underſtood their Sayings*; that all this was ſpoken without blaſphemous Pride, appears by the reſt of the Diſcourſe, and the comparing it with all her Writings. That the Prophets had Viſions of things to come, which they themſelves did not perfectly Underſtand, cannot be denied; that God may give a fuller underſtanding of them near the time of their Accompliſhment is no abſurd nor impoſſible thing; that he has been pleas'd ſo to do to this Virgin, all her Writings do teſtifie; that ſhe declares this without Pride, as it appears in all her Writings, ſo in that very place cited. Where ſhe ſays, 'Yes, Sir, I 'may ſay it with Confuſion, that it has pleas'd God to 'communicate his Secrets to me which he has hid from the 'Wiſe and Great of the Earth. If ſuch has been his Will, 'who can reprove it, or find fault with that which he finds 'Good? Is not he the abſolute Lord of all things? That 'which he will, he can do without Man's being able to con-'tradict it, for no Body is capable of giving Law to him; 'he is as Powerful, as Juſt, and Good, let us only adore 'his Deſigns. Tho' I were even the moſt wicked Creature 'in the World, he might ſerve himſelf of me in what 'pleaſes him, and then might damn me in the end, if I 'have merited it. All things being ſubject to him, all 'muſt obey him, the Infernal Powers, as well as the Ce-'leſtial and Terreſtrial. Nothing can reſiſt his Almighty 'Arm,

2. *That ſhe underſtood the Holy Scriptures without having read them,* &c.

Light of the World Part 1. p. 136, 137.

'Arm, I muſt ſubmit, if God will declare his Marvels by 'me, I cannot hinder him. If he will ſpeak by a Stone or 'Wood, he ought to be heard with reſpect.

3. *That ſhe calls herſelf a Mother of true Believers.* Tomb. de f. Theol. Part 2. p. 41, 42, 43.

And as to the Expreſſion in one of her Letters, wherein ſhe calls her ſelf a Mother of True Believers, for which the Anabaptiſts or Mennoniſts accuſe her of blaſphemous Pride, ſhe unanſwerably vindicates her ſelf. 'I do not 'wonder, *ſays ſhe*, that thoſe Mennoniſts are ſcandaliz'd 'at it, for they do not know from what Fund it is 'taken; and while they think I am led by the ſame Spirit 'with them, they muſt needs be ſcandaliz'd at the ſimple 'Truth with which I expreſs my Sentiments. They think 'I would do better to ſtudy humble Words, to ſpeak ſo-'berly in what relates to me; and that I ought not to tell 'ſo openly the things which God communicates to me; 'for they practice the quite contrary to my Sentiments, 'and yet think they poſſeſs the fineſt Vertues. They have 'for a Maxim, to learn to ſpeak humbly; and have for 'Rules, to be ſimply apparel'd, to be ſtrictly united to their 'Party, and not to converſe nor drink or eat with thoſe 'who are cut off from it, and far leſs to aſſiſt them any 'manner of way. And all theſe things are contrary to 'what God has planted in my Soul. — To ſtudy to ſpeak 'humbly of ones ſelf, having a proud Heart, is a great 'Pride accompanied with Deceit and Lying: The Pride 'conſiſts in deſiring to be thought Humble before Men, by 'ſpeaking humbly; the Lying conſiſts in ſaying often that 'which is Falſe; for he who ſays he is Weak and has no 'Good in him, is ſometimes ſo proud at the Bottom, that 'he cannot endure that another ſhould have ſo mean 'Thoughts of him, and would be ill content to hear ſome 'one ſay that he has not Vertue, or that he is not in a State 'of Perfection.

'Do you not remember, Sir, that ſome of thoſe learned 'Perſons ask'd you, if I durſt ſay that they are not rege-'nerated in Jeſus Chriſt, while none of their Actions do 'diſcover this Regeneration? For we ſee them as much 'wedded to earthly things as other Men; for they are well 'pleas'd to be honoured, and ſerved, and eſteemed by eve-'ry Body. If they were regenerated, all theſe Deſires 'would be dead in them; the Spirit of Poverty, Sufferings, 'Humility, and Charity would effectually live in their 'Souls; for Regeneration conſiſts in dying to ones ſelf to

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'live to God, and if they were dead to the World, they would 'ſeek the things which are above, and no longer thoſe 'which are on Earth.—And yet they who are ſunk into 'the Traffick of the World, and gain as much as is poſſi-'ble for them; would have it be believ'd that they are re-'generated in the Spirit of Jeſus Chriſt, tho' all their Acti-'ons be quite contrary to thoſe of Jeſus Chriſt and his Spi-'rit; for tho' they ſpeak humbly, and have an humble 'Shew and Geſtures, yet they have a very proud Heart, 'and then they would have it believed that they are rege-'nerated, and would take it in ill part if I would ſay they 'are not.—They do not perceive that it is a greater Pride 'in them to ſay that they are regenerated, than in me to 'ſay, that I am a Mother of true Believers; for he who is 'regenerated in the Spirit of Jeſus Chriſt, lives no longer, 'but Jeſus Chriſt lives in him.—And a Mother of True 'Believers, is nothing but a frail Creature, who may yet ſin 'and undo her ſelf.—It is a ſmall matter to be a Mother 'or Father of True Believers, as to our own Perfection, 'this gives us no more. If God give us ſufficient Light for 'the Conduct of our own Life in particular, or if he give 'us of it in Abundance to enlighten others alſo, this will 'not add one Degree of Glory to our Soul, but in as far 'as we have been faithful Diſpenſers of the Graces of God. 'For to be only the matter of a Father or Mother of True 'Believers, a Statue or Image of Wood or Stone would 'ſerve as well as a living Perſon; for as much as God is not 'tied to any thing, he can as well ſpeak by the Organ of a 'Statue of Wood or Stone, as he did heretofore by Clouds, 'by a burning Buſh; by Thunder; all theſe matters can-'not boaſt themſelves becauſe God operates by them, for 'he has equally Power over all things, and makes uſe of 'ſuch Inſtruments as he pleaſes. If he will beget True 'Believers by my Mouth, he can do it as well as by an 'Image carv'd out of Wood. The Mennoniſts therefore 'are very unjuſt to take Scandal at the Works of God, af-'ter I had explain'd to them what I meant by that Word, 'a Mother of True Believers, that I underſtood that all 'thoſe whom God ſhall make uſe of for the Converſion of 'others, ſhall be the True Fathers and Mothers of thoſe 'who ſhall become True Believers by their means; and 'that it is after this manner that St. *Paul* ſaid, *I have begot-'ten you.* The Apoſtle knew well that he had not Power

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'to beget Children to God; but he perceived well that God 'gave him Light in his Underſtanding, and Words in his 'Mouth, and Charity in his Heart; and that by all theſe 'things many would be regenerated, by becoming True 'Children of God, and dying to the Fleſh, to live to the 'Spirit.

Ibid. p. 58. 'I have explain'd this Word of Mother of True Belie-'vers, by ſaying, that God by my Organ will give his Light 'to Men, by which they ſhall ſee their Darkneſs, and re-'ceive the Underſtanding of the Truth. This Light with 'which he will produce True Believers is not mine, tho' 'he produce them by my Mouth, my Hand, or my Spi-'rit, but it is God's, even as our Bodies are not our Pa-'rents, but of God, for they cannot make one Hair of our 'Head, yet God calls them Fathers and Mothers, and 'commands to obey them, under pain of Damnation.

This one Inſtance of an Expreſſion ſo highly exaggera-ted formerly, and of late, which I think ſhe vindicates as to the true Sence and Meaning, to the Satisfaction of all equitable Readers, (upon the ſuppoſition of her being endued with Light by God for the Good of others) this Inſtance I ſay may ſerve for a Sample to ſhew how unjuſt Men are in forming Characters of Perſons from ſhreds of Expreſſions gathered here and there and put altogether, without letting the World ſee the Contexts of them, the main Scope of them, or the Sence and Meaning given of them by the Perſons concern'd, and how highly thereby they ſin againſt the Truth, murther the Reputation of ſuch, impoſe upon the reſt of Mankind, and beget (and become real Fathers of) Hatred and Averſion in their Minds and Spirits. *Lord open their Eyes, and lay not this Sin to their Charge.*

4. *That ſhe extols her ſelf as a Pattern.* As we are very apt to take up with falſe Vertues our ſelves, ſo we are ready to judge raſhly of others, and to ac-cuſe them of Pride, of which we our ſelves are more guilty. Thus the *Jews* treated Jeſus Chriſt: *Abraham, ſay they, is dead, and the Propthes; and thou ſayeſt, If a man keep my Saying he ſhall never taſte of Death: Art thou greater than our Father* Abraham *which is dead? and the Prophets are dead, whom makeſt thou thy ſelf?* We ſee the Saints have often ſpoke well of themſelves, and yet with the Spirit of Humility. Thus *David* ſays of himſelf, *I have more Un-derſtanding than all my Teachers; I underſtand more than the Ancients.*

Joh. 8. 52, 53.

Pſal. 119. 99, 100.

Ancients. Thus S. *Paul* throughout all his Epiſtles ſpeaks often well of himſelf, propoſes himſelf and his Vertue for a Pattern and Example. So that you ſee one may ſpeak well of themſelves, and not from a Spirit of Pride or Self-glorying, as our Lord Jeſus Chriſt, *David*, S. *Paul*, and other Saints have done. Falſe Humility ſpeaks meanly of ones ſelf to cover its ſecret Pride, and to get the Reputation of being humble. True Humility ſpeaks the Truth in Simplicity, whether of ones ſelf or others, without regarding that the World will Cenſure it as an Effect of Pride and Vain-glory. By this Spirit the Saints were acted, from this Principle *A. B.* ſpoke thus of herſelf, and that I dare ſay, with leſs Pride and Vain-glory than others have written againſt her.

XXIV. Some accuſe her of great Injuſtice, in affixing Doctrines, Sentiments and Opinions, upon Parties and Perſons, which they do not own: She, *ſay they*, makes Men more guilty than they are; ſhe imputes to particular Perſons, to Doctors, and even to whole Parties, Sentiments, Vices and Sins which they have not, and of which all think them innocent. With this alſo the Enemies of Jeſus Chriſt did reproach him, that he falſly imputed to them Evils of which they were innocent, as Murther: *Thou haſt a Devil who ſeeks to kill thee?* Jeſus Chriſt tells that we muſt *not judge according to Appearance, but righteous Judgment*. In an unregenerate State Men do not know themſelves; but they think they are what they are not, and what they truly are, that they will not believe, and they wholly diſclaim it. The *Jews*, no doubt, were aſtoniſh'd when the Prophets imputed to them atheiſtical, profane, and *Epicurean* Sentiments, as the Denying of Divine Providence, and the Immortality of the Soul, and making their chief Happineſs to conſiſt in being wicked. No doubt they would cry out againſt them as Calumniators, and imputing to them Sentiments quite contrary to what they had. It is like this was not their Doctrine, nor the Sentiments according to which they reaſoned, far leſs the Subject of their publick Inſtructions. And yet God by his Prophets reproaches them with it, as if they had taught it in expreſs Terms. *Ezekiel* ſays of them; *They ſay the Lord ſeeth not*. *Eſay* accuſes them that they had ſaid, *Let us eat and drink, for to morrow we muſt die; we have made a Covenant with Death, and with Hell we are at Agreement*;

XXIV. *Of her affixing Doctrines on others, which they deny.*

Joh. 7. 20.

Ezek. 9. 9. Iſ. 22. 13, 28. 15.

Agreement; *for we have made Lies our Refuge, and under Falſhood have we hid our ſelves.* Malachy: *It is in vain for us to ſerve the Lord, we will call the Proud Happy, &c.* This was not true in the Sight of Men, but it was true in the Sight of God, who ſaw that there were no living Impreſſions in their Hearts of the Divine Providence, of a happy or miſerable Eternity, of the great Happineſs of Vertue, *&c.*

Mal. 3.14.

There are generally two ſorts of Principles and Sentiments in Men, which do widely differ from one another; one by which they reaſon, and diſcourſe, and preach, and write Books, and teach Doctrines; and this is their ſpeculative Principle. The other is that by which a Man acts and governs both his inward Affections and his Life. This laſt only is a Man's true Sentiments and Principle, tho' for the moſt part this is unknown to the Man himſelf. S. *Paul*, before his Converſion, and e'er he was enlightned by the Holy Ghoſt, would have been highly offended with any that ſhould have call'd him a Blaſphemer, a Perſecuter of God, and good Men, and the Chief of Sinners, as imputing to him Crimes and Sentiments of which he not only thought himſelf innocent, but that thoſe very things were Vertues in the Sight of God; tho' when God opened his Eyes, he found he had been truly ſuch. So ſtrange is the Blindneſs of corrupt Man! Therefore when God would deliver Men from Death, he ſtops not at the outward Appearance, and what Men ſay, and at their dead Reaſonings and Sentiments, who may tell him, *We teach Vertue, we preach good Works, we recommend Mortification of the Old Man, we deteſt Security and Preſumption*, &c. while in effect their Lives are regulated by quite contrary Principles, and their Hearts live in another Element; and therefore he warns them of that which is hid within them, and which they do not yet perceive, and tells them, that tho' *they profeſs to know him, yet by their Works they deny him, being abominable, diſobedient, and to every good Work reprobate.* Now it is according to this Meaſure that *A. B.* ſpeaks of Men and Parties, and of their Sentiments. When a whole Society lives according to Principles, the contrary of which they affirm with their Mouths, it is certain this may be imputed to that Society. When the greateſt part of particular Perſons in that Society have certain Sentiments, as to flatter themſelves that they are in the State of Grace, or predeſtinated to Salvation, it is certain

certain that the Society, in the groſs, may be ſaid to have theſe Sentiments. If, while they live in a worldly and carnal Manner, yet they commonly believe they ſhall be ſaved by the Uſe of the Ceremonies and Sacraments, this is to be reckoned the real Sentiment of the Society in groſs, tho' the Speculations of ſome particular Perſons and Doctors do not ſay ſo. It is the People that makes the Church, and not a ſmall Number of learned Heads. It is the living and inward Principles, Inclinations and Diſpoſitions of the Spirits and Hearts of the People that makes the Sentiments of the Church, and not ſome vain Theories of the Learned, which are oft-times dead and barren in their own Hearts. When in a Society ſome particular Perſons teach expreſly evil Doctrines, as the Juſtifying of horrid Murthers, or that we may be ſaved without the Love of God, and direct Souls according to theſe Doctrines; if the whole Body of ſuch a Church, knowing this, do not openly and loudly extirpate ſuch a Doctrine by their Councils or other proper Means, undoubtedly ſuch a Society, and particularly they who preſide in it, are reckoned by God as if they themſelves authoritatively taught and maintained theſe deteſtable Maxims. Now if what *A. B.* ſays as to the Principles, Sentiments, and Evils of Parties or Perſons be examined by theſe Rules, it will appear that ſhe imputes nothing to them falſly.

Vide pref. apolog. Le Temoign. de Verite. Part 1. p. 90.

XXV. Another Accuſation brought againſt *A. B.* is, that ſhe gives wrong Explications of ſeveral Paſſages in the Holy Scripture, as her applying that of S. *Paul, We know in part*, &c. to a greater Degree of Knowledge and Illumination than God will give in this laſt Age of the World. Her underſtanding the Words of our Saviour, *Joh.* 12. 23. of his glorious Appearing in the End of the World, when the Context ſhews it is meant of his Death and Sufferings; her ſingular Expoſition of the Lord's Prayer, as containing things that we are to obtain only in Perfection when Chriſt comes to reign in Glory. We ſee what Expoſitions the Apoſtles give of the Scriptures of the Old Teſtament, and the Fathers, of both the Old and New, which oft-times ſeem very different from the Sence that naturally offers. S. *Auguſtin*'s Rule, already mentioned, has Place here, 'That whoſoever gives ſuch a Sence of the Scripture as 'ſerves to promote the Love of God and our Neighbours, 'which is the great End, tho' it cannot be made appear

XXV. *Of wrong Explications of the Holy Scriptures.*

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'that the Pen-man of the Scripture did ſo underſtand it in
'that particular Place, he does not err damnably, nor does
Aug. de 'he make a Lye. But that other remarkable Rule he gives,
Doct. Chr. ſerves fully to remove this Accuſation. 'That as to all the
Lib. 3. c. 27 'Sences that are given of the Holy Scripture, which are
'not repugnant to the Truth, it is to be believed they
'were intended by the Holy Spirit. That when many
'Sences are given of the ſame Words, if it appear from
'other Places of the Scripture, that they are agreeable to
'the Truth and to Faith, there is no Danger. For perhaps
'the Author of thoſe Writings did perceive the ſame
'Sence of them; and certainly the Spirit of God, who
'wrought by him, foreſaw without doubt that this would
'occur to the Reader and the Hearer, yea, took care that it
'ſhould occur. For what more liberal and bountiful Provi-
'ſion could be made by God in the Divine Oracles, than that
'the ſame Words ſhould be underſtood in many Sences, all
'which the other no leſs Divine Writings might confirm.

M. Weyeri Effata. Eff. 1. 'Agreeable to this, we have a Divine Maxim of a pious
'Writer of the laſt Age. That, according to the State
'that Man is in, ſo he underſtands the Holy Scripture;
'if he be as yet in the State of Nature, he explains it of
'Natural Things; if he have aſcended higher, he under-
'ſtands it of more ſublime Things; and the higher State
'he is advanced to, he ſtill finds ſo much the more ſublime
'Teſtimonies of things in the Scripture. Inferiour things
'are the Image and Similitude of the ſuperiour: If a Man
'therefore be in the loweſt Degree, the Scripture propoſes
'low things to him; but if he be placed in ſuperiour De-
'grees, it points out to him higher things.

'When *Paul* ſays, *Not in Rioting and Drunkenneſs, not
'in Chambering and Wantonneſs*, &c. *Rom.* 13. 19. this
'concerns a Man according to the different State of this
'Life, either literally or ſpiritually: If he live carnally, it is
'to be underſtood of the viſible Fleſh: If he lives ſpiri-
'tually, it denotes alſo the Fleſh, but a more ſubtile Fleſh,
'to which he muſt likewiſe die. But before he die to it,
'he muſt firſt live to it; but he cannot live to it until he
'be firſt dead to the more groſs Carnality.

'It is impoſſible that a Man can conceive this ſublime
'Way of Dying until he have attained to that Degree;
'but if any attain it rather in the Contemplation than as to
'the true Eſſence of things, there is great Hazard of Erring.

'The

'The carnal Life ſpiritually underſtood, is moſt clearly 'expreſs'd in that *rich Man who was cloathed in Purple,* '*and fared ſumptuouſly*; while on the other hand *Lazarus* '*was lying poor, and hungry, and naked, and full of Sores.* 'But what's the Event? Riches are reduced into the ex-'treameſt Poverty, and extream Poverty is exchanged for 'the greateſt Riches.

We ought to conſider that the Holy Scriptures are diſpenſed by the Spirit of God, to afford Life and Nouriſhment for Mens Souls, according to all the different States of Men, and all the ſeveral Ages of the Church, to the end of the World; and as the ſame Holy Spirit that endited them gives the true Underſtanding of them only to humble and ſimple Souls, ſo he gives them different Degrees of Light and Notices from them, according to the different States they are advanced to, when it is for their own ſpiritual Profit only; or according to the different States of the Church, when it is for the ſpiritual Good of the reſt of Mankind, and when he is to accompliſh the things he has foretold; and all theſe Sences are intended by the Holy Spirit, one of them always being not only true in it ſelf, but alſo a Figure and Similitude of what is to follow, and the full Sence of them cannot be had till the Perfection and Completion of all things. We ſee an Image of this in Natural Things. Thus the Buds of Fruit-trees in the Winter-ſeaſon are very ſmall to Appearance, and ſeem nothing but a little dry Excreſcence; but when the Spring comes, firſt the Leaves break forth, and after them the Flowers and Bloſſoms, and laſt of all the Fruit, which by Degrees advances to Ripeneſs and Perfection; all which are not new form'd, but were originally in the Bud, even in the Winter-ſeaſon, and were diſcoverable by magnifying Glaſſes, ſo they are only an Evolution and Diſplaying of what was all formerly ſhut up in the Bud, according to the different Seaſons. Thus from the ſmall Eggs of Inſects there break out firſt Caterpillars and ſmall Worms, which afterwards caſting Skins, put on another Shape, and at laſt break forth into Butterflies, or Flies of their reſpective Kinds, which is no Transformation, but an Evolution of Parts which were formerly wrapp'd up within the Caterpillar, as it were in Swaddling-cloaths (as Dr. *Swammerdam* moſt ingeniouſly diſcovers) and were no doubt alſo originally within the little Egg. So the ſame Seed

of the Word of God, which to the natural Man ſeems dry and inſipid, does by the Warmth and Operation of God's Spirit diſplay different Degrees of Light and Truth, according to the different Degrees by which the Soul advances towards God, or the Periods of Time in which things are to be accompliſhed, the Diſplaying of one Degree ſtill making Way for another. Thus God in his Word has prohibited Idolatry; when all the Heathen Nations were given to the Worſhipping of Idols, and the Groſſneſs and Rudeneſs of the *Jewiſh* Nation was ſuch, that they were eaſily led to imitate them, the Commandment was underſtood no farther. But when afterwards in our Saviour's Days they had a ſufficient Averſion from the worſhipping of outward Idols in Groves or Temples; but in the mean time their Hearts were ſet upon Riches and this Worlds Goods, the Commandment was farther explained, and they were told that that was *Idolatry*, and that they *could not ſerve God and Mammon.* And as the Soul is weaned from this Idol and advances to another State, the Spirit of God does there alſo diſcover to it other more ſpiritual things which it is ready to worſhip inſtead of God, and ſo the Sence of God's Law is diſplayed to it, far beyond what could be at firſt conceived. So true is that of the Pſalmiſt, *I have ſeen an end of all Perfections, but thy Commandments is exceeding broad.*

This, with thoſe who are not diſpoſed to cavil, will ſerve to clear *A. B.* as to this Accuſation form'd againſt her. And as to the Paſſages mentioned, as 1 *Cor.* 13. 8. *&c.* tho' ultimately it is to be underſtood of the Life to come, yet it is no Abſurdity, to ſay that it may imply alſo a more plentiful Light and Communication of God's Spirit in after-times. S. *Auguſtin*, we ſee, gives an Interpretation of it relating even to this preſent Life. 'They, *ſays he*, who 'have Faith, Hope, and Charity, and do firmly cleave to 'them, do not need the Scriptures except for Inſtructing 'others. And therefore many live by theſe Three in the 'Deſart, without Books. Whence I think that Saying is 'already fulfilled in them; Whether there be Prophecies, 'they ſhall fail; whether there be Tongues, they ſhall 'ceaſe; whether there be Knowledge, it ſhall vaniſh 'away. As to *Joh.* 12. 32. I think it will be granted that the full Completion of it is not yet come to paſs, but is that we look for. As for her Expoſition of the Lord's Prayer,

Aug. de Doct. Chr. L. 1. c. 39.

Prayer, no Body who loves not to carp, will be ſcandaliz'd at it. *She ſays*, 'That in it is comprehended all that we 'can ever ask of God for his Honour and our Salvation; 'all the Adorations we owe to God; all the Thankſgivings 'we can render him; all that we may or ought to ask of 'him for our ſelves or for all others: And therefore tho' it contain all the things that relate to our Pilgrimage in our way to Eternal Bliſs, and ſo may be underſtood in that Sence likewiſe, as ſhe does ſo interpret it in other Places, yet ſince it contains all that we ought to ask of God, and nothing in Perfection is granted here, and God will not make us ask the things which he has no Mind to grant, it is moſt reaſonable to conclude that this moſt excellent Prayer in its compleat and perfect Sence refers to a future State, which he would have us always to long after, (as the Jews did *Jeruſalem* when they were by the Rivers of *Babylon*) and in which we ſhall obtain in Perfection the effect of our Requeſts.

Light of the world. Conf. 28.

XXVI. Some are greatly diſguſted becauſe they think her Writings are full of Tautologies and Repetitions, and without exactneſs of Order and Method. Had ſhe put her Thoughts in an orderly Syſtem as the Learned do, they might have look'd into them; but when the ſame things are ſaid over and over again, this paſſes in their Stile for Cant, and they naufeate it. I take Cant for a multitude of Words without any True and Divine Sence, and not flowing from an inward Life and Spirit, and of this there is but too much in the World. But the Writings of *A. B.* are of another Temper; and no Body will naufeate them upon this Head, but they who have a ſecret Diſguſt for the Holy Scriptures. God's Ways are not as our ways: When we write, we ſeek our ſelves, we ſtrive to diſcover our Reaſon and our Learning, and ſtudy what may pleaſe the Curioſity, the Fancy, and the Niceneſs of others. The Holy Writings are moſt unlike to ours, both as to Matter, and Manner, and Method, and Stile; they are not written to pleaſe the Learned, the Orator, the Philoſopher, the Critick, the Curious; but to bring down every lofty Imagination, and to mortifie our Self-conceit, to Comfort the Humble and the Afflicted, to give Light and Knowledge to the Poor and Simple, and to ſend the Rich away empty. They repeat again and again the great and neceſſary things of God's Law, to mortifie our Niceneſs and Curioſity, and to

XXVI. *Of Tautologies and Repetitions. See the Truth of Chriſtian Religion, By Abad. P. 1. S. 3. c. 2. and 5. Oeconomie Divine. P. 5. Preface.*

beat them in upon us by all means, while we think it enough to know theſe things, tho' we are not ſo happy as to do them. Now Writings that partake ſo much of this Spirit, will not be deſpis'd on this Head by any ſincere Chriſtian.

XXVII. *Of her making a* Mahumetan *Paradiſe.*

XXVII. Some endeavour to render her Sentiments ridiculous concerning the State of the Bleſſed in the Life to come; and they ſay ſhe eſtabliſhes a *Mahumetan* Paradiſe, Eating and Drinking, and Generation in the Kingdom of Heaven, making the Earth to become that Heaven, and that it ſhall be a Place of all ſenſitive Delights. *Unto the pure all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their Mind and Conſcience is defiled.* I would gladly ask ſuch, if *Adam* had continued always in the State of Innocence perfectly Pure and Holy, whether they would have called his State a *Mahumetan* Paradiſe, and a ſenſual Life. If there were no Concupiſcence in Man's Nature, but a moſt ardent, pure, and habitual Love of God, the Beauties and Delights of all the Creatures would ſerve to enflame the Soul ſtill the more with the Love of God. There needs no more but to underſtand her Sentiments, to be convinced of the impudent Falſhood of their Reproaches.

She ſays then, That the Earth, and all this viſible World being wholly renewed and reſtored to that glorious State in which it was at firſt formed, (of which in the *Firſt Part*) ſhall be the Seat of the Kingdom of God with Men for ever, where Jeſus Chriſt, God-Man, will reign with the Bleſſed, both as to his Divinity and Humanity. That Heaven, as to the Soul, is the Preſence of God, and we are in Heaven when we are in God, and God is in Heaven as he is in the Souls of his Saints, as *Auguſtin* interprets, *Our Father which art in the Heavens*; but as God has given us both a Body and Soul, he has given us alſo a Paradiſe of both, the Soul can have its compleat Paradiſe in the Preſence of God, but the Body muſt have a material and bodily one, like it ſelf: For this end, the Earth, and all this viſible World, and all that therein is, were created, and for the ſame Reaſon God would have become Man, tho' Man had never ſinn'd, that he might live with him both bodily and ſpiritually, and to make his Happineſs compleat. And therefore he being unchangeable in his infinitely Wiſe and Good Deſigns, he will certainly make, not an imaginary, but

but a real, divine, and corporeal Reparation of all things to laſt for ever; for his Recompences are Eternal, and will purge away from all the Creatures the Malignity and Corruption that Sin has brought upon them. And in this State every individual Saint being reſtored in Body and Soul to the State in which *Adam* was in his greateſt purity before the Woman was formed out of him; ſhall produce his like of himſelf alone through all Eternity, from a Principle of the Love of God, and by an ardent Deſire that there may be ſtill more Creatures to love and praiſe the Divine Majeſty. This then ſhall not be a corrupt, luſtful, and ſhameful Propagation, like to that of this corrupt World, but altogether Pure, Holy, and Glorious; as we ſee in a manner an earthly Figure of it ſtill in all the Plants and Trees. *In the Reſurrection they neither marry* Matt. 22. *nor are given in Marriage, but are as the Angels of God* 30. *in Heaven.*

Now what is there in all this, unworthy of God, or unſutable to the State of the Bleſſed, or contrary to the Holy Scriptures, or to the Nature of things? It is certain none of the Works of God ſhall periſh, but all ſhall be reſtored to their primitive Perfection. The Scripture tells us there ſhall *be a new Heaven and a new Earth.* Whoſe Habitation would the Earth have been if Man had never ſinn'd, and if the Earth had never been accurſed? And whoſe Habitation ſhall it be when it is renewed and made a new Earth? When Men fancied all the Works of God to be ſhut up as it were in a round Sphere, and the Earth to be its Centre, and the Planetary and Starry Heavens ſo many firm and ſolid Orbs moving round about it, and the Empyreal Heaven above all, this Sentiment about the Earth might have been thought abſurd. But in the Age we live in, wherein is made known the vaſtneſs of the Univerſe, and that all the fix'd Stars are probably Suns and Centres of different Syſtems of the whole, and all the other Planets as well as our Earth among which it moves, repleniſh'd no doubt with variety of living and intelligent Beings, we have reaſon to admire the Providence of God in giving Diſcoveries to a ſimple unlearned Woman, of the State and Habitation of the Bleſſed, ſutable to what is now known of the Frame of the Univerſe, which is alſo fully confirmed from the Holy Scriptures, as was ſhewn in the *Firſt Part*; and does ſo clearly demonſtrate the unchange-

able Wiſdom and Goodneſs of God, who having created Man in a Pure and Happy State, and the Delights and Beauties of this World for his Acceſſory Felicity; and the Devil by his Craft and Subtilty having perverted both, and made this Earth for many Ages nothing but Scenes of Wickedneſs and Miſery; yet God by his infinitely Wiſe Conduct and Providence brings about at laſt the perfect Renovation of Man, and of his Habitation, the Earth, and of all the Creatures, and makes it an Eternal Paradiſe of unſpotted Purity and Bliſs: Whereas on the other Hand it is moſt unaccountable how infinite Wiſdom and Goodneſs, who changes not, after he had form'd Man and this World in ſo excellent a State, and both are corrupted by the Devils, ſhould continue the Earth for ſo many Ages, to be the Theatre of their Wickedneſs, and then entirely deſtroy it. Might it not then be ſaid, as ſhe expreſſes it, That God had created the Earth and ſo many reaſonable Creatures, only for the Glory of the Devil and his Adherents, if he did not renew the Earth, and make it bring forth Fruit for his Glory.

And as to Man's Propagation of his like to all Eternity; if Man had continued Pure and Holy, I am ſure this would not have been thought a ſenſual State. A Power to produce a Creature that is capable of loving and enjoying God, is an aſtoniſhing Perfection; only Concupiſcence has now ſo polluted our Hearts that we cannot think of this, but our Imagination preſently defiles it, and we joyn it to the ſenſual Idea's that Sin and Luſt have brought into the World, and cannot conceive how the one can be without the other, judging of things according to our Corrupt Nature; and we preſently cry out, *A Mahumetan Paradiſe!* Which truly diſcovers only the Filthineſs and Corruption of our Hearts, and not the Impurity of the Sentiment, but only, that to the Impure nothing is pure. If there were a Creature perfectly Pure and Holy, and if God endued it with a Power of producing its like, this Production would be no Act of Concupiſcence, but an Act of the moſt ardent Love of God. This is the State, *ſhe ſays*, the Saints ſhall be in to all Eternity, which, whatever be of the Truth of it, is no *Mahumetan* Paradiſe; and as there are remarkable Places of Scripture cited for the Proof of it, ſo the Reaſon ſhe aſſigns is very weighty, to wit, That all the Works of God are Eternal, and his Gifts with-

out

out Repentance; and if there were no ſuch Production to all Eternity, a very ſmall number of Men would bleſs him for ever, whereas ſo many reaſonable Creatures are become Adherents to the Devil. It muſt needs be then, that the Generation of the Bleſſed multiply eternally, as the Generation of the Miſerable has multiplied temporally from the Beginning of the World.

And why ſhould we think it abſurd to ſay, that Angels do thus produce their like to all Eternity? We ſee here in this viſible World that all Creatures who have any Degree of Life, from the higheſt to the loweſt, are endued with this Power of producing their like; all the Plants and Trees, all the Beaſts, Birds, Fiſhes and Inſects, and the reaſonable Creature, Man, both as to his Soul and Body, as has been made appear; and you know the Rule of Analogy is of great weight as to all the Works of Nature. And therefore unleſs we ſhould ſuppoſe God to act unlike himſelf, as to a higher Degree of living Beings, we have all the Reaſon that the Nature and Analogy of things does ſuggeſt, to conclude that Angels alſo do produce their like, to all Eternity.

XXVIII. *The Concluſion.*

XXVIII. It is not poſſible to foreſee all the Prejudices that People may conceive, or that may be ſuggeſted to them againſt the Writings and Sentiments of *A. B.* far leſs to Anſwer them all particularly in this Apology. I have conſidered only the moſt Remarkable of thoſe which do uſually occur, and have for the moſt part ſet down her own Anſwers in this, the former, and the following Parts; which tho' it has made it the longer, yet I hope it will make it the more uſeful. I am not aſham'd to Copy; for I write only Narratives and not Originals. If others write Originals when they pretend to write Narratives, I ſhall not envy them. I am only ſorry that ſome are at ſuch pains to deter Men from peruſing thoſe Writings which may be moſt uſeful to help them in the way to Eternal Happineſs. If they will not make that good uſe of them themſelves, they need not hinder others from profiting by them; Thouſands perhaps would be awakened to a deeper ſenſe of the neceſſity of mortifying and dying to their Corrupt Nature, who would never be ſtumbled at the things which they carp at, but paſs them over. Whatever are her ſingular Sentiments, ſuch as this laſt mentioned, you may look upon them all if you pleaſe as Dreams and Romances, but

ſince the neceſſary Duties of Chriſtianity, and the plain Way to Eternal Life, are ſo clearly, ſo forcibly, and ſo divinely inculcated, and preſt in all thoſe Writings, and no ſtreſs laid on thoſe other things; O! that the Love of God, and of Men's Souls, and our own Salvation, may conſtrain us to the ſerious practice of them our ſelves, and make us carefully to avoid the being an Offence and Stumbling-Block to others. *O ſi tantam ad hiberent diligentiam ad extirpanda vitia, & Virtutes inſerendas, ſicuti ad movendas quæſtiones! tunc non fierent tanta mala & ſcandala in populo.* Tho. à Kemp. de Imitat. Chriſt. *l.* 1. *c.* 3. *n.* 5.

The End of the Second Part.

AN APOLOGY FOR M. *ANT. BOURIGNON.*

PART. III.

Containing the Evidences which ſhe brings, that ſhe was led by the Spirit of God. With her Anſwers to the Prejudices againſt the ſame.

To which is added, A Diſſertation of Dr. De Heyde, *on the ſame Subject.*

I. IN the Age wherein we live there needs no greater Prejudice againſt a Perſon, his Sentiments, and Writings, than for him to declare that he is immediatly led by the Spirit of God. This is enough to make us reject all he can ſay, without any farther Enquiry. We preſently conclude he is Brainſick, Hypochondriack, Melancholly and Craz'd, at leaſt as to that Point, however Rational he may be in other things; or otherwiſe that he is a Knave, who deſigns to put a Trick upon Mankind; and that all who eſteem him are as much Fools or Knaves as he.

I. *Pretence to Divine Inſpiration, a great Prejudice in this Age.*

II. The

II. *For different Reaſons.*

II. The Wiſe and the Learned of the World, and from them the generality of Men are enclin'd to think ſo, upon different Grounds and Principles.

1. *Some diſbelieve all Revelation*

1. Some disbelieve all Revelation from God, and conclude that as all other Creatures have natural Powers given them to guide them to the End and Perfection of their Being, ſo has Man; and that there is nothing neceſſary for him to lead him to the End and Perfection of his Being, but only the right Uſe and Improvement of his Reaſon.

2. *Others, Any ſince Chriſt and his Apoſtles.*

2. Others are convinc'd of the ſhortneſs and inſufficiency of Humane Reaſon, to lead Man to Happineſs; and of the Truth and Neceſſity of Divine Revelation: But then God having ſpoken at ſundry times and in diverſe manners unto the Fathers by the Prophets, and in theſe laſt Days by his only Begotten Son, and all this being conſign'd in Writing to be a ſtanding Rule to all Generations, and confirm'd by moſt ſatisfying Evidences to be from God; they conclude that we muſt not look for any to be thus immediately inſpir'd and enlightned by God now, by whom he ſhould ſpeak to us, and that any who pretend to it are Impoſtours, or Brainſick Perſons, who will needs ape what they read or hear of in the Holy Scriptures, and fancy they are ſuch Perſons immediately enlightned by God, as they read of in thoſe Holy Writings: and to own any now as inſpir'd by God, is to render the Scriptures uſeleſs, to give way to a Private Spirit, and to all manner of Confuſion and Impoſture.

3. *Both confirm'd from falſe Pretences to Divine Inſpiration.*

3. And both theſe are the more confirm'd in their Sentiments, by ſeeing the many falſe Pretenders to Divine Inſpiration, which have been in the World. The Devil ſtudies always to ape and counteract God, and ſince he can eaſily transform himſelf into an Angel of Light, he moſt effectually undermines the True Religion of Jeſus Chriſt, by appearing to be for it, and under a Cover of Religion, he inſinuates into Mens Minds his Infernal Qualities of Pride, Hypocriſie, and Unrighteouſneſs; and one of the Diſguiſes under which he acts, is that of a Pretence to Divine Inſpiration, and the being led by the Spirit of God. And this he has done in all Ages, both before and ſince the Coming of Jeſus Chriſt. He rais'd up among the Jews falſe Prophets, and that eſpecially when there were any truly inſpir'd by God, that thoſe laſt might be diſcredited and

and deſpiſed, becauſe of the Impoſtures of the other: And this is alſo one of the Artifices he had uſed among Chriſtians, through all the Ages of the Church, and particularly in this laſt Age, ſetting up whole Orders and Societies of Perſons who pretend to be immediately enlightned and guided by the Spirit of God, tho' the quite contrary appear by their Life and Spirit. And thereby he not only infatuates ſome, but makes them alſo ſuch a Stumbling-Block to others, as to make ſome of them to deſpiſe all Revelation from God, and to look upon it as an Impoſture, and others to be altogether prejudic'd againſt any who may be truly inſpir'd by God, in this preſent Age, tho' the Evidences were never ſo Unconteſtable and Convincing; however, they own the Divine Authority of the Holy Scriptures, becauſe the Convincing Reaſons which prove it, have not the Prejudices of a contrary Education to withſtand them. And thus the Devil is become moſt ſucceſsful in Diſparaging and putting out of Credit with the Wiſe, the Rational, and the Learned, all immediate Inſpiration by the Spirit of God in this Age of the World, tho' it were ever ſo clear and evident.

III. As for thoſe who are Enemies to all Divine Revelation, it is a folly to think of Convincing them that God has been pleas'd to communicate to any in this Age, the immediate Knowledge of his Will by the Light of his Holy Spirit; for if they believe not *Moſes* and the Prophets, Jeſus Chriſt, and his Apoſtles, neither will they be perſwaded, tho' one ſhould riſe from the Dead. Yet if they were ſincerely, and truly rational, and not fantaſtically ſo, it would certainly aſtoniſh them, and awaken their Conſideration to ſee a Chain of Sentiments, ſo well connected, ſo agreeable to True Reaſon, ſo worthy of God, ſo ſuitable to his Divine Perfections, ſo clearly pointing out the Nature and Duty of Man, the great End of his Being, and the true way to proſecute it, ſo plainly unfolding the Myſteries of Providence, and the paſt, preſent, and future State of the World; ſo far beyond all that ever any, or all of the Philoſophers have ſaid of former or later Ages; and that declared by an illiterate Woman, void of all Study and Learning, without converſing with Men or Books, but living retir'd from the World, in a continual Dependance upon God, and Elevation of her Spirit to him, and in a Conformity of her Heart and Life to thoſe Sentiments: And

III. *No great Hopes of convincing the firſt, tho' enough to awaken their Conſideration, if truly Rational.*

And if they are not greatly partial and prejudic'd, they must needs acknowledge that here is the Finger of God.

The second cannot think it impossible or improbable.

But they who own the Holy Scriptures to be the Word of God, and that the Penmen of them were inspir'd by the Holy Spirit, that Holy Men of God spake of old time as they were mov'd by the Holy Ghost, tho' there were then false Prophets among the People, as there shall be now false Teachers among Christians; they can neither think it impossible nor improbable that God should even in this Age immediately enlighten and guide by his Holy Spirit, Souls truly denied to the World and to themselves, and wholly resign'd to him.

IV.

God created Man to communicate himself to him, and the things of God cannot be understood but by the Spirit of God.

IV. For God having created Man after his own Image, to love and to enjoy his Maker, and that he might take his Delight with Man, his Soul was originally design'd for God's Temple and Dwelling-place, that he might reside in it, and fill it with his Light and Love. And tho' Man by turning away from God, did wilfully deprive himself of this Happiness, yet through the Merits and Intercession of Jesus Christ, God has pity on him, and continues to prosecute his first Design of taking his Delight with him: And this is the End of all his outward Dispensations toward Man. Therefore, says St. *Chrysostom*, 'We ought 'in all things to lead so pure a Life, as that we should no 'ways need the help of Letters, but instead of them 'should use the Grace of the Holy Spirit; that the Holy 'Spirit might write upon the Table of our Hearts, as they 'write upon Paper. But since we have thrust this Grace 'from us, let us at least make use of the second Mercy. But 'that the first was far more sublime, God makes appear 'both by his Words and Deeds. For he spoke to *Noah*, 'and *Abraham*, and his Posterity, and to *Joseph*, and *Moses* not by Scripture, but by himself, because he found 'their Hearts Pure. But when all the People of *Israel* 'did degenerate into the Sink of Vices, then Scripture and 'Tables were given them, by which they were warn'd. 'And we see this happened not only to the Holy Men of 'the Old Testament, but also of the New. For Christ 'did not deliver any Writing to the Apostles, but instead 'of Scripture promised to give them the Grace of the Holy Spirit: He, *says he*, will teach you all things. And 'that you may know that this is far better than the other, 'hear what the Lord says by the Prophet: And I, saith 'the

St. *Chrys.* in Prefat. ad Homil. in *Matt.*

‘ the Lord, will make a New Covenant with you: I will
‘ put my Laws in your Minds, and write them in your
‘ Hearts, and they ſhall be all taught of God. St. *Paul* alſo,
‘ to ſhew the Excellency of this, ſays, he had receiv'd the
‘ Law not in Tables of Stone, but in fleſhly Tables of the
‘ Heart. But becauſe in proceſs of time many had ſtray'd
‘ from the right way, they needed therefore again that
‘ Warning that is given by Scripture. Conſider then what
‘ a Degree of Madneſs it is, that when we ought to lead
‘ a Life of ſuch Integrity and Perfection, as not to need
‘ Scripture, but ſhould yield up our Hearts to the Holy
‘ Spirit for Paper to be writ upon; how is it, I ſay, if
‘ when we have loſt this firſt Dignity, and ſtand in need of
‘ the leſſer, yet we will not uſe aright even this ſecond Re-
medy for our Salvation. Thus he begins the Preface to his Homilies on St. *Matt.* ſhewing, that if Mens Hearts were pure, God would ſpeak inwardly to them by his Holy Spirit; that he has done ſo to pure and well-diſpoſed Souls both under the Old and New Teſtament; and that the Scriptures are a ſecond Remedy which God makes uſe of becauſe of the Blindneſs and Impurity of Mens Hearts. Thus St. *Auguſtin* * likewiſe makes appear that the Scriptures, and all the outward Diſpenſations of the Goſpel do lead us to this, and that a pure Heart, and a good Life are neceſſary Diſpoſitions for it. St. *John* ſays, that (*a*) *In the Beginning was the Word, and the Word was with God, and the Word was God. In him was Life, and the Life was the Light of Men, and the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not. That was the true Light which ligheth every Man that cometh into the World. And the Word was made Fleſh and dwelt among us, (and we beheld his Glory, the Glory as of the only Begotten of the Father) full of Grace and Truth.* And our Saviour ſays, He (*b*) that *hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.* And when one of his Diſciples ask'd how he would *manifeſt himſelf to them and not to the World*; *Jeſus ſaid, If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him and make our abode with him.* And the Apoſtle aſſures us, (*c*) that *the things of God cannot be known but by the Spirit of God, and that the natural Man receiveth not the things of the Spirit of God, for they are Fooliſhneſs to him,*

* Aug. de Doct. Chr. Lib. 1. c. 10 11.

(*a*) John 1, 1, 4, 5, 9, 14.

(*b*) John 14 21, 22, 23.

(*c*) 1 Cor. 2. 14.

him, neither can they know them, becauſe he are ſpiritually diſcerned: He tells us likewiſe, that (*d*) *they who are in Chriſt Jeſus, the Spirit of God dwells in them*; and that if they *have not the Spirit of Chriſt, they are none of his*; and that *being led by God's Spirit, they are his Sons.* So that all who are truly regenerated, are led by the Spirit of God.

(*d*) Rom. 8. 9, 14.

V. *Of which they whom he employs to ſave others muſt have a ſuitable Meaſure.*

V. They whom God employs for the Good and Salvation of others, he not only endues them with the Light and Grace neceſſary for their own Conduct and Salvation, but alſo with Divine Light and Wiſdom that may make them fit Organs and Inſtruments to communicate the ſame Bleſſing to others. This is evident from the Holy Scriptures.

VI. *He us'd to ſend ſuch when Prieſt and People were corrupted.*

VI. Such is the infinite Goodneſs of God towards Man, that when he has given Men his Law, and made known to them their whole Duty, yet when they have generally ſtrayed from it, and both Prieſt and People have corrupted their Ways, God has been pleas'd to raiſe up extraordinary Prophets, to let them ſee how groſly they had miſtaken and perverted God's Law, to awaken and call them to Repentance, and to warn them of God's approaching Judgments.

VII. *Who had no outward Qualities to recommend them,* 1 Kings 19. 19. 2 Kings 2. 1, 2. Jer. 29. 26, 27. Amos 7. 14. Matt. 11. 18. Joh 8. 48.

VII. The Inſtruments that God made uſe of on ſuch Occaſions were generally Perſons who had no worldly nor humane Advantages to recommend them, were neither Learned, nor Great, nor Rich, nor Honourable, nor Wiſe in the World's eſteem; but he choſe the weak and the fooliſh things of the World to confound the Wiſe and the Mighty. *Eliſha*, a Labourer of the Ground; *Amos*, a Herdſman; *David*, a Shepherd; *John*, and *James*, *Peter*, and *Andrew*, Fiſhermen; *Mathew*, a Publican. Simplicity and humility of Heart were the chief Qualities which recommended them to his Choice. They were generally deſpis'd, rejected, and condemn'd by the People of the Age wherein they lived. Above all, they were perſecuted by the Paſtours and Prieſts who had the Dexterity by their Learning and Subtilty to wreſt and criticize upon their Words and Writings, and turn them into Hereſies and Blaſphemies, that they might make the People abhor and perſecute them; and it was in the following Ages after their Death, that Men began generally to eſteem and honour them.

VIII. The

VIII. The Holy Perſons thus inſpir'd by God, were far from deſpiſing his Word and the Holy Scriptures; theſe they could not contradict, for the Spirit of God cannot contradict himſelf; but they ſhew People how greatly they ſtrayed from them in their Life and Practice. They did not contemn his Ordinances, but they made appear how Temple and all was an Abomination to God, ſo long as they who profeſs'd to be his People and to worſhip him by them, did live wickedly and neglect the weightier Matters of the Law. They were far from making any Schiſm, or ſetting up a New Sect and Party; but they plainly told both the People, and the Prieſts and Paſtours, their Sins and Degeneracy, and warn'd them to flee from the Wrath to come.

VIII. *They deſpis'd not the Word and Ordinances of God, but declar'd Peoples Abuſe of them.*

IX. There were not wanting at the ſame time falſe Prophets to oppoſe and deſtroy the Credit of the true, and they wrought Signs and Wonders to procure Belief; but the Truth and Sincerity of the one was ſtill diſcernable from the Paint and Falſhood of the other, by ſuch as were truly ſincere themſelves: And he that did the Will of God would know of the Doctrine, whether it were of God, or whether Men ſpoke of themſelves. They who were truly led by the Spirit of God liv'd as they ſpake, they required not of others what they did not firſt themſelves; they did not flatter the People in their Vices, nor promiſe them Peace, Peace, when ſudden Deſtruction was near; nor did they ſeek themſelves.

IX. *The Devil rais'd up falſe Prophets to oppoſe and diſcredit them.*

X. As God did thus immediately enlighten by his Holy Spirit ſome pure and well-diſpoſed Souls before the Coming of Jeſus Chriſt, and after his Aſcenſion, ſo it is neither impoſſible nor improbable that our infinitely Good God ſhould ſhew the ſame Mercy in after Ages. It is not againſt his Nature, no more than it is againſt the Nature of the Sun to ſend his Light and Heat through all where Clouds and Walls do not ſhut them out, for his Delight is to be with the Children of Men. Neither has he declar'd any where that he will not do it; as for the Curſe denounc'd, *Revel.* 22. 18. againſt thoſe that ſhall add to the things contain'd therein, upon which ſome underſtand as ſuch a Declaration from God, as it relates only to that Propheſie, ſo it lays a reſtraint on Men only, and not on God, as appears by comparing it with that of *Deut.* 4. 2. 12. 32. If it be ſaid that no immediate Revelation for the Inſtruction

X. *It is neither impoſſible nor improbable that the Spirit of God ſhould immediately enlighten Souls now as well as before the Coming of Jeſus Chriſt.*

Inſtruction of Mankind is to be expected after the Days of the Apoſtles, becauſe the Will of God, and the Way of Salvation were clearly and fully declar'd by Jeſus Chriſt; if this Argument were good, it would follow that the Doctrine of the Apoſtles is not to be received as a Divine Revelation, but in ſo far as it contains a Relation of that which was delivered to them by Jeſus Chriſt, whereas it is certain they delivered to the Church many other things immediately taught them by the Spirit of God. Wherefore from the Fulneſs, Clearneſs, and Perfection of the Doctrine of Jeſus Chriſt we may well infer that there ſhall be no Revelation of a New Doctrine or a New Religion after it; but nevertheleſs, an immediate Revelation tending to explain and illuſtrate the Doctrine of Jeſus Chriſt, to vindicate it from the falſe Gloſſes of Corrupt Teachers, and to awaken and excite Men to follow and obey it, may be both uſeful and neceſſary. The Jewiſh State did no more call for his Mercy, than does ours: Have we the whole Will of God and our Duty conſign'd to us in Writ? So had they: Was it that from time to time their Faith and Hope might be ſtrengthned and encouraged in the Approach of the *Meſſiah*? the ſame need have we, who are bidden hope and look for his Coming again in Glory, and yet in theſe laſt Days there are Scoffers walking after their own Luſts, and ſaying, Where is the Promiſe of his Coming? Was it becauſe of the great Degeneracy both of the Prieſt and People, that they needed ſuch extraordinary Meſſages and Warnings from God? So do we: Ought we to reject all who lay any Claim to Divine Inſpiration without any farther Enquiry, becauſe there are in this Age many Impoſtours, Enthuſiaſts, who falſly pretend to be led by the Spirit of God, and are not? So might they: Were they in Circumſtances to diſcern thoſe who were truly led by the Spirit of God, from thoſe who were acted by a Lying Spirit? So may we. So that from the Nature of God, the Methods of his dealing with Men, and the preſent State of the World, and of Mankind, this appears to be no impoſſible nor improbable thing.

XI. *There are ſtrong Preſumptions that he will do it.*

XI. Nay, there are ſtrong Preſumptions on the other ſide, that God will ſhew his Mercy to Mankind. We are forbidden to *believe every Spirit*, but are bidden *try the Spirits whether they are of God or not*. If none are inſpir'd by God, what need is there to try any, but to reject all?

We

We are told that in the laſt Days God will (*a*) *pour out of his Spirit upon all Fleſh.* And when the Apoſtle S. *Peter* (*b*) applies this Prophecy to the Deſcent of the Holy Ghoſt upon the Apoſtles in the Day of Pentecoſt, he meant not thereby to limit that Promiſe to that Time, as if it had its full Completion, but to ſhew that then it began to be fulfilled, and that Jeſus being now aſcended to his Father, and having received the Promiſe of the Holy Ghoſt, had ſhed forth this upon them. And it evidently appears that he did not limit it to that Time, but ſhew that that was rather the firſt Fruits of it, and that it was to be fulfilled and continued in all After-ages; he ſaying expreſly, (*c*) *Repent and be baptized, every one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt. For the Promiſe is unto you and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.* Which was as it were a Preludium and firſt Fruits of what they might expect. For it is not God's Manner to promiſe largely and liberally, and to perform meanly and ſparingly; and the Number of Perſons on whom the Gifts of the Spirit were poured out in thoſe Days was too ſmall to fill up the Extent of *Joel*'s Prophecy, eſpecially if we compare it with and interpret it by other Prophecies of the ſame Nature, it will appear that this is a Mercy which God deſigns to communicate in a higher Meaſure after the coming of Jeſus Chriſt than formerly. For he has promiſed that *he will put his Law in their inward Parts, and write it in their Hearts. — And they ſhall teach no more every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord, for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord.* And we are told that *the Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea.* So that the Reaſon why this is ſo little experienced among Chriſtians now adays, is not becauſe the Lord's Hand is ſhortned, that he cannot do it, or that this was a Mercy to be ſhewn only to the firſt Chriſtians; but becauſe our Sins have ſeparated between us and our God.

(*a*) Joel 2. 28.
(*b*) Act. 2. 16, 17.
(*c*) Act 2. 38, 39.
Jer. 31. 33, 34.
Iſa. 11. 9.

XII. There have not been wanting in the ſeveral Ages of the Church, ſome pure and holy Souls extraordinarily enlightned by the Spirit of God, as *Anthony*, and *Paul* the Hermit, and many others of the Ancient Fathers of the Deſart; and in the later Ages, *Thaulerus*, *Thomas*

XII. *There have been ſome ſuch in all Ages.*

mas à Kempis, and ſome other extraordinary Perſons, as they who read their Lives or Writings without prejudice may ſee.

XIII. *The preſent and future State of the World calls for it.*

XIII. It is generally believed by all Proteſtants that we are at preſent in the Reign of Antichriſt; and it is generally own'd by all, That before the End of the World there will be a Deſtruction of the Antichriſtian State, and a glorious State of the Church of Jeſus Chriſt in Purity and Holineſs, without which the Converſion of the Jews and the bringing in of the fulneſs of the Gentiles cannot be hoped for. All the Prophecies both of the Old and New Teſtament do point at this, and their Deſcription of it is ſo great and magnificent, that it were abſurd to apply it to any Event has fallen out already; for in Divine Things the Reality of them does vaſtly tranſcend the moſt magnificent Deſcriptions that can be given of them. There is nothing more plain from the Holy Scriptures and the State of the World, than that the glorious Times foretold by the Spirit of God are not yet come. And conſidering the great Corruption of the World, and how unlikely it is, that by human Wiſdom or Reaſon ſuch a Change will be wrought (ſince the World by Wiſdom knows not God) there is all Ground to believe and hope that God will, by an extraordinary Effuſion of his Spirit, bring about ſo great a Change.

Iſ. 11. 4, 5, &c. c. 12. 2, 3, &c. c. 60. 1, 2, 19. 21, 22, &c. c. 11. 9, 11. c. 30. 26. c. 44. 3. Jer. 31. 31, 33, 34 Ezek. 36. 25, 26, 27. c. 39. 29. c. 47. 1, 12. Zech. 12. 8. Matth. 11. 11. Rev. 11. 8, 15. c. 21. 2, 3, 4, 6, 12, 14, 15, 16, 17.

XIV. *Characters of the Spirit of* Elias *to come.*

XIV. There being a two-fold Coming of Jeſus Chriſt, and a double Completion of Prophecies in relation to both; therefore as the Preaching of *John* the Baptiſt was the firſt Coming again of *Elias*, ſo many judge the Prophecy imports a Second Coming, not of his Perſon, but of ſome in his Spirit to reſtore all things. Jeſus Chriſt telling us (even after *John* was beheaded) that *Elias* will come indeed and reſtore all things. To this Purpoſe a very ſincere Enquirer into the Prophetick Stile, takes out of the Prophecies and Hiſtory concerning *Elias* and *John* Baptiſt, a Character of that Spirit of *Elias* that muſt renew the World: *That its Doctrine muſt be* (a) *that of caſting away all Corruption, Inſincerity and Hypocriſie.* (b) *Declaring againſt all Diſtortion or Perverſion of the Simplicity of Chriſtian Truth by proud or politick Perſons*; (c) *which will be no ſectarian Spirit; to rend and tear, but a reconciling Spirit*

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(a) Mal. 3. 1, 2, 3. (b) Iſ. 40. 3, 4. 5. (c) Mal. 4. 5. Rev. 16. 16. Matth. 17. 10, 11.

to

to ſolder together the Affections of Men: Which will neither abrogate what is authentick, nor introduce what is new, but be a Reſtorer only of what uſeful Truths and Practices may ſeem to have been loſt in the long Delapſe of Ages. (d) *And perhaps of ſuch clear and plain Principles as may ſolve the moſt concerning Difficulties that human Reaſon is ſubject to be entangled with. He is that Voice in the Wilderneſs, Prepare ye the Way of the Lord, and make his Paths ſtraight: that they ſhall be of a Spirit ſeparate from the World, and untainted and unſophiſticated by the unwholſom Converſe of Men: That this Spirit will appear rough and rude to the World; becauſe it will ſo freely and impartially reprehend the World, and declare the Truth in all Plainneſs and Simplicity of Heart; with an holy Boldneſs and Undauntedneſs of Courage to witneſs to the Truth, and a raiſing of Men out of a falſe Security from external or carnal Reſpects, as did the Baptiſt, the Sadducees and Phariſees; with a vehement Jealouſie in behalf of the Purity of God's Worſhip, againſt all Polytheiſm and Idolatry; and uſing only the Power of the Spirit from on High, to oppoſe all Weapons of any carnal Warfare.* Characters which one would think had been purpoſely deſign'd for the preſent Subject.

(d) Kings 18. 8, 9, &c. Matth. 3. 3, &c.

XV. Thus then we ought to be ſo far from looking on it as an abſurd or impoſſible thing that any ſhould be extraordinarily and immediately led by the Spirit of God in this laſt Age of the World, that we have Ground rather to hope and look for it, if God ſhall find Subjects capable of it. We ought not therefore in Prudence indifferently to reject all that come to us, as from God, with a *Thus ſaith the Lord*, in their Mouths; for by ſo doing we may chance to repulſe God's Meſſengers, and refuſe to hear from him that which may be of great Importance to our Salvation: Nor ought we on the other hand, to receive blindly all as ſuch, who pretend to be led by the Spirit of God, ſince many falſe Prophets do and ſhall ariſe and deceive many; but we ought to follow the Apoſtle's Advice, and try the Spirits, whether they are of God or not. Yet this does not oblige us to go and find out and enquire into the Grounds of every Pretender, which were an infinite Labour and Expence of Time in an Age that abounds with Multitudes of Pretenders. We are diſpenſed from that when the Falſhood of the Pretenſion diſcovers it ſelf by ſome plain Mark or Sign, as the wicked or even worldly Life of the Pretender,

XV. *We ought not to reject all Pretenſions to Divine Revelation, nor blindly to receive any, but to try them.*

his Diſowning the Holy Scriptures, or denying or oppoſing any eſſential Truth of Religion. But when there are no ſuch evident Marks of the Falſhood of one's Pretenſions to immediate Revelation, but they are back'd with ſuch Conſiderations, and attended with ſuch Circumſtances as make the Truth of them probable, we are concern'd in Prudence to give our ſelves the Trouble of Enquiring into them, and tho' upon Tryal they be found empty, we muſt not think our Pains loſt; becauſe it is better to be at ſome Pains in Examining a falſe Pretenſion to Revelation, than to reject a true one, becauſe we would not give our ſelves the Trouble to enquire into it.

XVI. *The Pretenſions of* A. B. *deſerve this Enquiry.*

XVI. Seeing then the Pretenſions of *A. B.* to Divine Inſpiration are of this laſt Sort, and that by the Teſtimony of one of her moſt furious Enemies. There are Perſons who have the Reputation of Sence, Probity and Learning, who look upon her as one immediately enlightned by the Spirit of God, and ſeeing the Things that ſhe declares to us are of the greateſt Moment, and do moſt nearly concern us, we ought in Prudence to hear and weigh the Evidences brought to make appear that ſhe is immediately led by the Spirit of God, and ſee whether they be ſuch as may belong to Impoſtours or to deluded Perſons, and what Marks are given whereby we may diſcern thoſe who are truly inſpired by God, from Impoſtours, falſe Prophets, and ſuch as either acted by the Spirit of the Devil, or the Heat of their own Imaginations. I ſhall ſet down thoſe Marks and Evidences in her own Words.

XVII. *A Summ of the Evidences ſhe brings of being led by the Spirit of God.*

XVII. 'Suſpect, *ſays ſhe*, all that I ſay to you as from 'God, in caſe that you obſerve my Life, my Manners and 'my Actions are not all conformable to thoſe of Jeſus 'Chriſt; and that my Doctrine is not entirely like to the 'HolyScripture; for if it is God that ſpeaks to me, he is un'changeable, he never changes; what he ſaid to his Apo'ſtles and his Diſciples, is the ſame thing which he declares 'now inwardly to the Soul. There can be no Change in 'God.

Lum. nec en tenebr. Part 1. p. 2, 3.

'Beſides this, the Word of God is Living and Operative. 'The Operations that you feel inwardly of my Words 'ought to be a ſure Evidence to you, that it is God; for 'it would be a kind of Idolatry to attribute That to the 'Creature which belongs to the Creator. I am a pure No'thing, but God is All in me; he teaches me, he acts, he

'ſpeaks

'ſpeaks in me without Nature's contributing any thing, 'but as a ſimple Organ, as a Pencil contributes to the Art 'of a fine Painter.

'Your natural Spirit is capable of judging this; for 'where ſhould a little Girl learn all the Law of God, 'which is imprinted in the Marrow of my Bones without 'Study and without Books? ——

'— If I perceive the moſt ſecret Thoughts of your 'Heart, from whence can this come, but from God only? 'Conſider always what Properties the Spirit of God has in 'himſelf, and the Spirit of the Devil, and do not believe 'every Spirit; for this is the Time of the Reign of Anti-'chriſt, and he has great Dominion over the Spirits of 'Men now, deceiving them with falſe Appearances under 'the Pretext of Goodneſs and Vertue, and transforms 'himſelf into an Angel of Light, to ſeduce the Well-'meaning. I intreat you to take good heed and remark 'rather the Life and Behaviour of the Perſon who ſays he 'has Communication with God, than his Words; for the 'Devil can ſpeak well of Divine Secrets as when he was 'an Angel. He has not loſt his Lights, but they ſerve him 'for a Hell; therefore he tempts the beſt by Divine 'Lights, but he cannot give them in Effect the Proper-'ties that the Spirit of God brings along with him: Read 'them with Attention.

The Properties of God.

'He is Truth.
'He is the Way.
'He is Life.
'He who lives in God walks always in Truth.
'He who lives in God is conformed to the Life of 'Jeſus Chriſt.
'He who lives in God walks in Sincerity of Spirit and 'Simplicity of Heart.
'He who lives in God fears nothing.
'He who lives in God ſeeks nothing.
'He who lives in God hopes for nothing out of God, 'for he finds all in him.

'*The Properties of the Devil.*

'He is the Father of Lies, the Maſter of Inconſtancy, 'the Inventer of Hypocriſie.
'He who is of the Devil deals in Lies.
'He who is of the Devil is inconſtant.
'He who is of the Devil is diſſembled, counterfeit, 'hypocritical.
'He who does an unſeemly thing hates the Light, 'that his Deeds may not be known.
'He who is of the Devil ſeeks Darkneſs for fear that 'he be diſcovered.
'He who is of the Devil is haughty, proud, and de- 'ſirous of Honour.
'He who is of the Devil has a Deference to none.

Tomb. de la fauſſ. Theol. Part 1. p. 77, 78.

'The ſureſt Mark to know true Prophets, is to remark 'if they who call themſelves ſuch are true Chriſtians, 'ſince of Neceſſity they muſt firſt be this, before they 'can be true Prophets. —— Examine if they have the 'Qualities of a true Chriſtian, and if they truly know 'God. —He who truly knows him, loves him, and he can- 'not love him without partaking of his Divine Qualities 'and being transform'd into them: As God is good, righ- 'teous and true, ſo will he be who truly knows and loves 'him. If we ſee in theſe Prophets any thing contrary to 'the Goodneſs, Righteouſneſs and Truth of God, we muſt 'not believe that they are ſent from him, becauſe he who 'is his Friend is always transform'd into him, and par- 'takes expreſly of his Three Qualities, Righteouſneſs, 'Goodneſs and Truth, bringing them forth in all his 'Works.

'They alſo are not true Chriſtians who are not true Di- 'ſciples and Followers of Jeſus Chriſt. To be his Diſciple 'we muſt do as he did; and to be his Follower we muſt 'depend in all things on God as he depended; and be 'willing, for the Salvation of our Neighbour, to endure 'hard Treatments, Affronts, Pains, yea, Death. And if 'they who call themſelves Prophets are not poſſeſs'd with 'this Sentiment, they have not true Charity, are not true 'Chriſtians, nor the Diſciples of Jeſus Chriſt.

'—You

' — You may ask me if I do not believe that I am a ' true Chriſtian; I will anſwer, My Belief may perhaps ' deceive me; but if you do not obſerve in me the Qua- ' lities of Charity, the Fruits and Gifts of the Holy Spi- ' rit, and the Eight Beatitudes, you ought not to believe ' it: For theſe Marks are infallible to a truly Chriſtian ' Soul; ſo that they who have them not, or at leaſt do ' not labour to obtain them, cannot be call'd truly Chri- ' ſtian, far leſs Prophets, ſay what they pleaſe.

' The Affectation of Deſiring that People believe them, ' is a Sign that they ſeek their own Glory: For the Pro- ' phet of God affects nothing and forces nothing. He ' only declares his Commiſſion to him to whom he is ' ſent, as a Meſſenger that has no Concern in the Contents ' of the Letter that he carries. Therefore they uſe to ' make themſelves be believed; the Deſires they have ' that their Prophecies may come to paſs, and their Ea- ' gerneſs to act in their Deſigns, ſhew that they ſeek ' their own Satisfaction; For the Friend of God acts al- ' ways with Meekneſs and Indifferency, leaving all the ' Succeſs of his Commiſſion to God; and he is as content ' with his own Confuſion as with his Honour, ſeeking ' and aiming at no other thing but to have ſatisfied him ' who ſent him.

' If thoſe Prophets were of God, they would all ſpeak Ibid. p. 76. ' conformably and alſo with Conſtancy; for there can be ' no mutablility in God; what he ſaid to the Ancient ' Prophets, he ſays yet now adays to the Souls which he ' poſſeſſeth. They can be no new Prophecies, for God ' has foretold all from ancient Times; but he gives now ' the underſtanding and clearing of theſe ancient Prophe- ' cies to Souls reſign'd to him. Neither do they bring new ' Laws or Inſtructions, becauſe Jeſus Chriſt has brought ' the laſt which is the Goſpel, and he teaches all things in ' Perfection, and what Men ought to do and avoid, that ' they may return to a Dependance upon God, from ' whence they have ſtrayed; and this ſo perfectly, that he ' has perfectly compleated all the Laws and all ſaving In- ' ſtructions: So that if any would teach another thing, he ' is a Seducer and ought not to be believed.

' But when one comes from God to awaken Men, that they ' may conſider how they are fallen from the Doctrine of ' Jeſus Chriſt, and how far they are eſtranged from a De-

'pendance upon God, making this appear to them by eter-
'nal Truths and by ſo clear Reaſons, that all Men of ſound
'Judgment may comprehend it; theſe things ought not
'to be rejected becauſe they are good in themſelves, and
'cannot but profit thoſe who believe them, tho' they
'ſhould come from the Mouth of a falſe Prophet, yea of
'the Devil himſelf. We ought not then to ſtick ſo much
'at examining the Inſtrument from whence thoſe Truths
'came, to know if it be true and good, and aim at God's
'Glory and the Salvation of Souls. For God makes uſe
'ſometimes of Perſons who are imperfect and vicious,
'yea, of the Devil himſelf, to declare to us the Truth
'that is neceſſary for us, that we may not pretend Igno-
'rance, or blame God for our Damnation, as being wan-
'ting to warn us. He therefore ſometimes makes Beaſts,
'wicked and poſſeſs'd Perſons to ſpeak, that they may
'manifeſt his Will to us; but we muſt not therefore make
'reckoning of the Beaſts, Devils, and wicked Perſons, but
'Profit by the Things that God makes known to us by
'them, when that which they ſay is good and true.

L'Acad des ſcav. Part 2. p. 3.

'If a Soul be truly poſſeſt with the Holy Spirit, he
'diſcovers himſelf ſufficiently by his Operations. He
'brings forth there always his Fruits, he brings thither in-
'fallibly his Gifts, by which we may truly know that it
'is he. Tho' he be an inviſible Spirit, he is ſeen and ſen-
'ſibly comprehended by his viſible Works, and by the
'Operations he works in the Soul and Underſtanding of
'him who poſſeſſes him, which may be clearly ſeen in the
'Converſation of the Perſon who ſays he poſſeſſes him.
'For he muſt be Charitable, Joyful, Peaceable, Patient,
'Perſevering, Good, Gentle, Meek, Faithful, Modeſt,
'Continent, and Chaſt. The Holy Spirit cannot be in a
'Soul without producing thoſe Fruits, no more than the
'Sun can be without giving Light to the Earth, which feels
'its Heat and Splendour, tho' it does not comprehend the
'Eſſence of the Star.——There may be Fruits in the Soul
'reſembling theſe, which are only Senſualities and Self-
'love, and Moral Vertues, tho' they may take the Name
'of the Fruits of the Spirit, they are vain, becauſe they
'reſpect only the preſent time.——They who do not poſ-
'ſeſs the Holy Spirit cannot diſcern if he reſide in another,
'but by the Wiſdom of the ſame Spirit, which is known
'by the Holy Scriptures, without which there is nothing but
'Darkneſs

'Darkneſs and Ignorance. If we would diſcover that a 'Soul has True Charity, we muſt ſee if its Works are 'accompanied with the Conditions of that Charity de- 'ſcribed by St. *Paul*.

'That we may give Credit to the Sayings of thoſe who 'ſay they are led by the Holy Spirit, we muſt firſt ſee if 'what they ſay be conformable to the Holy Scriptures; 'for the Holy Spirit is Uniform through all. He inſpir'd 'the Prophets of the ancient Law, and thereafter the Apo- 'ſtles and Diſciples of Jeſus Chriſt, as he does Souls living 'at preſent upon Earth. There muſt be a Conformity in 'Subſtance between all thoſe Inſpirations, if they proceed- 'ed from one and the ſame Holy Spirit. All being but the 'ſame Doctrine and the ſame Spirit, in which there can 'never be any Deceit; becauſe the Spirit of God is un- 'changeable, always conſiſtent with himſelf; and no Bo- 'dy can be miſtaken in following what is conformable to 'the Goſpel, even tho' it were declar'd by a wicked Per- 'ſon, yea, by the Devil himſelf. Ibid. p. 13.

'But if ſome one declare ſome particular thing reſpect- 'ing the Salvation or Damnation of any, they muſt ſee 'from whence this Knowledge comes. If ſuch have it by 'the Light of the Holy Spirit, they muſt believe it as the 'Scripture; or elſe they be in Hazard of being forſaken 'by God, for deſpiſing the Warnings which he often gives 'us by ſome one of his Friends, whom he makes uſe of to 'declare his Will to thoſe who would not hear it ſo par- 'ticularly themſelves: As he did to *David* by the Prophet '*Nathan*, to declare his Sin to him of which he was be- 'come inſenſible, and ſo many others whom he has with- 'drawn from the way to Hell, by the Warnings of ſome 'Souls enlightned by him; as he does ſometimes yet at 'preſent.

'A True Prophet never ſeeks himſelf, deſires not to 'pleaſe Men, aims at nothing but to ſatisfie the Will of 'God, tho' it coſt him his Life. He ſpeaks of his Com- 'miſſion without fear or reſpect of any. He has no ſoft 'Words that flatter the Ears, but hard ones that pierce 'Hearts. He declares the Truths that reprove Men more 'willingly than thoſe which commend them.——A True 'Prophet rejoyces more to be hated than lov'd, becauſe 'he ſees then he is more conformable to his Maſter, who 'in doing Good was hated and perſecuted by Men.—There Ibid. p. 15.

'is

'is not a more certain Mark than the Reproach and Contradictions of Men, whereby to diſcern a True Prophet 'from a Falſe; for Falſhood always flatters, and ſo is loved by the People, who are willingly flattered.

Ibid. p. 21. 'The Holy Spirit can have no regard to what pleaſes 'or diſpleaſes, but to what is pure Truth without reſpect 'of Perſons.——And if there remain any doubt if it is 'the Holy Spirit who ſpeaks by a Perſon who ſays ſo, we 'muſt try if that Perſon poſſeſs the Twelve Fruits of the 'Holy Spirit, his Seven Gifts, and the Eight Beatitudes; 'ſo you ſhall ſee viſibly in them the Holy Spirit, by his 'infallible Operations.

Thus you ſee what excellent and true Marks and Characters ſhe gives, whereby we may try whether any be truly endued with the Spirit of God or not; and the more her Doctrine, Life and Spirit are enquir'd into by the Lovers of Sincerity and Truth, the more they will abide this Touchſtone: And it will ſtill the more clearly appear that her Doctrine is the ſame in Subſtance with the Goſpel; her Life and Spirit a Tranſcript of it; that the Law of God was written in her Heart, from whence her Doctrine came as from a Fountain of Living Water ſpringing up to Everlaſting Life, and was not derived from the broken Ciſterns of humane Learning, Converſation, Study, and Books: And that her Words are ſharp and piercing, ſearching into the Heart and Conſcience, and far from ſoothing and flattering the Corruptions of Men.

XXVIII. *M. Paſcal's diſtinguiſhing Mark of the Divine Authority of the Chriſtian Religion.*

XVIII. M. *Paſcal* has given it as a diſtinguiſhing Mark and Character of the Chriſtian Religion, in Contradiction to all other Religions of the World, as an Argument of its Divine Authority and Original, that it makes Charity, or the Love of God its principal End, and Man's chief Duty, which no other Religion does. And I think it may be given as a diſtinguiſhing Character of the Doctrine of *A. B.* its being a true Repreſentation of Chriſtianity, in Contradiction to moſt of the Syſtems of the Doctrine of Jeſus Chriſt, which have been advanc'd in this laſt Age of the World, that ſhe makes Charity, or the Love of God, the great End of that Religion, and the Precepts and Life of Jeſus Chriſt, the neceſſary Means to bring us to that End, and when this is ſo clearly diſcovered and repreſented to us by an illiterate Child, without the uſe of any humane Helps, and our falſe Gloſſes, whereby we have perverted the

the Doctrine of Jeſus Chriſt, are laid open to us; to aſcribe this to Natural Judgment, Heat of Fancy, any Humane or Diabolical Means, or to think to confound it with our Buffoonry and Criticks, is a Spiritual Infatuation like that of the Scribes and Phariſees.

XIX. Now all that has been or can be oppoſed to thoſe Evidences of *A. B.* her being led by the Spirit of God, come under theſe Two Heads. *viz.* it is either affirm'd that theſe Marks and Characters are not ſufficient Evidences, even tho' ſhe had them, or that they do not all belong to her. I ſhall give you then her own Vindication of her ſelf in anſwering ſome Prejudices relating to theſe Heads.

XIX. *The Prejudices againſt her being led by the Spirit of God propoſed and clear'd by her ſelf.*

First then, they objected that there could be no ſufficient Evidence of her being led by the Spirit of God, unleſs ſhe were endued with the Power of working Miracles. In Anſwer to which ſhe ſays.

1. *The want of Miracles anſwered.* Tomb. de la fauſſe Theol. Part 1. p. 11.

'It is a great Ignorance to deſire to ſee Miracles that we 'may believe that a Soul is poſſeſt with the Holy Spirit; 'for the Devil at this time can eaſily do Wonders. Jeſus 'Chriſt has aſſur'd us that in the laſt Times many falſe 'Prophets will ariſe that ſhall do great Signs and Won-'ders. And we live now in the Reign of Antichriſt. They 'who ask now for Miracles deſerve to be ſeduc'd by Satan; 'for what need is there of them, ſince God is not to ſend 'into the World a New Doctrine. The Goſpel Law is the 'laſt and moſt perfect of all Laws. Nothing New will 'come to inſtruct Men, except the fulfilling of the Goſ-'pel Law, which was ſufficiently confirm'd by Jeſus Chriſt 'and his Apoſtles, who needed then for the Hardneſs of 'Mens Hearts to work outward Miracles, becauſe of their 'Unbelief. For thoſe Perſons, Signs were wrought that 'were viſible to their Senſes. But now Men are ſufficient-'ly confirm'd in the Goſpel Law. There are no Chriſtians 'incredulous in this Point. And therefore Miracles would 'ſerve to no purpoſe now, ſince nothing is taught but 'what Jeſus Chriſt and his Apoſtles taught, and this is be-'lieved both by good and bad Chriſtians.

'I think you have not the true Touchſtone to diſcern if 'a Perſon has the Spirit of God, when you would try him 'by Miracles; for the Spirit of Satan may do great Signs 'and Wonders in the Perſons where he dwells. I have 'ſeen Perſons poſſeſt with that unclean Spirit who would 'have done admirable things. Some were Blind for ſome Years, Ibid. p. 13.

'Years, and recovered their Sight in an Inſtant; others 'were Dumb, and recovered their Speech by ſupernatural 'Means; others did hang and flee viſibly in the Air, before 'all the People; others were without Pulſe and Motion 'for ſome Nights and Days, and in an Inſtant would 'ariſe and walk chearfully. Are not here the Dead raiſed, 'the Sick healed, the Blind recovered to their Sight, the 'Dumb to their Speech, and Bodies ſuſpended in the Air 'by the Power of the Devil? How could you judge then 'by Miracles if a Perſon be led by the Spirit of God, or 'of the Devil?

'You will tell me that you would try the Spirit of God by 'true Miracles, and not by ſuch as come by the Interventi-'on of the Devil. I ask by what means you ſhall diſcern 'between theſe, ſo long as you have not that Holy Spirit 'which would learn you all Truth? Then you would di-'ſcern all things, and would not need to ask Miracles to 'know if another be guided by that true Spirit. For Faith 'alone would give you Evidence enough. When the 'Phariſees ask'd Miracles of Chriſt, and he had done ſome, 'they ſaid preſently, he had a Devil, and that he caſt out 'Devils by the Power of *Beelzebub* who was more Power-'ful than the inferiour Devils. Do you not think that the 'ſame would happen now, and if I alſo wrought Miracles, 'would they not undoubtedly ſay that I were a Sorcereſs, 'which were even to be feared; ſince now there is no more 'need of Miracles, except to bewitch Mens Spirits with 'Admiration, our Faith being ſufficiently confirm'd, and 'the Goſpel Law verified. There is nothing wanting but 'that it is not put in practice; and there is no need of Mi-'racles to aſſure all Chriſtians that they cannot be ſav'd 'without the practice of it, ſince Jeſus Chriſt and his Apo-'ſtles have ſo ſtrongly affirm'd it. One muſt deny the Goſ-'pel to believe that he can be ſaved without imitating Jeſus 'Chriſt, ſeeing he ſays, that *he is the way*, and that *he who 'enters by him ſhall be ſaved*, that *he alſo is the Door*; and 'that we cannot enter into the Kingdom of Heaven but 'by him. What Miracles will you require, Sir, from one 'who does no other thing but repeat the ſame Words 'which Jeſus Chriſt and his Apoſtles pronounc'd, and ſays 'no other thing but that to be a Chriſtian we muſt have 'the Spirit of Jeſus Chriſt.

'I have

'I have done no ill to any Body, nor ſaid any other
'thing in Subſtance, but that Men are fallen from the Faith,
'and that they have by their Sins drawn down the Judg-
'ments of God upon their Heads; that of neceſſity we
'muſt be converted to God, and take up the Spirit of the
'Chriſtians of the Primitive Church, or otherwiſe we are
'not True Chriſtians. All theſe Truths are ſo clear that
'all Men ought to become ſilent and confounded by them;
'ſilent in that they cannot bely the Truth; and confoun-
'ded to ſee that they are ſo far from God, and the practice
'of True Chriſtians. But being unwilling to yield to this
'Truth, and to be aſham'd that their Degeneracy is laid
'open, they will not be ſilent, but ſtrive to reproach thoſe
'who tell this Truth, and tempt them with Foreign
'Queſtions and Arguments, even demanding of them out-
'ward Signs and Miracles, as if they were of the Eſ-
'ſence of Vertue, while they cannot give the leaſt Ray of
'Vertue to him who works them; for True Miracles come
'from God, and not from the Perſon that does them, who
'is only his Inſtrument to ſhew to Men that which God
'operates.— So that you cannot be aſſured that a Perſon
'has the Holy Spirit, even tho' he ſhould work outward
'Miracles, ſince *Judas* did them as well as the other Apo-
'ſtles, and yet was a Devil. We need another Touchſtone
'to know the Spirit of God, for St. *Paul* ſays, *tho' we could* 1 Cor. 13.
'*remove Mountains, and had the Gift of Prophecy, all this* 1, 2.
'*would be nothing without Charity.* Ibid. p. 26.

'It is a great Blindneſs to ſeek for Miracles, and outward
'Signs, that we may believe that a Soul is guided by the
'Holy Spirit. It were better to ſearch in the Scriptures
'what *Gifts* and *Fruits* the Holy Spirit brings always along
'with him, and obſerve if they who ſay they are endued
'with the Holy Spirit have in them thoſe Gifts and Fruits,
'for then it is certain they are poſſeſt with the Holy Spirit,
'for all theſe things are Supernatural and Divine.

'Not that I would exclude True Miracles from Souls Ibid. p. 27.
'that love God; for they would certainly do them in this
'preſent Time, as much as the Apoſtles did them in their
'Days, if it were neceſſary for God's Glory, who will al-
'ways do the Will of thoſe who love him in all Times
'and Places: But I have ſaid all this, to make appear to
'you that this is the leaſt Favour that God does in this
'World to a faithful Soul, that it has the Gift of Pro-

'phecy

'phecy or of doing Miracles; and that theſe things ought 'not to be valued in reſpect of Faith and Charity which 'unite Souls to God. Theſe are True Miracles with re-'ſpect to the Souls of their Neighbour, they reſtore to them 'Sight, Health, and Life, and with thoſe Philoſophers Stones 'of Living Faith and Charity, they change earthly Souls 'into the pure Gold of Divine Charity. Theſe are the 'True Miracles which ſhall be done in this Fulneſs of 'Time, to prove the force of the Holy Spirit, by the Cure 'of Souls more worthy beyond Compariſon than Mortal 'Bodies.

The Summ of what ſhe ſays on this Head is this, That it is not neceſſary that every one who is immediately taught by the Spirit of God ſhould prove the ſame by outward Miracles; that they are neceſſary only for the Confirmation of a New Doctrine: That ſhe declares no other Doctrine than the Goſpel of Jeſus Chriſt, which our Lord and his Apoſtles have ſufficiently confirm'd already: That to demand Miracles now, is to tempt God, and to expoſe our ſelves to be deluded by the Devil; who we are told will in theſe laſt Times by his falſe Prophets do Signs and Lying Wonders, which without the Spirit of God cannot eaſily be diſtinguiſhed from true Ones: That they are not the ſureſt Touchſtones of one's being guided and taught by the Spirit of God, but the Gifts and Fruits of the Spirit, particularly Living Faith and Charity; and that by theſe the Spirit of God does greater Miracles in converting and healing the Souls of others, than all outward Miracles on Bodies would amount to: And that in theſe laſt Times, God will manifeſt the Power of his Spirit by working theſe Miracles on Souls, by turning them away from things Earthly and Temporal, to things Heavenly and Eternal.

There were many of the ancient Prophets of whom we do not read that they wrought Miracles, and their Propheſies were generally for After-times, and not fulfilled in their own Days; yet the People were bound to receive them as ſent from God, and there were ſufficient Evidences for it in their Doctrine and Lives. Beſides, it was no leſs than a Miracle, and beyond the Power of Nature, that ſhe knew the Thoughts of other Mens Hearts and their inward Diſpoſitions, not that ſhe always did ſo, but when God thought fit to diſcover them to her, either for her own Safety, or for the Good of others. This is oft-times declared,

declared, and Inſtances given of it, not only by her ſelf, but alſo by M. *de Cort*, *Poiret*, *Tiellens*, *Francken*, and many others. The manner alſo of having ſo clear and comprehenſive a Knowledge of Divine Things, without Study, Conferences, Meditation, or Books, is no leſs ſtrange and extraordinary.

XX. 2. It is objected againſt her being led by the Spirit of God, that many have had Viſions and Revelations and yet not from God, but that they have been acted either by the Heat of their own Imagination, or by Illuſions from the Devil, who can transform himſelf into an Angel of Light, and work upon the Fancies and Imaginations of corrupt Men, ſo as to make his Illuſions paſs for Immediate Communications from God, and therefore ſhe may be reckoned among the Enthuſiaſts and Viſionaries with which the World abounds. *Enthuſiaſt* is a Word which at firſt had a Good meaning, *viz.* one truly led by the Spirit of God; but now generally it is taken for one who falſely pretends to it, and is not. And of ſuch there are ſeveral ſorts of falſe Enthuſiaſts in the World, tho' all of them do not go under that Name. 1. Many there are who indulging ſtill their corrupt Nature, and being ſtrongly acted by their own Imagination, or by Impulſes of the Devil, pretend to Divine Inſpiration, and vent impious, abſurd and corrupt things, as inſpir'd by God. By their Fruits ye ſhall know them. Others are become Idolaters of their Reaſon, make it their God. But the moſt ordinary falſe Enthuſiaſts are they who leaſt of all will own the Name, thoſe I mean, who pretend to be Embaſſadours from God, and that to reſiſt them is all one as to reſiſt the Spirit of God, and that their Sermons, and Explications of the Holy Scriptures are to be received as the Word of God, tho' in the mean time they have not the Spirit of Jeſus Chriſt, are far from being enlightned by him, venting their own Notions, Paſſions, Errors, and Wranglings for the Word of God, wreſting it to ſpeak as they would have it; and in the mean time hating and perſecuting thoſe who are truly taught of God, and calling them by the odious Names that belong to themſelves.

XX. 2. *That all might have been from the Devil or her own Imagination, anſwered.*

True Divine Inſpiration, ſo far as we can conceive it, from the Repreſentations of thoſe who have been truly and immediately Illuminated of God, may be conſidered under theſe Two general Heads: 1. Either God communicates

nicates himſelf, his Light, and Truth, immediately to the Soul without the Intervention of any ſenſible Idea or Image. Or, 2. He makes uſe of ſenſible Images to affect the Soul, and that after different manners, by Dreams, Viſions, Voices, *&c.* and it is in theſe eſpecially, and not in the former, that the Devil labours to ape God and to delude Souls, or that Men are deluded by their own warm Imaginations, and the Devil's Illuſions, or their own Fancies paſs for Divine Viſions, *&c.*

Now that the Motions and Sentiments of *A. B.* were not the Effect of ſuch an Enthuſiaſm, ſeems evidently to appear from her own Writings. It is beſt to hear her ſelf.

La Lumnee en tenebr. Part 1. Let. 1

'That I may ſatisfie (ſays ſhe to a great Lawyer) the 'Queſtion ſo oft propoſed by you, how I underſtand and 'ſpeak with God, I ſhall tell you in Simplicity what I can 'ſay of it.

'God is a Spirit; the Soul is a Spirit; they communi-'cate in Spirit; they are not verbal Diſcourſes, but ſpiri-'tual Notices; (*Intelligences Spirituelles*) which never-'theleſs are more intelligible than the beſt Eloquence of the 'World.

'God makes himſelf to be underſtood by the Soul, by 'inward Motions, which the Soul underſtands and com-'prehends according as it is freed of earthly Idea's, and in 'ſo far as the Faculties of the Soul do ceaſe, the Motions 'of God are ſo much the more intelligible unto it.

'The Notices of God are infallible when the Soul is 'free of all Images, and in a Forgetfulneſs of all created 'things; but they are doubtful when it acts by Imagina-'tions, and ſeek Senſibilities, or any other thing that is 'not purely God.

'The Saints themſelves have in this Point committed 'Miſtakes by Viſions, vocal Words, Extaſies, or other 'Senſibilities, to which the Imagination contributes.

'God is a Spirit, the Soul purified is transform'd into 'him, and has no need of Words nor of Sight to under-'ſtand him, more than we need an Eye or a Tongue to 'underſtand our own Conceptions.

'It is hard to declare how this is done, it muſt be hard 'alſo to believe it, and in Effect it is ſubject to Decep-'tions and Illuſions of the Devil, or the Imagination, if 'theſe inward Notices and Knowledge be not declared by 'a Perſon whoſe Life and Words are conformable to the

'Goſpel,

'Goſpel, as being inſpir'd by one and the ſame Spirit. The 'reſt of this Letter is tranſcrib'd above.

'There is nothing more Difficult for Man's Underſtan- Ibid. p. 8. 'ding than to diſcern Spirits, to know if they are of God, 'or of the Devil, or from Nature; to diſcern this, a Di- 'vine Light is neceſſary; for the ſame things which the 'Spirit of God operates, that of the Devil or of Nature 'may do alſo.

'If the Spirit of God make a Soul ſay that which is to 'its Praiſe, by a Spirit of ſimple Truth; that of the Devil 'will make the ſame things be ſpoken through pure Pride; 'that of Nature, to get Eſteem; being ſo ſubtile in its 'Flatteries, that it will ſometimes utter things to its Con- 'tempt, that it may appear Humble before thoſe who 'hear them. The ſame thing may be Holy, Diabolical, 'or Humane, according to the inward Intention and Mo- 'tion of the Soul that operates, which God alone knows 'evidently; in which ſo many deceive themſelves who 'preſume to diſcern Spirits, and to guide Souls by their 'own natural Light. Theſe are the Blind who lead the 'Blind, and both fall into the Ditch.

'I entreat you to remark that the Holy Spirit is not Ibid. p. 53. 'viſible to be ſeen by the Eyes of the Body where he re- 'ſides, but he manifeſts himſelf ſufficiently by the Ope- 'rations which he produces in thoſe Souls which poſſeſs 'him: They are adorn'd with all his Gifts and Fruits, 'which are ſure Marks of his Operations; for neither the 'Devil nor Nature can work ſuch Effects, no more than 'natural Fruits can be brought forth without the Trees, by 'which Fruits we diſcern the Trees; ſo ought we to di- 'ſcern Souls that are filled with the Holy Spirit; for to 'regard only the Bark, which are the outward Actions 'and Words, there is occaſion of being greatly deceived; 'for the Devil covers himſelf with the Garment of ſeem- 'ing Vertue and Sanctity, and under this, deceives the moſt 'Pious, and the moſt Learned.

'The Twelve Fruits, and the Seven Gifts of the Holy Acad. de 'Spirit, and the Eight Beatitudes, have always their Ope- Sçav. 'rations in the Perſon who poſſeſſes the Holy Spirit, who Theol. 'cannot reſide any where without them, more than the Part 2. 'Sun can be without Light, ſo that it is in vain to ſeek p. 22, 29. 'other Signs whereby to diſcern this Spirit, ſince theſe on- 'ly are the true Ones.

'So that we may know if a Perſon be animated by the 'Holy Spirit, or by the Devil, or by Nature, by the Ope- 'ration of his Works; we need only conſider them with 'a ſingle Eye, with a pure Intention, without Curioſity or 'Affectation, and then we cannot be deceived; for God 'promiſes, that if our Eye be Single, our whole Body ſhall 'be full of Light; and if it be Evil, it will be full of 'Darkneſs.——For tho' a Soul have not in it ſelf the Holy 'Spirit, yet it ſhall have the Underſtanding enlightned to 'diſcover him in others, provided it behold them with a 'ſingle Eye, without Diſſimulation or Surprize; but in 'the Simplicity of a Child, as Jeſus Chriſt ſays we muſt 'be in, if we would enter into the Kingdom of Heaven.

Pierre de Touch. p. 293. 'They who ſee me write, know well that I do it with- 'out any Study or humane Speculation; and that it flows 'from my Spirit as Water flows from its Fountain, and that 'I do nothing but lend my Hand and my Spirit to another 'Power than mine.——And God gives yet a more ſure 'Teſtimony, by imparting to me his Righteouſneſs, Truth, 'and Charity.

'For theſe things cannot come from Nature, which 'being corrupted, can produce no Good, nor any Divine 'Vertues; becauſe I am come of the Corrupt Maſs of '*Adam*, as all the reſt of Men, there could not be in me 'any Righteouſneſs, Truth, and Charity, which are all 'Divine and Supernatural Vertues, which cannot enter in- 'to the Soul of Men, but by the Work of the Holy Spirit.

p. 295. 'This gives me a ſufficient Teſtimony that I am led 'by God, ſince the Devil and Nature have nothing of 'thoſe Vertues. And therefore we cannot find a ſurer 'Evidence that a Soul is led by the Holy Spirit, than when 'it is poſſeſt of the Righteouſneſs, Truth, and Charity of 'God: For if we deſire to ſee Miracles for a Proof, we 'may be deceived, ſince the Devil can do Miracles, or 'things which ſeem Supernatural; but he can never have 'in him the Righteouſneſs, Truth, and Love of God.

Tomb. de la fauſſe Theol. Part 3. p. 49. 'The Good Spirit, and the Evil, may be known by the 'Qualities which they have. The Spirit of God has in 'him a Peace and Sweetneſs that comforts the Soul, and 'draws it to an inward Quiet. But the Spirit of the De- 'vil diſturbs the Underſtanding, diſquiets it, and robs it of 'Tranquility and Reſt. The Spirit of God acts ſweetly 'and ſtrongly in Peace and Tranquility of Mind.——All

'that

'that comes from the Spirit of God, is always accompanied with the Qualities of God, which are Goodneſs, Righteouſneſs, and Truth. And that which comes from the Spirit of the Devil, carries always the Qualities of the Devil, which are Malice, Injuſtice, and Lying.—The Evil Spirit may ſometimes move to do a good thing, to draw Evil out of it; but that ſeeming Goodneſs can never be accompanied with Righteouſneſs, and Truth, which are the inſeparable Qualities of God; which the Devil may ſometimes ſeparately make uſe of to deceive Men, aping the Works of God; but he can never do a thing that is Good, Juſt, and True, altogether; ſince this appertains to God only, who cannot be divided in any of theſe Qualities.

'God does not ſpeak to me by Voices, Thundrings, and Lightnings, as he did of Old to the Prophets; or as he ſpake to *Tobit*, by Angels in the Likeneſs of Young Men; or as he ſpoke to *Jacob* in the Viſion of a Ladder, upon which Angels did aſcend and deſcend; or as he ſpoke to *Joſeph* in a Dream, ſaying to him, *Take the Child and the Mother, and flee into* Egypt: For I durſt not rely upon all theſe things, in which the Devil and the Fancy of Man may mingle themſelves, and make ſuch things be ſeen and heard, as if they came from the Spirit of God. But I fix on the ſolid *Truth* of God, on his *Righteouſneſs*, and on his *Love*, becauſe in ſuch things the Devil can have no hold. I have ſometimes had Dreams and Viſions coming from God, as I may afterwards make appear by Experience; but I do not rely on theſe Dreams and Viſions, unleſs the ſame things that I have ſeen and dream'd be confirm'd unto me by a ſecret Notice, (Intelligence) after the manner that I converſe ordinarily with God. For ſo ſoon as the Soul is free of all Image, and delivered from the agitation of its Paſſions, and the Imagination ceaſes to operate; then I hear the Voice of God, and his Reaſoning, not with my Ears, but with my Underſtanding. And after this manner he makes me ſee and hear all that I need to know both for my own Conduct, and that of others; which many have experienc'd, and found that I have told them the moſt ſecret things of their Hearts, which neither Men nor Devils could know.

Pierre de Touch. P. 299, 300.

Tomb. de la fauſſe Theol. Part 4. p. 57.

'Never amuſe your ſelf with Diſcourſes, Viſions, or Revelations made to you or others, if you do not perceive' aſſuredly that they are accompanied with the Qualities of the Good Spirit of God, or otherwiſe you will be eaſily deceived. Remark always if what you ſay or do be accompanied with the Righteouſneſs, Goodneſs, and Truth of God, and then you ſhall aſſuredly hear God ſpeak to your Soul.——For if you walk in theſe Qualities, you will be in God, and the Devil can deceive you no longer by Illuſions, or falſe Imaginations; as he will eaſily do, ſo long as you do not poſſeſs thoſe eſſential Vertues of the Righteouſneſs, Goodneſs, and Truth of God, in which you ought always to walk, if you would not be ſeduced by Satan.

Part 1. p. 69, 70.

'The Devil can give Viſions, Raviſhments, or ſupernatural Extaſies to Sorcerers; yea, make them foretel things to come, being a ſubtile Spirit, and foreſeeing afar, and by conjectures, what will come to paſs, and he may make them fall out by the means of his Sorcerers; who being powerful and numerous, may by their Power and Authority bring about what has been Fore told. ——Therefore it is fit to receive nothing for Truth, but the things which lead us to a more ſtrict Union with God, and Denial of our ſelves. Theſe things are always Good, even tho' they ſhould come from the Devil himſelf, we cannot be deceived in believing them.

Lum. nee en tenebr. Part 3. p. 184.

'I can never have the leaſt doubt as if it were an evil Spirit that communicates himſelf to my Underſtanding; for the evil Spirit could not in my Judgment produce ſo good and ſo conſtant Operations, ſuch as the Love of God, and the Hatred of ones Self: Moreover he could not ſeparate the Soul from the Pleaſures of this Life, nor remove from it the coveting the Riches and Honours of the World; nor give it a full Contentment in the want of all humane Conſolation, nor yet Joy in Hardſhips and Contempt. All theſe things cannot come from the Devil, for he is too oppoſite to all theſe Vertues, and leads ordinarily to all ſort of Evil; tho' at firſt he cover them with Vertues. The End of his Operations make appear ſufficiently the Deeds of the Author, and make known the Workman by his Works.

Thus you ſee how certain Marks ſhe gives whereby to diſtinguiſh true from falſe Enthuſiaſm; the Conduct and Inſpiration

Inſpiration of the Spirit of God from the Illuſions of the Devil, or Ones own Imagination, and how Men may preſerve themſelves from being impos'd upon by the laſt: That where a Soul is truly purified, and the Communications of God's Spirit are to the inferiour Underſtanding, without the uſe of the Imagination or Senſes, or the imprinting on them Images, Viſions, or Voices, there neither the Devil nor Man's Imagination can have any hold; that the Devil cannot work on the Imagination of ſuch, as he does on Wicked and Brain ſick Perſons: That when Viſions, Voices, and ſenſible Raptures are communicated to ſuch, that they may be aſſured that they are from God, they ought to apply to him in that inward way in which he is pleas'd to communicate himſelf, the Soul being delivered from the agitation of its Paſſions, and the Imagination: That the Spirit of God brings along with him Peace and Tranquility of Soul, and his Divine Qualities of Goodneſs, Righteouſneſs, and Truth, and his Operations are both good and abiding; but the Spirit of the Devil diſturbs the Underſtanding, robs it of Tranquility and Reſt, and that which proceeds from that Spirit carries always with it the Qualities of the Devil, Injuſtice, Malice, Hypocriſie. Theſe are the diſtinguiſhing Evidences for ones ſelf. And for others, that they may not be impos'd upon by any pretending to be led by the Spirit of God, when it may be they are guided by the Illuſions of the Devil or their own Fancy; that there is no Hazard of being miſtaken, if we follow that only which is conformable to the Goſpel, tho' it were declared by a wicked Perſon or the Devil himſelf; that there cannot be a ſurer Teſtimony that one is led by the Spirit of God, than if he produce in them his Fruits and Gifts, and impart to them the Divine Qualities of Righteouſneſs, Goodneſs, and Charity, and by their means produce the ſame good Effects in others: That the evil Spirit may ſometimes move to do a good thing to draw Evil out of it, but can never do that that is Juſt, and Good, and True altogether, which comes from God only; and tho' the Devil cover his Wickedneſs at firſt with ſeeming Vertues, yet the End of all his Operations ſhew from whom they come.

Thus *A. B.* lays no ſtreſs on Viſions, Extaſies, Raptures, or other Senſibilities to which the Imagination contributes, and where the Devil and Fancy may impoſe, but upon the

immediate Notices of God to the Underſtanding; and for the Truth of this and her Sincerity in it, appeals to the Fruits of God's Spirit, and the Divine Qualities which he had implanted in her Soul, and by which ſhe conſtantly ſteer'd all her Actions: And that no Body may be deceived by her declaring things as Truths from God which are not; ſhe deſires they may receive them only in ſo far as they are conformable to the Goſpel, and then there is no Hazard of being deceived, thoſe Truths being ſo well confirm'd already, and ſo neceſſary for all who would be ſaved; and in ſo far as they lead us to a more ſtrict Union with God, and Denial of ones ſelf. And theſe are always Good; tho' the Devil ſhould declare them, we cannot be deceived in believing them.

XXI. 3. *That all might be the Effect of a great Natural Judgment anſwered.*

XXI. 3. It was ſaid, that ſhe was a Woman of a fine natural Spirit, of a clear and piercing Judgment, and a lively Imagination, and being retir'd and thoughtful, it was no wonder tho' ſhe had clear and extraordinary Thoughts and Sentiments beyond others; all this might be the Effect of the excellency of her Natural Spirit, and not from the Spirit of God. This Thought always readily occurs to thoſe who upon the reading of her Writings are convinced of the excellency of her Sentiments, and it was objected to her ſelf. I ſhall here ſet down her own Anſwer.

Tomb de la fauſſe Theol. Part 2. p. 124, &c.

'You ought to have more Charity for me, than to call me *Wiſe, and of a good Natural Judgment*, when you judge that *I am Proud*, for your ſaying, ſerves only to make me more ſo. I have always ſaid, that I am nothing but a ſimple Child, and now I hear Divines and the Learned ſay, that I have a great Natural Spirit, which makes me ſay and write things which ſo many Perſons do admire. — I have always referr'd them to the Spirit of God, who produces them immediately in me, and now you would have me ſo Preſumptuous as to believe that all this comes *from my ſelf*, or from *my Natural Judgment*. I ſhould be a wiſe Girl indeed, if I had found out ſo many excellent Truths, without School or Study, without Books, and without Maſters. I believe it is Ignorance that makes you ſpeak ſo, and that you know not what the Spirit of God is, nor what a Natural Spirit is; and cannot diſtinguiſh that which comes from Nature, from that which comes from Grace, as not being ſufficiently advanced in the Wiſdom of the Holy Spirit.

'I am

'I am afraid my Judgment may offend you; but I will 'make it appear to you, that it is moſt true, and that you 'have not yet penetrated nor diſcovered how the Spirit of 'God acts, and how the Spirit of Nature acts; and not 'having this Touchſtone which diſcovers fine Gold from 'the Counterfeit, you eaſily take the one for the other: You 'will needs hold the rank of Maſters, whereas it were your 'Happineſs to be good Scholars. To ſhew that I have 'more Charity for your Soul, than you have Ill-will for 'mine, I will declare what the Spirit of God is, and what 'the Natural Spirit is, that you may no longer be miſta-'ken. I will tell you what Operations proceed from both 'theſe Spirits, and how they muſt be animated. The thing 'is clear and certain, eaſie to be underſtood by thoſe who 'will uſe their Reaſon, and they who do not uſe it are 'Beaſts, for nothing diſtinguiſhes a Man from a Beaſt but 'Faith, and Reaſon.

'I ſet down therefore for the chief Mark and Ground 'of diſcerning Spirits, that the Spirit of God has this Qua-'lity, that he never acts and operates but for things Di-'vine and Eternal, or tending to Eternity; and that the 'Natural Spirit never acts nor aims but for things Earth-'ly and Temporal: For all that is from Nature tends to 'its Centre, which is the Earth and Time, where Nature 'is bounded to delight it ſelf, without knowing or tending 'to any other thing, but what is conformable to Nature.

'When you would know then if it be Nature that di-'rects the Actions of a Perſon, remark only if by what 'they ſay or do, they aim only at things earthly and tran-'ſitory; in this caſe you may well judge, that they have 'but a Natural Spirit, and not the Spirit of God, ſince 'this never acts but for Divine things tending to Eternity. 'So that when you ſee Perſons labour to gain Money, or 'to have Pleaſure and Satisfaction in this World, it may 'be abſolutely ſaid, they have but Natural Spirits, and 'cannot thereby find God, nor Life Eternal; for tho' 'they flatter themſelves, and ſay, that they trade, only to 'make a right uſe of their Wealth; and ſtudy, that they 'may make a right uſe of their Learning; all this is but 'for Time and earthly Things, proceeding only from the 'Natural Spirit that cloaks it ſelf with the Spirit of 'God, for this Divine Spirit never tends but to Divine 'Things.

'If you had obſerved, Sir, that that fine Spirit which you attribute to me, had been applied to get Wealth or to gain Praiſe, or to Converſation, to take Pleaſure with Men, you would have had ſome Reaſon to ſay that I had nothing but a natural Spirit; or if you had diſcovered in my Words any Ornament of Language to make me be eſteemed Eloquent; or in my Writing any Affectation of ſpeaking well, that I might be praiſed; theſe would be all Marks of a human Spirit.——

'I would gladly ask you, Sir, if you have ever ſeen me acted by this natural Spirit? Firſt, if I have ever done any thing to gain Money? Or, if I have deſir'd any ſenſual Pleaſures, or fed my ſelf with Praiſes, or lov'd the Converſation of Men? Have you not rather perceiv'd that I ask nothing of any Body? For I can ſay in Truth, that if they would give me Riches I would not accept of them, for my own Goods are a burthen to me, and the two things I hate in the World are, Honour, and Sin; the Converſations and Divertiſements of the World are a Wearineſs to me; and if I affected to be prais'd for my Words or Writings, I would ſtudy to ſpeak well, to write well, and to ſpell well; whereas I have nothing but a ſimple vulgar Language, nakedly to ſignifie my Thoughts, without Curioſity or any Circumſpection. And for my Writings, do you not ſee they are without any Study or Ornament, full of Faults of Writing and Orthography, without any human Regard or Reflection.

'Do you think I have not enough of Spirit to correct all theſe Faults, and to learn in a little time to write and ſpell perfectly, that Men might ſee my Skill? I am far from theſe Sentiments; for I would never learn any thing of Men, becauſe I deſired not to be prais'd by them. One would have freely taught me Orthography, another Poeſy, another the Mathematicks, another the Latin Tongue; and I deſpis'd all this, to content my ſelf with writing on my Knees, on a little piece of Board, the things that God ſheds into my Spirit, without deſiring to make any Reflection to ſee if I wrote well or ill, or if what I ſay will pleaſe one or diſpleaſe another, whether they will be well receiv'd and approved, or deſpis'd or cenſur'd: I have no other aim in Speaking or Writing but eternal things, without caring for temporal and earthly things; having no Pretenſions upon Earth, but only that of plea-

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'ſing God, and ſtirring up my Neighbour to his Love. 'This cannot proceed from a Natural Spirit which is con-'fin'd to earthly things, and cannot aim to pleaſe God, 'nor at eternal things; for Nature cannot find its Plea-'ſure and Satisfaction in a God which it does not ſee and 'feel: What is beyond Senſe, is not Food agreeable to 'Nature, more than precious Stones can be Food for Hor-'ſes; for neither of theſe are Aliments proportioned to 'the Nature of either: For the Natural Senſes will no 'more be filled with God and things Eternal, than a Horſe 'will be ſatisfied with Jewels for his Food, but he loves the 'Graſs and Hay far better, as Food more ſutable to his 'Nature.

'Even ſo it is of the Natural Spirit and Senſes, they do 'far more eſteem things earthly and ſenſual, than God, 'who is an Inviſible Spirit; or things Eternal, which 'they do not perceive and feel with their Senſes. Whence 'we may draw a ſure Conſequence, that he who does not 'ſeek or deſire the Goods and Pleaſures which tickle our 'Senſes, has the Spirit of God, and lives ſupernaturally; 'and he who ſeeks nothing but God and things Eternal, 'cannot have this from a Natural Spirit; and when you 'will needs ſay that my *Writings proceed from a Natural 'Spirit*, you muſt prove that they aim at ſome Profit, 'Pleaſure, or Praiſe from Men. If I deſired to Profit by 'them, I would endeavour to pleaſe them, and to gain 'their Friendſhip; and if I deſired to take Pleaſure among 'them, I would draw them to me as you do; and if I de-'ſired their Praiſes, I would ſpeak that which they would 'willingly hear, and would not ſay, that they are not true 'Chriſtians: For if I would ſay, that all who have viſited 'me are vertuous Souls and true Chriſtians, undoubtedly 'every one would eſteem me, and greatly praiſe me; but 'when I do the quite contrary, I ſhew it is the Spirit of 'God who acts in my Writings, ſince they aim at nothing 'but to make known the Truth of God, which alone can 'guide Souls to eternal Life, and that the ſame Writings 'ſpeak nothing but of deſpiſing earthly and temporal 'things.

There cannot be a more evident mark of Diſtinction between the actings of the Spiri of God, and that of Nature, than what is aſſign'd by her; the laſt tending only to things Temporal, and the other to things Eternal; and

that

that the Spirit ſhe was guided by had this conſtant Tendency to God and Eternity, and not to Honour, Praiſe, Wealth, or Pleaſure, or any Temporal and Earthly things, appears by the whole Courſe of her Life and Converſation.

XXII. 4. *That ſhe aſcribed all her Miſtakes to the Spirit of God anſwered.*

XXII. 4. It was alledged as another Preſumption, that ſhe could not be led by the Spirit of God, but by her own wild Imagination, that they ſay ſhe was ready to aſcribe to the Spirit of God, even all her Miſtakes in writing or citing of Paſſages of Scripture, naming *Peter* for *Paul*, or the like; and for an Evidence of this, they cite the Story concerning M. *Noel*, a Divine in *Flanders*, who when he firſt read ſome of her Writings, they being full of Faults of Orthography and Language, and not ſo methodically ordered, and the ſame things often repeated in different places, tho' after a different manner; he offered to put them in a better Order and Stile, without changing the Eſſence of the Truth; but when ſhe ask'd Counſel of God, it was ſaid to her: *What raſhneſs is it for Men to offer to Correct the Works of God.* All this may be very true, and yet it does not follow, that ſhe aſcribes all her Miſtakes to the Dictates of the Spirit of God; yea, ſhe plainly affirms the contrary, and that all the Miſtakes and Errors ſhe falls into, are from her ſelf, and not from God.

La vie Continuë p. 271.

I'Aveuglement des Hom. Part 2. p. 172, &c.

'When you ask, ſays ſhe, *If there be any thing humane in my Motions, Words, and Deeds?* This Queſtion ſeems to me Ridiculous. Since being a humane Creature, as well as others, I muſt have natural Motions and Faculties as others have; otherwiſe I ſhould be an Angel, or a Statue of Wood, Stone, or Metal, which Inſtruments God never makes uſe of for declaring his Truths to Men. But the Devil has oft ſpoken by ſuch Oracles. But God ſpake by his Holy Prophets, Natural Perſons as others are, who through their natural Frailty did often commit very great Faults; yea, ſometimes groſs Sins. Muſt we doubt if *Moſes* had the Spirit of God, and that he ſpake to his People by him, becauſe he was incredulous, and rendred himſelf unworthy of entring into the promis'd Land? Muſt we not believe the Holy Scripture endited by *Solomon*, becauſe he fell into Idolatry? Or ought we to doubt if *David* had the Spirit of God, becauſe he fell into Adultery and other Sins? Truly this would be very extravagant, and render all the Works of God ſuſpected and doubtful, becauſe of the Frailty of Men. For in the

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'New Teſtament, does not the Apoſtle make this Diſtinction of his own Spirit from the Spirit of God? When he ſays, *It is I who ſays or does this*; and elſewhere, *It is the Spirit of God who ſays it.* Even Jeſus Chriſt, had he not the Spirit of God in him, and the Natural Spirit both? When he prays to his Father, *that his own Will might not be done.* If he had not had a Natural Will, he would not have prayed thus. And it could not be the Spirit of God that made him ſay: *If it be poſſible let this Cup paſs from me*; Nor which made him doubt *that he was forſaken of his Father* in the very brink of Death: of neceſſity theſe were ſimply natural Motions which mov'd him to all theſe things, and not at all the Motions of the Holy Spirit.

'Why would they then have me of another Stuff than the Prophets, Apoſtles, and Jeſus Chriſt himſelf; and hinder that my natural Motions ſhould not act any more in me, after that I have received the Holy Spirit? Muſt I become immoveable in Body and Spirit, that I may move no longer naturally? Muſt the Spirit of God make all the Functions of my Spirit and Body to ceaſe, that he alone may operate in them? Truly God would make uſe of a ſtrange Figure, againſt his Ordinary, ſince he always makes uſe of humane Creatures to ſpeak to Men, and to make known his Will to them by Organs of thoſe like themſelves. And for this Cauſe Jeſus Chriſt took a truly humane Body, that by means palpable to their Humanity, he might make himſelf to be underſtood and obeyed. And the Body and Spirit of Jeſus Chriſt did act humanly.—And the Apoſtles acted in many things according to their natural Motions, and in many things were miſtaken; for we read that the Apoſtles *being one night aſſembled*, after that they had received the Holy Spirit, when St. *Peter* was in Priſon; from whence being come out miraculouſly, *he knock'd at the Gate where they were aſſembled, and the Maid*, Roda, *told them he was at the Gate*, they thought with one common Judgment that the Maid dream'd, ſaying, to her, *that ſhe was a Fool.* All the Motions which this Holy Aſſembly had, could not come but from Nature. Muſt we conclude from thence that they had not received the Holy Spirit, or that they had loſt him becauſe of ſuch Miſtakes, or becauſe they acted according to their natural Paſſions or Functions in this Opinion. Acts 12. 12,13 *&c.*

'I think

'I think we ſhould commit a great Sin to believe any 'ſuch thing, or to ſuſpect the Holy Spirit in them, becauſe 'they are miſtaken in ſome things; for theſe Faults and 'Miſtakes are annexed to humane Nature ſince Sin; which 'has ſo blinded Man's Underſtanding, that he is oft-times 'miſtaken in that which he ſees before his Eyes: But the 'Holy Spirit can never be miſtaken in any thing, nor in-'ſpire things that are not true. And it would be an abo-'minable thing to believe it, or to judge that a Perſon were 'not guided by the Holy Spirit, becauſe he is miſtaken in 'ſome indifferent things. For the Holy Spirit does not 'teach the Soul that he poſſeſſes all the Circumſtances of 'that which it ought to do and ſay; but he teaches it the '*eſſential things* of *Righteouſneſs*, *Goodneſs*, and *Truth*, in 'all that it ought to do or avoid. And it is the Buſineſs 'of the Underſtanding to comprehend and ſearch out the 'means to attain to theſe Ends; whetting its Spirit and all 'the Faculties of its Soul, that it may rightly accompliſh 'in all things Righteouſneſs, Goodneſs, and Truth. And 'if thoſe natural Functions were made to ceaſe acting 'after this manner, the Holy Spirit could do nothing by 'the Perſon, who is the viſible and ſenſible Organ, an In-'ſtrument of God, without which Inſtrument he cannot 'make groſs and natural Men to underſtand him. There-'fore the Angels themſelves have ſometimes taken humane 'Bodies, to make themſelves be ſeen and perceived by Men, 'according to their natural Sight and Sentiments.

'Now it is true that God has given me his Holy Spirit 'promiſed by Jeſus Chriſt, *which teaches me all Truth*, but 'yet it is not true, that he teaches me in particular all the 'Words that proceed out of my Mouth, nor all the Let-'ters or Syllables that I write, far leſs all the Motions of 'my Body; for this is done humanly by my own Spirit 'or my viſible Body. For if the Holy Spirit did dictate to 'me all the Words that I muſt pronounce, or all the 'Words that I muſt write, I could never commit Faults 'in Speaking or Writing, which I do often commit, not 'knowing ſometimes where to find Words to expreſs my 'ſelf well, nor Orthography to write well; which I have 'declared in my printed Writings, ſaying; *It is the Spirit 'that teaches me the Doctrine which I write, but as for the 'Faults which are in the Pen or the Words, it is I who com-'mits them, and not the Holy Spirit*; which may ſatisfie all

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'captious Spirits, who ſeek to diſcredit the Wiſdom of 'God, by the Faults that I might have done Naturally: 'Since the Proverb ſays, *that all Men do fail and miſtake 'themſelves, and the Perfect are in Heaven*, becauſe there 'are no Perfections but in God alone.

'And it would be to tempt him, to require of a human 'Creature the Perfection of all things; ſince this apper-'tains to God only, and not to Men, who have only a 'limited Perfection, every one his Talent; one the Perfe-'ction of ſpeaking well, another of writing well, another 'of ſinging well, with other natural Gifts, which do not 'come immediately from the Holy Spirit, tho' he makes 'uſe of all thoſe Gifts, when they may ſerve for the Glory 'of God, and when the Perſon offers and reſigns them up 'to his Government. For Example: God has given me 'an Ability to compoſe my Writings, and it is his Will 'that I do it for his Glory, and the Good of Souls. Theſe 'things come in Subſtance from the Holy Spirit; but it 'is my natural Hand that writes it, and my natural Spirit 'that conceives it, which may commit accidental or ma-'terial Faults; but there can be no Faults in the thing it 'ſelf; every one may aſſuredly believe and follow that, 'without amuſing himſelf whether I have any Defect in 'the Manner, or if there be any thing of *natural mingled* 'with it, ſince God makes uſe of Nature and even of its 'Defects, to teach Men *to ſeek thoſe things that are above, 'and not the things that are upon the Earth.*

'For all that fine Learning, and ſtudied Words, yea theſe 'Niceties of the preciſe Truth of Terms, are *things on 'Earth*, eſteemed by vain Men, who ſeek Praiſe and Cu-'rioſities more than the Eſſence of the Means of their Sal-'vation, and the Holy Spirit will not encourage theſe 'Niceties, but inſpires always Simplicity. For this Cauſe 'I do not reflect upon the Miſtake that I oft times commit 'of naming *Peter* for *Paul*, or Wood for Stone. It is 'enough to me that I make the Subſtance of the thing be 'underſtood, that Men may return to the Love of God. 'And he having permitted me to cauſe to be printed all 'my Writings, has not appointed in what Time, by what 'Perſon, in what Place, or by what Means I might do it. 'I muſt therefore apply my natural Spirit to find out theſe 'Means. I have writ of it to my Friends, and adver-'tiſed them that it was the Will of God that this ſhould

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'be done for his Glory. And if I had not acted naturally 'in this, theſe Perſons could not know this expreſs Will of 'God, becauſe they are not yet ſo diſengaged that they may 'hear the Voice of God. Ought I therefore to hold my 'Peace and not to write, becauſe the Holy Spirit does not 'dictate to me all the Words, and becauſe I make uſe of 'thoſe which I ſpeak in my homely vulgar Language? 'And muſt I prove otherwiſe than by my Words, that it is 'the Holy Spirit who acts in me?

They who conſider this without an evil Eye, will, I am perſwaded, be convinc'd that ſhe is far from attributing her Miſtakes and Defects to the Dictates of the Spirit of God, and that yet it might be very well ſaid to him who was deſirous to reduce her Writings to a greater Exactneſs, free of all Miſtakes, *What Raſhneſs is it for Men to offer to correct the Works of God?* For God thinks fit to *chuſe weak and fooliſh things to confound the wiſe and mighty*, and to make his *ſtrength appear in their weakneſs*; that when we ſee the great and ſubſtantial Truths of God declared by one of ſuch Simplicity, without Diſguiſe and Affectation, without all Human Learning, and the Artifices and Exactneſs whereby we recommend our Writings to the World, we may clearly ſee that it is not her own Natural Spirit, that by its Induſtry and Application ſearches out and diſcovers thoſe Divine Truths (tho' its Defects and Weakneſs appear in applying to declare them to the World) but that it is the Spirit of God. And as they who are very intent upon the cultivating of their Minds with Human Learning, are very unconcern'd as to fine Cloaths and other outward things, about which others are very nice and ready to laugh at their unfaſhionableneſs; ſo one who is wholly taken up with the great and ſubſtantial Truths of God and Eternity, and intent to impreſs them on the Hearts of others, has no regard to niceneſs of Words and Terms, is not curious to avoid little Miſtakes about leſſer and accidental Matters; but earneſt only to inculcate to them the great things of Eternity. And that this was the Diſpoſition of *A. B*'s Spirit, appears thro' all her Writings.

It may be *Joſhuah* knew not whether it was the Sun or Earth that ſtood ſtill; and *Eſay* thought that *Hezekiah* would undoubtedly die of his Diſeaſe; and S. *Matthew* that *Jeremy* had written that which *Zachary* had ſaid, and that there were two Thieves who upbraided Jeſus Chriſt

on

on the Croſs, tho' S. *Luke* tells it was but one of them; and Jeſus Chriſt himſelf, that there were Figs on a Fig-Tree when there were none. But what, will ſome ſay, is not this to take from the divine Writers their Authority and Force. This is as ridiculous as if a Man dying for Hunger would not take the Bread offer'd him, under a Pretext that he who offer'd it was miſtaken in ſome Words when he offered it; as that he ſaid it was bak'd ſuch a Day, whereas it was on another Day; or that it came from *Peter*'s Houſe whereas it came from *John*'s; or that the Corn it was made of came from *France*, when it was from *Germany*; from whence the poor famiſh'd Man would fancy that the Bread could not nouriſh him, that it was not good, that they who were miſtaken in this, might be miſtaken in taking, it may be, Poiſon or Tares for Corn, or Arſnick for Meal.

But what, ought ſuch Miſtakes to be imputed to the Holy Spirit? God forbid! they belong only to the Creature. And when it pleaſes the Holy Spirit for ſo ſaving Ends, as to recommend Simplicity, the ſtudy of Purification, the cleaving to the one thing needful; to teach thoſe who deſire to be enlightned by God, that they muſt leave off the ways of humane Exactneſs and Speculation, and of confounding the Underſtanding with a Thouſand barren and needleſs Curioſities, which certainly devour much precious time, without making us well-pleaſing to God, or advancing one ſtep in his Love, but have rather turn'd us away from it, and occupied and blown us up with theſe uſeleſs Vanities: That the Holy Spirit, I ſay, ſhould permit, for ſo ſaving an Advantage, ſome Miſtakes which regard Accidental, Foreign, and Acceſſory things, to remain ſome time in the Inſtruments which he makes uſe of moſt certainly and infallibly in the things that concern the way to Heaven; What is there in all this that derogates from the Glory of God, the Salvation of Souls, or the Divine Authority of thoſe ſent by God to guide Man without fail to this ſupream End.

The Difference that is obſerved amongſt Perſons inſpired by God, and ſometimes of the ſame Perſon from himſelf comes from this, that they have not the ſame Gifts by Nature, or are not equally enlightned, or the ſame Perſon is not ſo much at one time as at another, even touching Divine Things, when they are Acceſſories. Thus the Apoſtles knew

knew not from the Beginning that the Gentiles would be called to the Goſpel, and therefore at firſt they lived exactly after the Manner of the *Jews*. But when God gave and encreaſed this Light, they acted and ſpoke otherwiſe; muſt we conclude from this, that they were firſt deceived, or that the Holy Spirit did not inſpire them, or did not inſpire them aright? Not at all. But that at firſt it was not neceſſary it ſhould be made known to them, till the ſaving Doctrine of the Goſpel were eſtabliſhed among the *Jews*. So that we muſt hence conclude only that the Holy Spirit gives and encreaſes his Light as he ſees it expedient for Men's Salvation. Thus *A. B.* in her younger Years had not received the Light which reſpects the glorious State in which *Adam* was created before *Eve*, and therefore ſpake of *Adam* then according to the common Opinion, but afterwards in a more ſublime Manner.

XXIII. *5. That ſhe contradicted the holy Scriptures and her ſelf anſwered.*

XXIII. 5. It was again objected to her, that ſhe contradicted both the Holy Scriptures and her ſelf, and therefore could not be led by the Spirit of God. To this ſhe replied; 'That this cannot be true indeed, if her Writings be endited by the Spirit of God, who cannot contradict himſelf; for God is Yeſterday and to day the ſame, unchangeable, and always equal to himſelf, from whom no Variableneſs nor Contradiction can proceed. But if her Adverſary would examine all the Holy Scripture after the Manner he had done her Writings, he would find many more ſuch ſeeming Contradictions in the Bible. For indeed there are many more according to the narrow Apprehenſion and ſhallow Judgment of Men, who being earthly and carnal, cannot underſtand ſpiritual things, or thoſe endited by the Holy Spirit, and they forge in their little Brains Errours out of moſt ſolid Truths, and Contradictions out of the greateſt Conformities.

Avertiſ. contr. le Trembl. p. 8.

'From hence have ſprung ſo many Errours, Schiſms, and Diviſions in the Church of God; becauſe every one would underſtand the Scripture after their own Mode, they have invented ſo many different Religions; and each ſays, This is founded on the Holy Scripture: tho' very often they have different Sentiments, and contradict one another in the ſame Truths, while every one thinks he underſtands them aright. —— Tho' they are uncapable of underſtanding Divine Things; for the ſame Spirit that endited the Holy Scriptures, gives the Underſtanding

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'of them; and when the Spirit of Man undertakes to do 'it, he ſtill falls from one Errour into another, and loſes 'himſelf in that great Ocean of Divine Wiſdom, which he 'cannot underſtand nor comprehend.

'— It does not trouble me that there appears to be 'Contradictions in my Writings to the Judgments of Men, 'ſince they will hardly find two Prophets ſpeak the ſame 'Words upon the ſame Matter; and the four Evangeliſts 'do not relate the ſame Things after the ſame Manner: 'Muſt it therefore be ſaid that there are Contradictions in 'the Holy Scriptures, as this *Benjamin Furly* ſays there are 'in my Writings? — God commands to *honour Father 'and Mother*; and Jeſus Chriſt ſays we *muſt hate Father 'and Mother*; adding, that he *who does not forſake Father 'and Mother, and all things, cannot be his Diſciple.* How 'will this *Benjamin* reconcile theſe two Paſſages.— For, 'to honour Father and Mother, is a thing quite contrary 'to the hating and forſaking them. And Jeſus Chriſt ſays 'that he *is not come to bring Peace upon Earth, but War 'between Father and Son*, &c. And elſewhere he ſays, *my 'Peace I give you.* — In one Place he ſays, *Drunkards 'and Gluttons ſhall not enter into the Kingdom of Heaven*; 'and elſewhere he ſays, *that that which enters into the 'Mouth does not defile the Soul.*

'— Truth is invincible and does not change, for all that 'may be thundered againſt it; but it is the more eſtabli- 'ſhed when it is oppoſed and contradicted by ignorant 'Perſons, as this *Benjamin*, who cannot diſcern Truth from 'Lying and from Contradictions.

'He confounds one time with another, and will needs 'give general Rules for all ſorts of Occaſions; and when 'theſe Rules are not punctually obſerved at all times, he 'thinks that Perſons do change or contradict themſelves. 'And if he had been an Apoſtle of Jeſus Chriſt when he 'lived upon Earth, he would have often reproved him (as 'at preſent he does me.) For when Jeſus Chriſt was afraid 'of his Enemies, he bids his Apoſtles *buy Swords*, and if 'they *wanted money to do it, that they ſhould ſell their Gar- 'ments*; and a little after he commands to put up the 'Sword, and threatens that *he who ſtrikes with the Sword, 'ſhall be ſtrucken by it.* — If this *Benjamin* had been 'in S. *Peter*'s Place when he cut off *Malchus*'s Ear, he 'would certainly have been diſpleaſed at Jeſus Chriſt, and

'blamed him for Inconſtancy and Contradiction, becauſe 'he could not diſcern the time when he ought to ſtrike, 'and when he ought to forbear.——He reproaches me that 'I have written ſomewhere, that I might ſay ſomething 'that is not true, without lying or ſinning. He does not 'conſider that there are material Lies which are not Sins. '——He would have Words preciſely ſpoken, which are 'true according to his Caprice; for it is a chief Article of 'the Quakers to juſtifie themſelves before Men; for they 'ſtudy preciſe Words, that they may not commit a mate-'rial Lie, and they dare not call a *Chriſtian* by that Name, 'without adding *as they call them*, fearing to Lie by calling 'him a Chriſtian when he is not truly ſuch.—

'For my part I am far from theſe Maxims, for I never 'regard the pronunciation of Words, but the Eſſence of 'the Truth of the things which I advance. If I expreſs 'them in this or that Term, it is all one to me, provided 'I deceive no Body, and that I make the things to be un-'derſtood which I would ſignifie. But there is this diffe-'rence between the Spirit that guides me, and the Spirit 'that guides that Sect, that they would be eſteem'd by 'Men for good Men, and for the *People of God*; whereas 'I am not concern'd how they eſteem me, for I am con-'tent with the Teſtimony of my own Conſcience, and 'ſeek not the Approbation of Men, far leſs will I ſay any 'Words to the end they may think that I am Juſt and gui-'ded by God. It ſuffices me that I know it, and God 'knows it; for it is written, *He who would pleaſe Men is not 'the Servant of Jeſus Chriſt*. Therefore I will freely ſpeak 'a material Lie, when I believe the thing is true: for Ex-'ample, I have often ſaid that I was Two Years youn-'ger than I find I am ſince I caus'd one to ſearch the 'Regiſter of my Baptiſm. I grant I have thus made 'many material Lies, yet without ſinning thereby or ly-'ing; ſince a Lie is a Deceit or Falſeneſs of the Heart that 'kills the Soul; which I could not do by ſaying that I 'was Two Years younger; for I aim'd not thereby to 'deceive any Body, nor to ſpeak againſt the Truth. I 'have uttered many ſuch material Lies.—— I love ra-'ther to poſſeſs the Eſſence of Truth in the bottom of 'my Soul, than to ſpeak verbally true Words through 'Hypocriſie.

'For

' For what elſe is it to call Men by the Name of *Chriſtians*, and to add to it *as they call them* than *Hypocriſie*, and Contempt of the Truth, ſuch as the Jews had, when they ſaid to *Pilate*, that he ought to write on the Croſs of Jeſus Chriſt, that he was *King of the Jews*, by adding to it, *as he ſaid*; which *Pilate* would not add, ſaying only, *What is written, is written*; as I alſo anſwer to this *Benjamin*, when he would teach me to ſpeak Words which are true before Men: For I know well that all whom I call Chriſtians, are not truly Chriſtians before God; yet I will not learn from the Quakers to add to the Name of *Chriſtian, as they call them*; ſince this ſeems to me ſuperfluous, and I have no other Intention in calling them ſimply Chriſtians, but to make it be underſtood of whom I ſpeak, to wit, that I ſpeak not of the Jews or Heathens, but of thoſe only whom I call Chriſtians, yet without deſign to maintain that they are true Chriſtians. Since I declare elſewhere, that I know no true Chriſtians, it cannot be underſtood that I know them for true Chriſtians, becauſe I call them by that Name; but I conform my ſelf in this, to the Diſpoſition of thoſe who hear me, and not to the Truth of what they are: Which if I would follow, I behov'd ſometimes to call thoſe nominal Chriſtians, Atheiſts, or Antichriſtians, which ſcarce any Man would underſtand; therefore to make my ſelf be underſtood, I muſt uſe common and ordinary Terms, and pronounce them as briefly as I can; ſince *we muſt give an account of every idle Word*, I ought not to add uſeleſly to the Name of *Chriſtians, as they call them*, ſince it is underſtood well enough of it ſelf, without pronouncing thoſe Words as the Quakers do.

To make appear how fully ſhe clears her ſelf as to Contradictions which they were ready to impute to her, I ſhall here adduce one Inſtance. ' I underſtand, *ſays ſhe*, by ' yours, that my Writings have had ſome good Operation ' in your Soul; but withal that you have found (as it ſeems ' to you) ſome Contradiction in them, in that I ſay abſo- ' lutely, *that to be a true Chriſtian one muſt abandon all* ' *that he poſſeſſes*, and nevertheleſs you find in one of my ' Letters, *that a Man muſt keep his Goods for his Neceſſi-* ' *ties, ſince the World is now without Charity, and they would* ' *leave the Juſt without help in his need.* Avis ſalut. p. 84, 85. &c.

'Both these things are most true, and do not at all 'contradict one another; for a Man must absolutely a- 'bandon the Love of earthly Goods, if he would become 'a true Christian. Jesus Christ has very often affirm'd this 'Truth in his Gospel, and said, that *he who does not renounce 'all that he possesses cannot be his Disciple.* I bring no No- 'velties, when through all my Writings I press this Necessi- 'ty of forsaking all things to be a Disciple of Jesus Christ, 'since Jesus Christ, his Apostles, and all who have recei- 'ved the Holy Spirit, say the same thing, and there is but 'one Truth, which is God, which says through all the 'same thing: So that they who speak otherwise, are Liars 'and Seducers of the People, who flatter Men to destroy 'them, under the Pretext of Glosses, and false Reasons 'which they draw from the Holy Scriptures, without any 'Ground.—This I have declar'd sufficiently in my Wri- 'tings, as you have well observ'd and approved as you 'say; seeing I very much blam'd a Woman of *Friesland,* 'who was yet careful what she should eat and drink, and 'wherewithal she should be cloathed, after she had resol- 'ved to become a true Christian, as you have remarked in 'the Second Letter of the Fourth Part of *La lum. née en 'tenebres.* And I am still of the same Sentiment, that 'when one relies upon temporal things, and will not vo- 'luntarily abandon them to follow Jesus Christ, he cannot 'be his Disciple; and that Woman will never be one, so 'long as she is not disengag'd from temporal Goods: Tho' 'she be now gone out of her Country with a design to em- 'brace a Gospel Life, she cannot attain to it, because of the 'Affection she has still for her Ease and Conveniences, 'which proceeds from Self-love, being anxious for the 'temporal Part, and fearing Want. And I can assure all 'those who are still in that Disposition, that they are not 'true Christians.

'But when I wrote to one of my Friends, in the 24th. 'Letter of the Fourth Part of *La lum. née en tenebr.* as 'you alledge, *that he ought to keep his Goods for his own '*Necessities, or that of others; without leaving them to his 'Friends, or giving them to the Poor now adays*: I had rea- 'son to do it, because this Man was more disengag'd in his 'Soul from temporal Wealth than that Woman, and had 'already resolv'd to abandon them all, so that his Heart 'was free to possess them, as if he did not possess them:

'which

'which a Perſon wedded to them could not do, tho' it ſeems 'to him he could, and he will ſay ſo with his Mouth; '*for there is nothing more deceitful than the Heart of Man, 'which none knows but God*, and he to whom God reveals it.

'And I had reaſon to adviſe this Man to keep his Goods, 'and that Woman that ſhe ſhould not care for the Mor-'row, without any Contradiction in my Advices; but in 'the Diſpoſition of thoſe Two Perſons whom you men-'tion: Since the one was free to poſſeſs Wealth without 'ſinning, and not the other; and a good Phyſician ought 'always to conſider the Original of his Patient's Diſeaſe, 'if he would heal him. For if he ordain the ſame Phy-'ſick for all ſorts of Maladies, he would kill more than 'all the Executioners together. — So you muſt not think 'that there is a Contradiction in my Two Letters menti-'oned by you, but that there are Two divers Remedies for 'Two different Diſeaſes; to wit, one Remedy againſt the 'Love or Deſire of earthly things; and another againſt 'too great Liberality or Indiſcretion.

Again, *A. B.* ſays ſomewhere *That no Body ever was or can be ſaved but by the Merits of Jeſus Chriſt*, and ſome Pages after in the ſame Treatiſe, ſhe ſays, *that no Body can be ſaved by the Merits of another*: This ſeems contradictory, as well as thoſe Two Propoſitions, the one of St. *Paul*, and the other of St. *James*; *Man is juſtified by Faith without the Works of the Law*; and *Man is juſtified by Works and not by Faith only*. This laſt Contradiction is reconciled by ſaying that St. *Paul* underſtands that the Principle which admits in us that true Righteouſneſs which God places there, is Faith; and that Works are not that Principle: But St. *James* means that that Principle which admits in us the Righteouſneſs of God, is Faith; but that Faith is not deſtitute of Works, for if Faith were without Works, it were a dead Faith, which would juſtifie no Body. Thus theſe have no Contradiction, and yet are harder to reconcile than any Paſſages of the Writings of *A. B.* Thus as to the forecited Paſſage, when ſhe ſays, *that no Body is ſaved but by the Merits of Jeſus Chriſt*, her meaning is, that Jeſus Chriſt is the Author and meritorious Cauſe of the Salvation of Men, who will accept of this Salvation by the ways that God teaches them; and when ſhe ſays, *that no Body can be ſaved by the Merits of another*, this ſignifies that none who will not co-operate to their Salvation by the ways that God prescribes them, can be

ſaved by the Merits of Jeſus Chriſt, or that the Merits of Jeſus Chriſt will not ſave thoſe who will not follow the way of Salvation.

Thus you ſee how eaſie it is for critical and captious Spirits to find Contradictions where there are none; that the Holy Scriptures themſelves have many ſeeming Contradictions, tho' none in Truth; that they who are led by the Spirit of God write in great Simplicity, regarding the Eſſence and Subſtance of divine Truths, and not the niceneſs of Terms; and how captious Spirits may miſinterpret them; and divine Truths had need to be read and conſidered with the ſame Spirit that dictates them, at leaſt with a ſingle Eye; for to an evil Eye they look as the Cloud which guided the *Iſraelites* did appear to the *Egyptians*, tho' it was all Light to the firſt, yet to the laſt it was all Darkneſs and Confuſion.

XXIV. 6 *That the Predictions ſet down in her Writings did not come to paſs, anſwered.*

XXIV. 6. It is farther objected, If theſe Communications are from God, how comes it that they have not their Accompliſhment, according as it was promis'd to her. *The Apoſtle foretold that in the laſt Days there ſhould come Scoffers walking after their own Luſts, and ſaying, Where is the Promiſe of his Coming? For ſince the Fathers fell aſleep, all things continue as they were ſince the Beginning of the Creation.* For the removal of this Prejudice, there is adduc'd an excellent Paſſage of a Devout Author, which I ſhall tranſcribe here likewiſe, ſince it gives ſo great Light in this Matter.

Joh. a Cruce. Aſcenſus Montis Carmeli. Lib. 2. Cap. 19, 20.

'The Viſions and Words of God, ſays that Author, tho' 'they are always true and certain in themſelves, yet are 'not always ſo after our way of underſtanding them, and 'that for Two Reaſons, the one proceeds from the Imperfection of our way of underſtanding them; and the o'ther from the Reaſons and Grounds upon which the di'vine Words and Viſions are eſtabliſh'd; for oft-times 'they are Comminations, and of a conditional Nature, or 'Condition; for Example, that ſuch ſhall amend, ſuch a 'thing ſhall be done; tho' nevertheleſs the divine Word, 'to take it in the Letter, is abſolute, and does not expreſs 'this Condition. Theſe two things I prove by Authorities 'of Holy Scripture.

'Firſt, it is evident that the Word of God is not always, 'and does not always come to paſs, after our way of under'ſtanding it, becauſe of the weakneſs and imperfection of our 'Underſtanding.

'Underſtanding. For God being Immenſe and Profound, 'it is no wonder that in his Words and Revelations there 'is ordinarily a ſenſe and meaning far beyond our com-'mon way of conceiving them, and which ſhall be ſo 'much the more true and certain in themſelves, the leſs 'probability and certainty they ſeem to us to have. We 'find very often in the Scripture that the Ancients found 'many of the Divine Words and Prophecies to fall out 'quite otherwiſe than they conceiv'd and hop'd for after 'their groſs way of underſtanding them: For Example.

'God ſaid to *Abraham*, after he had led him into the 'Land of the *Canaanites*, *I will give thee this Land.* Gen. 13. '15, 17. and he often repeats this to him; nevertheleſs '*Abraham* waxed Old, and God did not give it to him: 'therefore when God ſaid to him the ſame Words once 'again, *Abraham* ſeeing no effect of them, ask'd him, 'Lord, *whereby ſhall I know that I ſhall inherit it?* Gen 15. '7, 8. Then God made known to him, that it was not 'his Perſon that ſhould poſſeſs that Land, but his Chil-'dren and Poſterity, and that not till after 400 Years. '*Abraham* thereby underſtood that God's Promiſe was 'moſt true in it ſelf, becauſe God giving it to his Children, 'and that out of Love to him, this was to give it to him-'ſelf. *Abraham* was therefore miſtaken in his way of 'conceiving it, and if he had acted at firſt according to his 'way of underſtanding that Promiſe, he might have 'really deceived himſelf, the Promiſe not being expreſly 'annext to that time. And they who had ſeen *Abraham* 'die without poſſeſſing that Land, after that God had pro-'mis'd it to him, might have remain'd confounded, and 'believed that it was falſe.

'This alſo befell *Jacob*, when *Joſeph* made him come 'from *Canaan* to *Egypt*, with all his Houſe, to ſave him 'from the general Famine; God appear'd to him in the 'way, and ſaid to him, *Fear not* Jacob, *go down into* 'Egypt; *I will go with thee, and I will ſurely bring thee up* '*again*, Gen. 46. 3, 4. Yet this came not to paſs, as we 'would have taken it, after our way of conceiving things; 'for we know *Jacob* died there: It was in his Poſterity 'that this was to be accompliſh'd, and it was long after 'that God brought back his Race. Now he who had 'known whilſt *Jacob* liv'd, that God had made this Pro-'miſe to him, would without doubt have believ'd and

'thought that *Jacob* going down to *Egypt* in Life, muſt 'by the Favour of God come out of it in Life alſo. Yet 'he would have been miſtaken, and would have wonder'd 'to ſee him die in *Egypt* without ſeeing any Accompliſh-'ment of what he might have hoped for. We may there-'fore be miſtaken in the Words of God, which yet are 'moſt true in themſelves.

'We read in the Hiſtory of the *Judges*, that all the 'Tribes of *Iſrael* being aſſembled to fight againſt *Ben-'jamin*, and to puniſh a Crime to which they had con-'ſented, God having appointed who ſhould fight firſt, 'they were ſo perſwaded of the Victory, that having been 'defeated with the loſs of 22000 of their Men, they were 'greatly aſtoniſh'd at it, and wept before the Lord till Mid-'night; for they couldnot conceive, how having look'd on 'the Victory as ſo certain, they ſhould be ſo greatly de-'feated. And having ask'd, if they ſhould fight again? 'And God having anſwered them, Yes; they reckon'd at 'this time the Victory to be altogether certain: But being 'put to flight again with the loſs of 18000 Men, they 'were ſo amazed that they knew not what to think of it, 'when they ſaw that with 40000, and withal the expreſs 'Command of God, they could not ſtand before 26000. 'But they were miſtaken in their way of conceiving God's 'Word, who would needs chaſtiſe and humble them, by 'allowing them to fight, yet without promiſing them the 'Victory, except at the third time, when they overcame, 'but with much pains, and a ſtratagem which they be-'hov'd to make uſe of.

'After this and many other ways, it falls out that Souls 'deceive themſelves, as to the Revelations and Word of 'God, taking it too literally. God's main deſign when 'he ſpeaks, is to ſhew and give the Spirit which is con-'tain'd and hid under theſe Words, which Men after their 'way of conceiving do not ſo eaſily comprehend, for it is 'much more ample than the Letter, beyond its Bounds 'and Extraordinary. So that whoſoever will tie himſelf 'to the Letter of God's Word, and to the Appearances of 'the divine Viſions, do what he will, he cannot miſs to be 'much miſtaken, and to come ſhort of, and be confoun-'ded as to the full and true meaning, becauſe he has fol-'lowed his way of conceiving, and has not given place to 'the Spirit, emptying himſelf of his own Sentiment; *the*

'*Letter*

'*Letter kills, ſays St.* Paul, *but the Spirit quickneth.* On this Occaſion therefore, we ought to looſe our ſelves from the Letter, and yield to a Faith, which will make our Sentiments paſs for Darkneſs: For this Faith finds the Spirit, which Senſe cannot comprehend. For this Cauſe, the Sayings and Predictions of the Prophets did not ſucceed to many of the Children of *Iſrael* according to their Hope, for they took them too much in the Letter; and becauſe they came not to paſs as they underſtood them, they afterwards deſpis'd them, and would no longer believe them, ſo as to mock and make a by-Word of what the Prophets ſaid to them. Even *Jeremy* himſelf thought he was much miſtaken, when he ſaw not the Effect of the good Promiſes that God had made to his People; *Ah! Lord God, ſurely thou haſt greatly deceived this People, and* Jeruſalem, *ſaying, Ye ſhall have Peace, whereas the Sword reacheth unto the Soul.* The ſame Difficulty of not being able to comprehend the Word of God, according to our way of conceiving it, befel the very Diſciples of Jeſus Chriſt, who had converſ'd with him, they were miſtaken and thought themſelves deceived, witneſs the two, who after his Death, going to *Emmaus* ſad and without hope, ſaid, *We truſted that it had been he who ſhould have redeemed* Iſrael, *and beſide all this, to Day is the third Day ſince theſe things were done.* And even when Jeſus Chriſt aſcended into Heaven, ſome ask'd him, *if at this time he would reſtore* Iſrael. The Holy Spirit makes many things be ſaid in another Senſe than Men underſtand it, as in what he made *Caiphas* ſay, concerning Jeſus Chriſt, *that it was expedient that one Man ſhould die, that the whole People periſh not*; which he ſpoke not of himſelf, and underſtood in another manner, and for a quite different end than that of the Holy Spirit.

2 Cor. 3. 6.

Jer. 4. 10.

Luke 24. 21.

Acts 1. 6.

John 11. 50.

'Thus we ſee we may be eaſily miſtaken by our way of underſtanding the Words and Revelations of God. They are an Abyſs and Depth of Spirit, which our natural Senſe cannot comprehend. We muſt free our Mind from our way of conceiving things, and place it in the Liberty of a Faith which may make it reckon its own ways of conceiving obſcure and dark. There we ſhall receive the Abundance of the Spirit, Wiſdom, and Underſtanding proper for conceiving aright the Words of God, which no Man that is not Spiritual can compre-

'hend,

'hend or judge of, they being Divine. He cannot judge 'even reaſonably of them, and if he judge of them accor-'ding to the outſide, he is not Spiritual: For tho' they be 'covered with this outſide, yet he cannot underſtand them; 'as St. *Paul* ſays, that the *natural Man does not conceive the*
1 Cor. 2. 14. '*things which are of the Spirit of God, for they are fooliſhneſs* '*to him, and he cannot underſtand them, becauſe they are* '*Spiritual: But the ſpiritual Man diſcerns all things.* It 'is a raſhneſs therefore to give our ſelves the Liberty to 'treat of Divine things by a way of comprehending them 'naturally, when they require a Diſcerning that is Super-'natural to Senſe.

'Let us conceive this alſo by ſome Examples: Suppoſe 'a Holy Perſon ſees he is perſecuted by his Enemies, and 'God ſays to him, *I will deliver thee from them all,* (ſee '*Jer.* 1. 19.) this Prophecy may be true, tho' his Ene-'mies kill him, (as it happened to that Prophet:) there-'fore he who ſhould underſtand this Prediction in a tem-'poral way, ſhould be deceived; for God might have 'ſpoken of the true and chief Deliverance and Victory, 'which is Salvation, by which the Soul is victorious and 'delivered from all its Enemies, in a far more true and 'profitable way than the temporal and outward Delive-'rance. And in this Senſe, that Prediction was more true 'and ample, than the Man would have conceiv'd it to be, 'if he underſtood it only for this temporal Life: For the 'Words of God do comprehend always the principal and 'moſt uſeful Senſe, and Man may underſtand them af-'ter his way according to the leſs principal Senſe, and ſo 'be miſtaken. (Add, that if a Perſon to whom God has 'given ſuch a Promiſe, be the Head of a Family or Society, 'bodily or ſpiritual, the Promiſe may concern his Chil-'dren, or thoſe aſſociated with him bodily, and may be 'fulfilled in them, tho' as to the Death of the Head, the 'Promiſe is annihilated.) Even ſo if a Soul deſiring to 'die a Martyr for God, receive this Word from him, Thou 'ſhalt be a Martyr, it may fall out that the Perſon ſhall 'not die a a Martyr, and yet the Promiſe remain true; 'for it will be accompliſh'd according to the principal 'and eſſential part, God giving him the Love and Recom-'pence of Martyrdom, making him a Martyr of Love, gi-'ving him a Martyrdom lengthned out in Labours, the 'continuance of which will be more troubleſome than

'Death.

'Death. In which he will accompliſh both the deſire of 'the Soul, and his own Promiſe; for the deſire of the 'Soul was not ſimply that kind of Death, which of it ſelf 'would ſignifie nothing without God's Friendſhip; but 'to render to God the Service and the Love of a Martyr: 'The other, becauſe God will give moſt perfectly the 'Reality and Recompence of this, tho' by other means. 'God has promiſed *to fulfil the Deſire of the Righteous*, be-'cauſe their Deſires are juſt and true, If therefore God 'do not fulfil them during this temporal Life, it is cer-'tain he will do it after this Life, and in a moſt perfect 'manner; ſo that the Promiſes do ſtill remain moſt true.

'The ſecond Cauſe why divine Words and Viſions, tho' 'always true in themſelves, yet nevertheleſs are not al-'ways certain as to us, is becauſe of the Reaſons, Motives, 'and Grounds upon which they are built, ſince they may 'change, the Effect does not follow. We muſt therefore be-'lieve that theſe things will infallibly come to paſs, ſo long 'as that ſhall remain which moves and incites God: for 'Example, to puniſh, as if God ſaid, *Within a Tear I will 'ſend ſuch a Plague upon this Kingdom*; the Ground of this 'Threatning is a certain Tranſgreſſion which they com-'mit in this Kingdom againſt God. If therefore the 'Tranſgreſſion ceaſe or vary, the Puniſhment may alſo 'ceaſe or be changed. Nevertheleſs the Threatning was 'true, foraſmuch as it was founded on an actual Fault, 'and it would have been executed, if the Offence had 'continued. This appears in what happened to the City 'of *Ninevah*, whither God ſent the Prophet *Jonah* to de-'nounce from him; *Yet Forty Days, and* Ninevah *ſhall 'be deſtroyed.* Which nevertheleſs was not fulfilled, be-'cauſe the Cauſe of this Threatning ceas'd, which was the 'Sins of the People, who immediately repented; other-'wiſe this Denunciation from God would certainly have 'taken effect. The ſame thing as to the matter of divine 'Threatning we ſee in King *Ahab*, whom God threatned 'by the Prophet *Elias* with a great Judgment, Him, his 'Houſe, and Kingdom. But becauſe he rent his Gar-'ments with Grief, covered himſelf with Sackcloth, 'faſted and lay in Sackcloth and Aſhes, humbled and af-'flicted himſelf, God immediately tells him by the ſame 'Prophet, that he would not ſend that Evil in his Days. 'Where we ſee, becauſe *Ahab* chang'd, the Threatning 'and Sentence of God ceas'd alſo.

'From

'From hence we must conclude, that tho' God reveal or 'speak affirmatively to a Soul any thing in Good or Evil 'concerning it self or others; this may change more or less, 'or none at all, according to the Change of the Affection or 'Disposition of that or these Souls, and according to the 'Cause and Reason that God looks to; and this will not be 'fulfill'd after the Manner that we look for it, even without 'knowing sometimes wherefore, but God only knows. For 'tho' he say, and teach, and promise things many times, 'this is not that they are to be understood, received, or 'possessed at the same time, but that they are to be after-'wards understood, or when it shall be fit to give Clear-'ness in them, or when the Effect shall follow; as this 'fell out often even to the Disciples of Jesus Christ, of Joh. 12. 16 'whom S. *John* says; *These things understood not his Di-'sciples at the first, but when Jesus was glorified, then remem-'bred they that these things were written of him.* There 'may pass many particular things after this Manner, which 'cannot be understood before their Time.

'To shew this in the Matter of the Promises of God, 'which are not fulfilled to those to whom they were made 'for want of good Dispositions; we read in the Book of 'the *Kings*, that God being provoked against the High-'Priest *Eli*, because of the Sins of his Children whom he 'did not correct, sent to tell him these Words by *Samuel*; 1 Sam. 20. 'I said, indeed, that thy House and the House of thy Father 38. 'should walk before me for ever, (as to the Priesthood) but 'now the Lord saith, be it far from me. For this Office be-'ing founded on this, that he ought to glorifie and honour 'God, and God having promised the Continuance of it to 'him upon the same Ground, presupposing that on his 'Part he would not be wanting in his Duty, it came to 'pass that *Eli* coming short in his Zeal for God's Honour, 'who, as the Lord complains of him, honoured his Sons 'more than God himself, dissembling their Sins for fear of 'dishonouring them; it fell out, I say, that God's Pro-'mise failed him also, which would have been firm, if they 'had remained firm in their Piety.

'We must not therefore think that Divine Visions and 'Revelations, tho' true in themselves, ought to fall out in-'fallibly as they sound, particularly when by the Order of 'God they depend upon human things, which may vary, 'change, be omitted, or not. Now God knows when Re-

'velations

'velations are thus annex'd to Conditions and Diſpoſitions 'which depend upon Men, and he does not always diſcover 'it, and oftentimes he ſpeaks or reveals the Thing without 'ſaying any thing of the Condition, as he did to the *Nine-* 'vites, to whom he foretold determinately, that they 'ſhould periſh within Forty Days. Sometimes alſo God 'declares this Condition, as he did to *Roboam*: *If thou* 'keep my Commandments as my Servant David, *I alſo will* 'be with thee, and will build thee a ſtable Houſe as I did 'to David.

'But whether he declare theſe Conditions or not, it ap- 'pears by what has been ſaid hitherto, that we cannot be 'aſſured by the natural Way of Perceiving, that we are not 'miſtaken in the Underſtanding of Divine Revelations. 'They will ſay, it may be, Why then does God commu- 'nicate them? It is to make them be underſtood in their 'Time, by the Order of him who has told them; and he 'ſhall conceive them to whom it ſhall pleaſe God to give 'the Underſtanding of them [yea, even thoſe ſhall ſee the 'Ratification of them who ſhall be in the Diſpoſitions re- 'quiſite and annex'd to thoſe Declarations.] Laying aſide 'this, People expoſe themſelves to great Dangers of Error 'and Confuſion, when they will needs judge determinately 'and abſolutely of them, by what ſeems and appears at 'firſt outwardly of them.

'The Prophets knew this very well, they who had God's 'Word in their Mouth, and to whom it was heavy and 'grievous to carry it to the People; becauſe a great Part 'of the Predictions did not fall out according to the Sence 'of the Letter [nor ſo ſoon as they look'd for them] which 'made the Prophets ſo ridiculous, that *Jeremy* ſaid, *I am in* 'Deriſion daily, every one mocketh me; for ſince I ſpake, I 'cried out, I cried Violence and Spoil; but the Word of the 'Lord was made a Reproach unto me, and a Deriſion daily. 'Then I ſaid I will not make mention of him, nor ſpeak 'any more in his Name. And the Reaſon why *Jonah* fled 'when God ſent him to denounce the Deſtruction of '*Nineveh*, was, that he could not comprehend aſſuredly 'the Truth of the Divine Words, nor determinately un- 'derſtand their Sence. So for fear they ſhould mock at 'him, if this Prophecy came not to paſs, he choſe rather to 'flee than to propheſie; and having propheſied, he abode 'forty Days without the City, to ſee if his Prophecy

Jer. 20. 6, 7, 8.

'ſhould

'ſhould be fulfilled; which when it was not, he was ſo far
Jon. 4. 2. 'grieved, as to ſay to God in his Complaint; *I pray thee,*
'*O Lord, was not this my Saying when I was yet in my*
'*Country? Therefore I fled before unto* Tarſhiſh, *for I know*
'*that thou art a Gracious God and a Merciful.* And the
'Saint being grieved, prayed to God that he would take
'him out of this World. Muſt we therefore be aſtoniſh'd
'if the things that God reveals to his Friends do not fall
'out as they might have conceived them, and far leſs as
'others underſtood them? For ſuppoſe God declare unto
'them ſome Good or Evil for them or others; if theſe
'things are founded on certain Diſpoſitions of Spirit, the
'Obedience of thoſe Souls as to God, and a certain Per-
'ſeverance, and that this muſt fall out upon theſe Con-
'ditions; yet it is not certain for this, that the Event ſhall
'fall out as the Words ſound, ſo long as the Condition and
'Perſeverance are uncertain and do not appear.

Here is more than ſufficient for ſolving all the Difficulties that may occur in the Writings of *A. B.* as to any Predictions. And as to the Promiſes and Declarations of God how abſolute ſoever they may ſeem in Words, yet the Completion of them is not to be look'd for, when there is not a Correſpondence by an entire Converſion unto God, in thoſe to whom they are given. God does not retract his Promiſes, but he leaves them to whom they were given, takes his Talents from them to give them to others, till he find ſuch as will profit by them. *A. B.* has declared all that has been ſaid on this Head, in Two or Three Lines. 'God, *ſays ſhe*, is always True and cannot Lie:
Avertiſ. contr. le Trembl. n. 96. 'But Men do not underſtand his Language, or do not know
'the Time of his Predictions, or they hinder the Effect of
'his Promiſes by their Sins or Indiſpoſitions.

XXV. *That ſhe was impoſed upon by Impoſtors, is no Argument that ſhe had not the Spirit of God.*

XXV. In the laſt Place it is given as an Inſtance that *A. B.* was not led by the Spirit of God, and that ſhe had not the Gift of Diſcerning if Spirits were of God or not, in that ſhe was deceived for many Years by S. *Saulien*, and others. It is to be conſidered, that the Holy Spirit does not confer his Gifts upon thoſe in whom Self-will does yet reign, and who are guided by it, but on thoſe only who are dead to their own Wills. When theſe are endued with the Gifts of the Holy Spirit, they do not exerciſe them according to their own Will, or as they pleaſe, but they are reſign'd to God, that he may do in them, and by them,

when,

when, and how he pleaſe. For Example: St. *Paul* had without doubt the Gift of Miracles; he ſtruck (*a*) *Elymas* Blind, raiſed the Young Man that fell down dead, and healed others. And yet nevertheleſs when he was taken he made none Blind, that he might eſcape from his Perſecutors, neither did he miraculouſly heal *Epaphirus*, *Trophimus*, *Timothy*. (*b*) And even ſo when the Light of God, the Gift of Knowledge, *&c.* is given unto the Saints; they do not therefore diſcover all things in that Light and by that Gift, according to their Will; but being dead to their own Will, and reſign'd to the Will of God, they diſcover in that Light of God, thoſe things only which he is pleaſed to manifeſt unto them in it: ſo that if God in his Wiſdom ſee it convenient for them that they be ignorant of the Evils of ſome with whom they converſe, whether to exerciſe them, or that ſome external things may be done to them by theſe Hypocrites, or for other Ends known to his infinite Wiſdom; then without any Prejudice to the Light of God, or the Gift of Diſcerning of Spirits, they ſhall not know theſe Hypocrites, till God be pleas'd to bring that Gift into act, as to that Matter, which he uſes to do when he ſees it neceſſary either for their own Salvation, or that of others, or for the Glory of his Name. It is a great Error then for us to think that the Gifts of God are managed by Mens Self-will, or Self-wiſdom, and from hence to conclude, that that Perſon to whom the inward Diſpoſition of others was known for ſome time, did not only want the Gift of Diſcerning Spirits, but that alſo it is from hence evident that it cannot be known from ſuch a Perſon's Life and Doctrine that he was led by the Spirit of God, ſince he did embrace in others that which was but Appearance and Impoſture only, for Truth: For (*c*) *David*, *Jeremy*, another true Prophet; they who baptized *Simon Magus*, *Paul* (as to *Demas*) have ſometimes taken the Appearance or Impoſture of ſome Hypocrites or Liars for Truth: Does it from hence follow that it could not be known by their Life and Doctrine, that they were led by the Spirit of God? As if the ſtreſs of their whole Life and Doctrine were to be laid upon ſome one or other innocent Miſtake. Or, as if rather from hence it ought not to be inferred, that God in his Wiſdom ſaw it expedient that they ſhould be ignorant of the Hypocriſie of ſuch Perſons for ſome time; and that the Gift of Diſcerning of Spirits ſhould

(*a*) Acts 13. 20. 28.
(*b*) Phil. 2. 27. Tit. 4. 20. 1. Tim. 5. 23.
(*c*) Pſa. 55. 14, 15. Jer. 11. 19. 1 Kings 13. 2 Tim. 4.

ſhould be differently directed and applied in thoſe who are acted by the Spirit of God, according to his Will; who can truly ſay, *Not I live, but Chriſt lives in me.*

Thus I have given a plain and true Narrative of the Sentiments of *Antonia Bourignon*, both as to the Eſſential and Acceſſory Truths: And of the Prejudices generally raiſed againſt her; and the juſt Defences ſhe makes for her ſelf, by which ſhe clears and removes them; and of the Evidences ſhe brings for her being led by the Spirit of God, and not by that of the Devil or Nature, or her own Imagination; and the Anſwers given to what is oppos'd againſt it. And tho' I might have contracted all into leſſer Bounds, yet I choſe rather to give it in her own Words, and to let her ſpeak for her ſelf. And now after all, I beg leave to ſumm up the Evidence.

XXVI. *The whole Evidence ſumm'd up.*

XXVI. If any pretend to be led by the Spirit of God, and in the mean time are worldly, or ſenſual, or ſelfiſh, or contradict the Doctrine of Jeſus Chriſt, it is evident they are not of God. But if any publiſh to the World a Doctrine that is Pure and Holy, tending only to mortifie Corrupt Nature, and to recover the Love of God; if it be wholly conformable unto, and the ſame with the Doctrine of Jeſus Chriſt and of his Goſpel: If they who publiſh it do ſtill live conformably unto it, and bring forth the Fruits of the Spirit of God in their whole Life and Practice, deſpiſing all temporal things, and tending only to things eternal; and manifeſting the Righteouſneſs, Goodneſs, and Truth of God in all their Actions; if their Words be accompanied with a Force and Power which reaches the Heart and convinces the Conſcience; If they diſcover often the ſecret Thoughts of the Hearts of others, and their Diſpoſitions, even ſometimes tho' their Perſons be unknown to them; If they be Perſons full of Simplicity and Sincerity, having no worldly Aim, doing nothing to pleaſe Men, nor to gain their Eſteem, but declaring the Truth in Simplicity, even in things which they know will be moſt unpleaſing to Men, and will bring upon them Hatred, Contempt, and Perſecution from Men, inſtead of their Favour and Eſteem: If they are altogether Illiterate, and have acquired no Knowledge by the humane means of Study, Reading, Converſation, and Meditation; and yet manifeſt a clear, diſtinct, and comprehenſive Knowledge of Divine Things, far beyond the moſt Learned Divines:

If

If in declaring thoſe Truths to the World by writing, they flowed from them as Water does from a Fountain, as faſt as their Hand could guide the Pen, without muſing or meditating what to write, or changing and correcting what they had once written, or reading it over again; and yet all as to the main is of a Thread, moſt rational, and clear, and conſiſtent, and no real Contradiction either to the Holy Scriptures, or amongſt thoſe Writings themſelves as to the Eſſence and Subſtance of them: And if ſuch declare to the World, that of themſelves they are ſinful Nothings, of the corrupt Maſs of *Adam*, from whence nothing can come but Evil; and that all the Good that is in them, and all the Truths they communicate to the World, is not from them, but from God and the immediate Operation of his Holy Spirit, who is pleaſed to make uſe of weak and ſimple Means to confound the Mighty and Wiſe: If all theſe can be truly ſaid of any, theſe are certainly Evidences that will abide the Verdict of an impartial Jury; even tho' there be no viſible Miracles, as *John* the Baptiſt, and many of the ancient Prophets did none, there being no New Doctrine publiſh'd, but the preſſing and clearing of that already declared and confirm'd by Jeſus Chriſt and his Apoſtles.

Now this is the Summ of the Plea of *Antonia Bourignon*; and for the Proof of it, as to her Doctrine and Sentiments, ſhe refers to her Writings, which any that pleaſe may conſult; as to her Life and Spirit, to thoſe who were daily Witneſſes of it, (of which there are a Cloud of Teſtimonies made publick,) as alſo for the manner of compoſing her Writings: As to the Force and Efficacy of them, to thoſe who by their Experience have found and do atteſt it. And theſe are the greateſt Evidences that can be given to thoſe who were not Eye-Witneſſes, nor have experienc'd that Efficacy of her Writings themſelves.

XXVII. *What Weight the Teſtimony of others may have.*

XXVII. And ſeeing by the Teſtimony of her greateſt Enemies, theſe Writings are valued and eſteem'd by ſome who have the Reputation of being Men of Senſe, Learning, and Probity, and that there are others highly deſerving that Character ſtill alive, who were Witneſſes of her Life and Spirit, and have found ſo much of the Divine Power accompanying thoſe Writings, as has made them abandon the Love and Care of all Temporal things, to mind and prepare for Eternity. And ſeeing they are known to be Men

of no Hypochondriack nor Enthuſiaſtick Spirit, do not pretend to immediate Revelations themſelves, are not led by the heat of Fancy or Imagination, but were addicted to all the ſorts of rational Learing, and to the mechanical Philoſophy, wherewith the World now abounds; this may ſo far Counter-ballance the Prejudices raiſed by ſome other Men of Reputation for Learning and Parts, (who never read thoſe Writings till they came to them with an evil Eye, with a deſign to expoſe, ridicule, and confute them) this, I ſay, may ſo far Counter-ballance that Prejudice, as to encline People not to throw them away, as unworthy of their notice, but impartially to weigh and conſider what they ſay.

XXVIII. *The Importance of the Matter in thoſe Writings.*

XXVIII. And I am the more bold and earneſt to perſwade this, becauſe they contain the matters of the greateſt Importance in the World: They encourage no New Sect nor Schiſm, ſet up no New Creeds, teach no Diſobedience to Superiours, Civil or Eccleſiaſtick, no Contempt of the Holy Scriptures or Divine Ordinances; they do not teach Men to diſtinguiſh themſelves from the reſt of the World by a Preciſeneſs, in Words, Geſtures, Apparel, or other outward indifferent things: But they clearly manifeſt the horrid Corruption of our Nature; the indiſpenſable neceſſity of the Love of God to be ſaved; the only means to recover it by following the Life and Doctrine of Jeſus Chriſt: how contrary all Men walk to this and yet flatter themſelves with their falſe Gloſſes on Chriſt's Life and Doctrine; and the great and univerſal Judgments that God is now to bring upon the World, as he did in the Days of *Noah*, its Wickedneſs being as Univerſal, and at as great a Height: With many other important Truths which I cannot now repeat. And as they are of ſuch Weight and Moment, ſo they are ſo clearly and rationally repreſented as to convince our natural Reaſon.

XXIX. *That the acceſſory things need deter none.*

XXIX. It needs divert none from laying to Heart thoſe great and neceſſary Truths, becauſe they may meet with other acceſſory things which they cannot reliſh; they are told they may lay them aſide, ſuſpend their belief of them, they may be ſav'd without them. And whereas it is replied, That they being declared to be revealed by the Spirit of God, we ought to believe them: It is anſwered, That it is not neceſſary to Salvation to believe that thoſe Writings are Divinely inſpir'd; many may believe the Divine

Eſſential

Eſſential Truths contain'd in them becauſe of their Agreement with the Holy Scripture, and labour to form their Lives and Hearts accordingly, and yet not be perſwaded that ſhe had immediate Revelation; beſides, the ſame Spirit that declares even thoſe acceſſory Truths, declares alſo that they are not neceſſary to Salvation, and that they who do not reliſh them, and are not bettered by them, may let them alone. Even as God of his infinite Bounty, has provided not only for the Neceſſities of Man's Life, but alſo variety of Entertainment, of which ſome is agreeable to ſome Palates and naufeous to others: It is not needful that every Man ſhould eat of all ſorts of Food, but it is fit he take that only which is moſt convenient for his Health, not deſpiſing other Food, becauſe he cannot reliſh it, for it may be very agreeable and healthful to others; however he may let it alone.

God grant us all the Spirit of divine Charity and a ſound Mind; and that whereto we have already attain'd, (the Eſſential Truths we all acknowledge) we may walk by the ſame Rule, and mind the ſame things: And then *if in any thing we be otherwiſe minded, God will reveal this unto us.* Phil. 3. 15, 16.

Advertiſement.

IN Oppoſition to all the Prejudices rais'd againſt the Writings of A. B. this may be a favourable one for them, that whereas her Enemies do all they can to frighten People from looking into them, and would have them to know no further of them, than what they think fit to put into their Narratives, thoſe on the other hand who give good Characters of them, aim at nothing thereby but to perſwade People impartially to read and conſider the Writings themſelves, and not to truſt them upon their Words, no more than thoſe who beſpatter them; even as we Proteſtants perſwade the People to read the Holy Scriptures, and thoſe of the Roman Church do all they can to hinder them, as being conſcious that they make againſt them. And as thus the Intention of theſe Witneſſes is much more Candid and Juſt than the other; ſo their Teſtimony will by all impartial Judges be eſteem'd no leſs Weighty: The one are Eye-Witneſſes, and the other only upon Conjecture, Inferences, or Hearſay, and they who thruſt in to be Evidences upon no better Grounds, give occaſion to ſuſpect them as falſe Witneſſes, and to put them to the Oath of Calumny e'er they be admitted. And as they had far the Advantage of knowing the Truth of what they declare beyond theſe others; ſo their Ability to make a right Judgment and their Probity is unqueſtionable; of theſe I ſhall inſtance only in two. The one is the great Anatomiſt and Naturaliſt, Dr. Swammerdam, whoſe Writings are well known and eſteem'd by all Enquirers into the Hiſtory of Nature, and it is certain that that Genius does not lead to a Brainſick Enthuſiaſm; but after that he had ſeen ſome of the Writings of A. B. and convers'd with her, he was fully perſwaded in his Conſcience that ſhe was led by the Spirit of God, and found the happy Effect of it upon own his Heart and Spirit. The other is Dr. Ant. de Heyde, known alſo to the World by ſome curious Enquiries and Obſervations in the Hiſtory of Nature and in Phyſick, who for many Years had no ſmall Contempt and Averſion for A. B. and her Writings, ſo that it was the force of Truth only, and no favourable Prepoſſeſſion that brought him to eſteem them, who has now abandon'd all earthly things to follow his Maſter Jeſus Chriſt, and ſuch powerful a Mean they were for this End, appears from this following Account, which he permits to be communicated to the World, being heartily deſirous to contribute for the Good of thoſe who labour under the ſame Indiſpoſitions.

A DISSERTATION OF Dr. *Ant. de Heyde*,

Famous Phyſician of *Middleburg* in, *Zealand*.

CONCERNING

The Sanctity and Divine Illumination of *Antonia Bourignon*.

Tranſlated from the Original Latin M. S.

Queſt. 1. *If* A. B. *did lead a Pious and Holy Life?* 2. *If ſhe was moved by the Spirit of God to write for the enlightning of others?*

I. THAT we may know if *A. B.* did lead a Pious and Holy Life, we muſt firſt underſtand wherein true Holineſs and Piety does conſiſt, to wit, *in the Love of God only, and of thoſe things which are Eternal.* And ſeeing two Contraries cannot be lov'd at the ſame time, and the Love of the Creatures and things Temporal, is oppoſite to the Love of the Creator and of things Eternal; it is from hence more clear than the Sun at Noon-Day, that he who loves God cannot love the Creatures. Our Saviour having taught us that *no Man can ſerve two Maſters, but he muſt needs hate the one and love the other.* St. *Paul* ſays expreſly, *If ye be riſen with Chriſt, ſeek thoſe things which are above, and ſet not your Affections upon thoſe things which are on Earth.* And St. *John* warns us, *That we love not the World, nor the things which are in the World; for if we do ſo, the Love of the Father is not in us.* I. *What Holineſs is.* Col. 3. 1. 1 Joh. 2. 15.

II. *To be diſcern'd by Divine Light only.*

II. This is likewiſe confirm'd by the Example of all the Holy Patriarchs, Prophets, and Apoſtles, as he who reads the Holy Scriptures will find through all, ſo that there is no need to produce Teſtimonies here. But ſeeing this Love of God, and of things Eternal, is hidden in the Heart, and the Heart is known by God only, it is therefore difficult to know if any truly love God. This Difficulty is ſo much the greater, that Hypocrites and wicked Perſons can ſo craftily counterfeit the outward Actions which are the Signs and Fruits of this Love, that it is hard to diſtinguiſh them. That this Difficulty may be removed, it is to be obſerved and conſidered: 1. That there are nevertheleſs ſure Signs by which one may be convinc'd of the Holineſs of another, and that he is endued with the Love of God. For we affirm that *Abraham*, *Iſaac*, *Jacob*, and the other Patriarchs, Prophets, and Apoſtles, were Holy, and that with ſo much Aſſurance, that we look upon it as an Example which we ought to imitate. But 2. it is to be conſidered that we cannot know but by Divine Light, and not at all by Natural Reaſon, if one be Holy and a Lover of God: And this is beſtowed on thoſe only who are Holy themſelves, or at leaſt endeavour in Sincerity of Heart to become ſo. To ſuch God reveals his Secrets, in ſo far as it is fit for them to know them for their own Conduct, or that of others; as for others who are not in that State, but care for and ſeek after earthly things, they really cannot know if any be truly Holy and a Lover of God or not. Nevertheleſs they take upon them to judge magiſterially of all things, as if they only did poſſeſs all divine and humane Wiſdom; tho' in the mean time they are ignorant of the Eſſence of things, and content themſelves with their outſide and ſurface. So that their Teſtimony as to Holineſs and the Love of God, even of the Patriarchs, Prophets, and Apoſtles, is founded meerly upon their own Advantage; For they judge that to be Good and Holy which advances this; but on the other hand they account that to be Evil and Prophane which brings them in no temporal Gain.

III. *Illuſtrated by the material Light.*

III. It is juſt of this Matter as it is of the Light, of which a Blind Man cannot judge, neither can he form the Idea of it, becauſe his Eyes, by which alone the material Light is perceived, are ill-diſpoſed for it. Yet this does not hinder, but that he whoſe Eyes are well-diſpoſed may be certain

certain that he ſees the Light, becauſe when he opens his Eyes, he diſcovers many things round about him, which without this Light could not be diſcern'd, and withal he can walk and do other Works, which would be impoſſible for him, if he were depriv'd of that Light: And when he ſees other Men walk reſolutely and ſteddily, and do their Works by ſure Rules, he has reaſon to conclude that theſe Men do alſo enjoy the Light. This may be eaſily applied to Spiritual things. For tho' the natural Man turning his cloſed Eyes towards the Divine Light, is Blind in Spiritual things, neither can he know if one be Holy and have the Love of God, yet this does not hinder, but that he who has the Eyes of his Mind opened, may be aſſured that he himſelf and others like unto him, are illuminated by God; for when the inward State of his Soul is diſcovered to him, and the work of God in his Soul, and the means that are to be made uſe of for the preſerving and ſtrengthning of that Work, he juſtly concludes from hence that he enjoys the Divine Light, and he, walking in that Light, and abandoning all the Creatures, that he may love the Creator only, may be certain that he loves God, and is Holy: And obſerving the like in others, he concludes that they alſo do truly love God and are Holy. Upon ſuch Grounds is founded that Knowledge by which Holy Men do underſtand their own State, and the State of other Holy Men. And after this manner are they perſwaded that the Patriarchs, Prophets, and Apoſtles were Holy Men.

IV. Some perhaps may reply to all this. Altho' Good and Holy Men may mutually know their own and others State, yet it is not ſo with thoſe who has not as yet attain'd to Holineſs and the Love of God. I anſwer, ſuch imperfect Perſons may be of two ſorts, to wit, ſome know that they are Blind and therefore are deſirous of the means whereby they may ſee and be enlightned; others, altho' they be more Blind, than Moles, yet they do not deſire to ſee; either becauſe they imagine that they are enlightned and ſee ſufficiently, or for that they are ſo ſunk into and carried away by the Love of the Creatures, that they have no thought of the Creator and of things Eternal. Thoſe of this ſecond kind are ſo far from being able to know their own State or that of others that they cannot form any Idea of it, more than a Blind Man can judge of

IV. *Two ſorts of ſpiritually Blind. The 1. capable of ſeeing, the 2. not.*

Light and Colours. Hence it would be to no purpoſe to endeavour to demoſtrate to ſuch that one is Holy, and in the Love of God. But as for thoſe of the firſt ſort, who know they are Blind and deſire the Light, they, according to our Saviour's Promiſe, *ſhall ſee*. And as they are conſcious of their own Blindneſs, and anxious about it; ſo God will reveal unto them the Holineſs and Illumination of his beloved ones, in ſo far as that may be a Mean of recovering them out of Darkneſs into Light, and from Sin to Holineſs. So St. *Paul* was inſtructed by *Ananias*; *Cornelius*, the Centurion, by St. *Peter*. And God in all times has employ'd Holy Men for the enlightning of others, and for guiding them by their Examples, Words, and Writings into the way of Holineſs. This is the Ground and Origine of the Divine Miniſtery, which for this very Reaſon is highly neceſſary, to wit, that they who live holily, and are illuminated by God may ſhine and go before others. Even as an Artificer that is skilful in any Art, goes before his Scholars and Apprentices by working, that they may imitate him. And as in an unknown way we chooſe a Guide who may lead us into the right and ſhorteſt way: And as there are certain Signs given whereby we may know if this Artificer underſtand his Trade, and if the Guide know well the beſt and ſhorteſt way, ſo there are ſure Marks whereby we may know if any be Holy and enlightned by God, and do truly love him. This is a ſign; if he ſeek thoſe things that are above, and not thoſe things that are on Earth; if he love not the World, nor the things that are in the World. And altho' it fall out, and falls out but too often that Hypocrites and wicked Perſons may outwardly ſo behave themſelves, as if they were truly Holy and in the Love of God, that by their feigned Piety, the Good may be ſeduced; yet God will not permit their Hyprociſie to be always hid, eſpecially when the Salvation of others is thereby in hazard.

V. *Five Teſtimonies of Holineſs in any.*

V. It is therefore certain and acknowedg'd by all Men of ſound Reaſon, that it may be known by manifeſt and undoubted Signs if any love God and is Holy. So all Chriſtians are fully perſwaded that *Abraham*, *Iſaac*, *Jacob*, *Moſes*, and the other Patriarchs, and alſo the Apoſtles were Holy Men. This we know, 1. by the Evidence they gave from their Deeds, Words, and Writings, that they ſaw clearly that God, and things inviſible, were far more excellent

excellent than the Creatures and things viſible, and were thereby engaged to forſake theſe things and count them as nothing, and only to ſeek and love thoſe other things with all their Heart. Believing that God is, and that he is a Rewarder of thoſe who ſeek him. To this Teſtimony, 2. there is added the Teſtimony of others, who well knew the thing, and are not moved by any Self-Intereſt or Advantage, to give this Teſtimony; which gives us ſo much Aſſurance that we may acquieſce in it, as we do in the Teſtimonies of Hiſtorians, Geographers, and Naturaliſts, in things of which they have been Eye Witneſſes in their reſpective Sciences. To this add, 3. that ſo long as there is nothing made appear contrary to theſe Teſtimonies, there is no reaſon to call them in Queſtion. 4. We may be certain of the Holineſs of another, and of their Love of God by the Teſtimony of our own Conſcience; for he who is truly Holy and poſſeſſes the Love of God, does rightly infer from the Conformity of anothers Actions to his, that that other Perſon is Holy and loves God. But he who has not attain'd to this Perfection, may yet be certain of the Holineſs of others, by obſerving that their Actions do as far excel and tranſcend his, as the Actions of him who ſees clearly and walks at Noon-day, do tranſcend thoſe of a Blind Man, or of one groping in the Dark. But as for thoſe of an evil Eye, as they are Blind, tho' they boaſt that they ſee, ſo they are not in a State of Judging of others. Beſides it would ſerve them to no purpoſe, ſo long as they remain in that damnable State, to know if others be Holy or not. To theſe may be added, 5. as a Teſtimony of the Holineſs of any the Miracles and wonderful Works which ſuch Men do, and the extraordinary Light communicated unto them by God. But whereas there are alſo lying Wonders, by which falſe Prophets do ſeduce many, and the Dragon is worſhipped by all the World; and ſeeing the Devil has great Knowledge, therefore this Teſtimony alone without the foregoing, is not enough to aſcertain us of the Holineſs of any.

VI. But that we may come more cloſely to the matter in hand; I ſay, if it can be made appear that the Evidences and Signs which convince us that the Patriarchs, Prophets, and Apoſtles, were endued with Holineſs and the Love of God, have place alſo as to *Antonia Bourignon*, then

VI. *All theſe as to* A. B.

then we may be aſſured likewiſe, that this Virgin was Holy, and in the Love of God.

VII. 1. *Her verbal Teſtimony of her ſelf valid, and no ſign of Pride.*

VII. That *Antonia Bourignon* teſtifies this of her ſelf, is not doubted by any who has look'd though but ſuperficially into her Writings: For ſhe bears Witneſs in many places of her Sanctity and extraordinary Love of God. So that her Adverſaries take occaſion from hence to reproach her, as if it were not ſutable to the Sanctity of Holy Perſons that they themſelves ſhould publiſh the Grace given them by God; and they would moſt abſurdly diſcredit ſuch a Teſtimony. As the corrupt Jews did for the ſame Reaſon reject Jeſus Chriſt, becauſe he bore Witneſs of himſelf. But our Saviour did ſo little regard this, that he ſaid nothing elſe, but, *I have ſpoken the Truth, and if ye will not believe me, believe the Works which I do.* Thus we ſee alſo, that *Moſes*, *David*, *Paul*, and other Holy Writers were not afraid to declare the Grace given them by God. Which Teſtimony ought not in any wiſe to be look'd upon as a Token of Pride, becauſe theſe Holy Men were convinc'd that they were nothing, that they were come of the corrupt maſs of *Adam*, and ſo worthy of Damnation; that of themſelves they could not think one good Thought, but that all their ſufficiency was of God, and that they had no Good, but what they had received. Moreover thoſe Holy Men were commanded by God to bear Witneſs to the Truth of themſelves, that they might ſtop the Mouths of Gainſayers, and might encourage the Good to yield up themſelves wholly to God, who can do even in the weakeſt, when they deny themſelves, exceeding abundantly above all that we can ask or think. For God has no reſpect of Perſons, but he gives to every one liberally. And that *Antonia Bourignon* did truly imitate thoſe Holy Men, is abundantly demonſtrated in her Writings, even to the Confuſion of Gainſayers; for ſhe was in that State, that ſhe endeavour'd always to ſpeak the Truth only, whether it made for her or againſt her, not Studying to pleaſe Men, as becomes the Servants of Jeſus Chriſt.

VIII. *The Teſtimony of her Actions.*

VIII. But that we may ſee whether we ought to give Credit to this verbal Teſtimony of *A. B.* we come to conſider her Actions. And theſe were ſuch that throughout all her Life ſhe ſought only God and things Eternal, entirely abandoning all the Creatures and things Temporal.

If

If you except ſome Years, in which ſhe followed the Vanities of the World, not out of Inclination, but that ſhe might pleaſe Men; tho' even then ſhe did nothing that by Chriſtians now adays is reckon'd to be Evil, or blameworthy: Yet this withdrawing from God did greatly hurt her; while ſhe enjoy'd worldly Delights, ſhe loſt the Divine Ones, and that with ſuch bitter Remorſe of Conſcience, that ſhe thought her ſelf in Hell. She got no reſt till ſhe forſook the World, the Things of the World and Self, that ſhe might love God only, and be reſign'd to his Will in every thing. In which Reſolution ſhe perſevered ſo faithfully, even to the end of her Life, that ſhe would rather have died a Thouſand times, than have deſired any Creature, or followed her own Will in any thing; never undertaking any thing till ſhe was firſt perſwaded that it was the Good-will of God. As appears every where in the Writings of *Antonia Bourignon*, particularly in the Account of her inward and outward Life, and the Continuation of it; where this is ſufficiently demonſtrated: Which Teſtimony tho' given by her ſelf, is nevertheleſs true, as I have made appear in the Seventh Section.

IX. Moreover this Teſtimony is confirm'd by many Good and Pious Men who knew *Antonia Bourignon* from her Infancy, and did narrowly obſerve her Converſation: Many ſuch Teſtimonies are to be met with, in that Treatiſe of *A. B.* which is called, *The Teſtimony of the Truth.* It is worthy of Obſervation, that theſe Teſtimonies ſeem to have been publiſhed by the Providence of God, that it might be evident to every one that *A. B.* led a Pious and Holy Life; and that the Mouths of malicious Slanderers might be ſtopped, not only by Two or Three Witneſſes, by whoſe Mouth every Truth is eſtabliſhed; but by ſuch a Cloud of Witneſſes; who aſſure us that the Thoughts and Words of *Antonia Bourignon* were ſerious and pious, even from her early Infancy; ſo that obſerving the change that Man is ſubject to throughout all his Life, and that he muſt part with all at Death, while he ſeems to propoſe to himſelf, in every thing that he undertakes, an abiding and perpetual Good: this made her conclude that we were not created for this wretched Life, but for an abiding, eternal, and bleſſed Life; of which ſhe became ſo deſirous, that ſhe counted all bodily Delights, Recreations, Pleaſures, fine Cloaths, and all other periſhing things, as Dung and

IX. 2. *The Teſtimony of others.*

and Loſs, for the Love of thoſe good things which were Eternal, and would never fail. And about the Fourth Year of her Age, having learned that our Lord Jeſus Chriſt and his Apoſtles did lead a Life wholly free of all earthly and temporal Cares and Deſires, that they might only care and ſeek for thoſe things which are above, and are eternal, ſhe look'd on ſuch a Life as moſt reaſonable and worthy of a Man; but obſerving that the Life of Chriſtians now adays was altogether contrary to that kind of Life, hence ſhe concluded that they were not True Chriſtians, and begging that her Parents would have her to the Country where the Chriſtians liv'd, ſhe vehemently thirſted to go thither, that ſhe might lead a truly Chriſtian Life. And tho' they endeavour'd to perſwade her that ſhe liv'd amongſt Chriſtians, yet ſhe could not believe this, eſpecially when advancing more in Years ſhe found that the beſt among all the Parties of *Chriſtendom*, did ſtill love and ſeek after earthly things; ſo that their Deeds were directly oppoſite to the Deeds of Jeſus Chriſt, and of the Firſt Chriſtians. While in the mean time our Saviour ſays expreſly, *That the Diſciple ought to be like his Maſter, and that he who believes in him ſhall do the Works that he did, yea, greater Works than theſe*; as the Children of *Abraham* do the Works of *Abraham*.

X. *Her Soliſude.*

X. As *Antonia Bourignon* grew in Years, the Love of God and her Neighbour did encreaſe in her, of which ſhe gave infallible Proofs on all Occaſions; for obſerving that the Converſation of Men was an effectual Mean to withdraw us from God, and to deprive us of his Love, ſhe therefore lived as ſolitarily as was poſſible; not that ſhe was Melancholly or Brainſick, for ſuch alſo ſeek to be Solitary, but that applying her ſelf to the Contemplation of God, and of his Perfections, ſhe might the better continue in his Love. She was otherwiſe of a chearful, ſociable, and ingenuous Temper, and underſtood well how they ought to carry themſelves who deſire to be lov'd by the World; as appear'd in the time that ſhe applied her ſelf to the Converſation of the World.

XI. *Her Self-denial.*

XI. Moreover ſhe denied her ſelf as to Meat, Drink, Apparel, *&c.* all things that were not abſolutely neceſſary for the ſupport of Life; and this, both that ſhe might not adhere to any Creature, and that ſhe might beſtow on the Poor, and the Sick, what ſhe had beyond her Neceſſity.

And

And that *Antonia Bourignon* did theſe things, not that ſhe might be ſeen of Men, like unto the Hypocrites, but only from the Love of God, and her Neighbour, and things Eternal, appears from hence, that ſhe did all theſe things in ſecret, as much as was poſſible, entering into her Chamber, and ſhutting the Door, pray'd to her Father in Secret, and gave Alms, her Lefthand not knowing what her Righthand was doing: She ſhew'd ſuch a chearful Countenance, that none but her pious Mother knew that ſhe faſted.

XII. That the Deeds and Actions of *Antonia Bourignon* did proceed from the Love of God, appears alſo from this, that ſhe perſever'd in them conſtantly to the end of her Life; except that ſhort time in which ſhe engag'd her ſelf n the Vanities of the World, and no Reproaches, Perſecutions, hard Uſages with which ſhe wreſtled throughout all her Life, did ever make her ſlacken; nor yet the Deceit, fair Words, and feign'd Sanctity of Hypocrites and Impoſtours, who continually endeavour'd by many ways to diſtract her, and to withdraw her from the Love of God. So that ſhe had received the Gift of Fortitude from the Holy Spirit, to ſuch a Degree, that ſhe would not have done any thing againſt the Will of God, nor omitted that which ſhe knew to be agreeable to the Will of God, no not for the whole World. And tho' ſhe greatly deſired Solitude, becauſe there ſhe had learned to converſe with God, and to hear him in a profound Silence, yet when the Glory of God, or the Salvation of her Neighbour did require that ſhe ſhould converſe with Men, ſhe willingly left that Solitude: For ſhe ever obſerved this Rule, to prefer the Glory of God and the Salvation of her Neighbour, to her own Profit; being always ready not only to lay down her Life for her Neighbour, but being content alſo to be blotted out of God's Book, and with St. *Paul*, to be an Anathema for her Chriſtian Brethren.

XII. *Her firm perſeverance to Death.*

XIII. *Antonia Bourignon* finding that Virginity was moſt acceptable to God, and an effectual Mean of perſevering in the Love of God; ſhe therefore from her Childhood begg'd of God that ſhe might be the Spouſe of Jeſus Chriſt, earneſtly deſiring never to be married to any Man. This ſhe obtain'd ſo perfectly from God, that ſhe never entertain'd a Thought contrary to it, tho' ſhe was oft-times ſought in Marriage by Perſons who could have afforded her many worldly Advantages, and her Parents were ſolicitous

XIII. *The purity of her Virgin State.*

citous to have her married; Yea, her Father, contrary to her Will, promiſed her in Marriage to a rich Merchant. And that ſhe might avoid that Stroke, ſhe ſeparated her ſelf from the World, and from all Creatures, and about the Eighteenth Year of her Age, having put on the Habit of a Hermit, ſhe left her Father's Houſe, without taking with her ſo much as a Penny, forſaking Wealth, Accommodations, Delights, and all temporal Things, only for the Love of God. The abandoning of all which, was ſo well-pleaſing to God, that he wonderfully guided and preſerved her, and delivered her out of the Hands of wicked Men, and committed her to the Care of ſuch as were truly Good, who were ready to be helpful to her in all things.

XIV. That I may not be too tedious, as to the Teſtimony which others give concerning the Piety and Sanctity of *Antonia Bourignon*, I ſhall only propoſe ſome Remarks as to thoſe Three principal Vertues: 1. Faith. 2. Charity. 3. Hope. For if there can be ſufficient Evidences brought, whereby it can be made appear that *A. B.* did poſſeſs theſe, there can be then no doubt but that ſhe was Holy and Pious. That this may be made appear, it is not needful to examine each of theſe Vertues particularly by it ſelf, becauſe they always go together. There is no doubt then, yea, we may be aſſured of it, that he who poſſeſſes one of theſe Vertues, does poſſeſs them all. *Faith then is the* Heb. 11. 1. *Subſiſtence of things hoped for, and the Evidence of things not ſeen*: Or, Faith is that Divine Light infus'd by God into Man at his Creation, by which he conceives things Divine and Eternal, which by the natural Underſtanding are unconceivable. In this Senſe, Faith is communicated unto all Men; for it is that true Light that enlightens every Man that comes into the World. But this Light is ſo darkned and hindred to encreaſe, by the Love of the Creatures and of temporal Things, in which Sin conſiſts, that Faith, being without Life and Spirit, becomes dead and ineffectual. To make appear therefore that any has Faith, it is not enough that he is endued with this firſt innate Light, becauſe in that Senſe all Men have Faith, while in the mean time all are not Holy. But here we ſpeak of the Faith which all have not, but they only who do not reſiſt this Divine Light, nor ſtrive to quench it; and who they are that follow it, and walk in it, and whoſe Faith worketh by Love, muſt and ought to be made evident by their

XIV. *Of Faith, Hope, and Charity.*

Works,

Works, that it may appear to be living and not dead. This was the Faith in *Abel*, *Enoch*, *Noah*, *Abraham*, *Moſes*, and the reſt of the Holy Men, ſpoken of *Heb.* 11. who ſeeing the inviſible God, contemned all viſible Things, ſuffering all manner of Reproaches, Perſecutions, and Torments, that they might ever ſee and enjoy him, and this with ſo great Reſolution, as the whole World could not divert them from their purpoſe, or ſeparate them from the Love of God, becauſe they knew certainly that the Hope they had, would never make them aſhamed.

XV. Now that in *A. B.* Faith did thus work by Love, with an aſſured Hope of enjoying God, appears by all her Life, as has been already ſhewn. And that we may have the greater Evidence of this, we need read only the Account of her Life, given both by her ſelf and others. Among innumerable Inſtances it is very remarkable, that *A. B.* took upon her the Care of governing, educating, and inſtructing in the Chriſtian Religion, many poor Orphan Girls in an Hoſpital, and that without any Tie or Obligation, or any other End, but the Hope ſhe had of bringing up theſe Orphins in the Fear of God, and of forming them to be true Chriſtians; employing in this Office all her Induſtry, her Goods, and the Strength both of her Body and Mind. In which Work of Charity, ſhe continued for Nine Years, confiding ſo firmly in God, that tho' ſhe was toſs'd with infinite Afflictions, her Refuge was in him alone, and that with ſuch an aſſured Hope, that ſhe was never confounded nor fruſtrated of her End. In ſuch Works of Charity, *A. B.* continued even to Death, but with this Caution afterwards, that having found by Experience that moſt of the Poor, and other Men alſo, did abuſe Alms, and the other Offices of Charity, to encourage themſelves the more in their Sins, ſhe did diſpence the Gifts of Charity more warily, enquiring firſt if they might promote the Salvation of her Neighbour, which ought to be our great aim; and being once perſwaded of this, ſhe ſpar'd neither Money, nor Travel, nor her own Life, where ſhe could contribute for the Salvation of others. But where ſhe ſaw that her good Works could contribute nothing to this, ſhe endeavoured to live in as much Retiredneſs and Quiet with God as was poſſible, that ſhe might work out her own Salvation with fear and trembling, being thus truly helpful to all, when a few had rejected her Help.

XV. *That theſe did live and operate in her.*

The

The Malicious therefore have no reaſon to accuſe *A. B.* of Avarice, or Cruelty, becauſe ſhe did not diſtribute her Goods indifferently to all the Poor; for this did not ſpring from ſo evil an Original, but from true Charity, that ſhe might not concur by the Poors abuſing of her Alms to the multiplying of their Sins, and ſo to the aggravating of their Damnation. This proceeded alſo from the Care ſhe had that the Goods which God had committed unto her, as to a Steward, might be faithfully diſtributed.

XVI. 3. *The contrary to thoſe Evidences, not made appear.*

XVI. It was premiſed in the third place, that we ought to admit the fore-mentioned Evidences for proving a Perſon to be Holy, and a Lover of God, as good and valid, ſo long as the contrary is not made appear. Now as to the Holineſs of *Antonia Bourignon*, and her Love to God, that the contrary is not yet made appear, is evident from this, that no body could ever yet diſcover that her Life and Actions were at any time blameworthy, even then, when to follow the Vanity of the World, ſhe lived for ſome time diſtracted from God. But from hence we ought not to conclude, as ſome malicious Perſons have done, that *Ant. Bourignon* and her Friends do affirm, that ſhe neither ſinn'd in *Adam* nor in her ſelf; which is moſt falſe: For *A. B.* declares in many places that ſhe, as well as other Men, was born of the corrupt maſs of *Adam*, and did ſin in him. And not only ſo, but that turning aſide from God unto the World, ſhe ſinn'd in her ſelf; tho' ſhe never did any thing that is blame worthy before Men. For ſhe was fully perſwaded that every turning aſide from God unto the Cretures, is a Sin that deſerves Damnation.

XVII. 4. *The Teſtimony of the Conſcience of others.*

XVII. The Fourth Evidence, to wit, that of our Conſcience, as to the Sanctity of *A. B.* is moſt abundant; for many Perſons of all Parties of Chriſtians, of all ſorts of Ranks, and thoſe moſt Pious, do decalre that they have felt ſuch Operations in their Souls by the Preſence, the Words, and Writings of *Antonia Bourignon*, that they were ſufficiently convinced in their Conſcience that *A. B.* was Holy, and in the Love of God, and that to ſuch a Degree, that this Love ſeem'd to flow from her into them and other well-diſpoſed Souls, becauſe many are brought by her to abandon their own Wills and the Creatures, that they may Love God only, and ſubject themſelves wholly to his Will. And I am perſwaded that her Writings will have ſuch Operations in all thoſe, who ſhall read them with a

ſincere

ſincere and hearty deſire to find the ſaving Truth, and to endeavour to walk in it, in ſo far as they know it. Unleſs they be ſo far poſſeſt with Prejudices, as that they will admit of nothing for Truth, but what is conſonant to their formerly receiv'd Opinions, looking upon every thing that differs from them, or ſeems contrary unto them, as Lies and Error. This is as if one looking always through a coloured Glaſs, by which all Bodies would appear to him of the ſame Colour, ſhould imagine and affirm, that other Men who look with the naked and ſingle Eye, are perfectly miſtaken when they ſay that they ſee clearly that every Body has its own diſtinct Colour.

XVIII. Unto theſe Four Evidences of the Sanctity of *A. B.* this Fifth ought to be added; to wit, the wonderful Works that *A. B.* did, and the extraordinary Divine Lights that God communicated to her. To reckon up all theſe we behov'd to narrate her whole Life, and to adduce all her Writings, which are full of ſuch wonderful Works and Light. Therefore let every one that loves the Truth, apply to theſe Writings, and (which ſoever he ſhall be pleas'd to peruſe) he will by them be ſufficiently convinc'd of this matter. But that ſome Inſtance of this may be given, it is to be conſidered, that this ought to be look'd upon as a great Miracle in *A. B.* that ſhe ſo generouſly fought againſt her corrupt Nature, that ſhe wholly ſubdued it, not by her own Strength, which could do nothing but Evil, but by the Grace of God, through which the weakeſt can do all things. This Miracle ought to be more eſteemed than raiſing the Dead, giving Sight to the Blind, and ſuch like, which ſerve only for this preſent Life, and therefore may be performed by Men who are not Holy. But to overcome corrupt Nature is an infallible mark of Holineſs, for the obtaining of which all other Miracles ought to be done, otherwiſe they avail nothing, but on the contrary do much hurt. Among the innumerable Divine Lights communicated to *Antonia Bourignon*, this is the chief, that ſhe had explain'd the Truths of the Goſpel more clearly and efficaciouſly than any has done hitherto, demonſtrating that an Obedience to them is abſolutely neceſſary for Salvation, and reſcuing them from the Gloſſes and falſe Expoſitions by which the Learned have ſo perverted the Truths of the Goſpel, that almoſt every Chriſtian

XVIII. *The wonderful Works ſhe did, and the Divine Light given her.*

ſtian promiſes Salvation to himſelf, although he do not walk according to theſe Truths.

XIX. *The Second Queſtion anſwered, by anſwering the Firſt.*

XIX. Since then it ſeems to appear ſufficiently from what has been ſaid, that *A. B.* was Holy, and in the Love of God; it will be now fit to conſider the Second Queſtion propoſed, to wit, If ſhe was moved by the Spirit of God to write and to enlighten others? For anſwer to this Queſtion there needs nothing be adduc'd but what has been ſaid as to the Firſt Queſtion: For it *A. B.* was Holy and in the Love of God, ſhe would not have committed ſo great a Sin, as to pretend that ſhe was moved to write by the Spirit of God, if it was falſe, or if ſhe was not certain that it was moſt true. But that I may anſwer ſomething in particular to this Second Queſtion, it is to be conſidered, how we may be aſſured that any Writing is endited by God. In order to this, let us enquire, how it appears that the Holy Scriptures were written by Men led by the Spirit of God, as all Chriſtians do believe.

XX. *Natural Gifts cannot make Happy, without a continual Dependance upon God.*

XX. That we may proceed aright in this Enquiry, it is to be remarked, that God gives unto Men Breath, and Life, and all Things, for in him we live and move, and have our Being. Nevertheleſs, he has given to all Creatures the Faculty whereby to continue in their Being, or to exiſt. For God is Eternal, and his Gifts are without Repentance, therefore his Works do never periſh; beſides they are endued with a Power of multiplying themſelves, and producing their like. It is true, many things periſh, but theſe are not the Works of God, but Corruption and Vanity, brought into the World, and yet coming into it by Sin and Luſt. But beſides theſe Faculties of preſerving themſelves, and producing their like, God gave to Man the Liberty of turning himſelf to God, that he might be govern'd and ruled by him, or of acting by the Strength already given him, without asking new Strength from God. If he do ſo, he departs from God the Author of all Light and Good; and then ſuch a Man of neceſſity becomes Miſerable, and is ſunk in Darkneſs, as appear'd in the Fall of *Adam*, and is to be ſeen daily in thoſe who follow their own Wills; that is, who act by the Strength once given them, and will not ask new Strength from God, nor yield up themſelves to be govern'd by him. But if a Man yield up himſelf to God, and ask help from him in every thing he goes about, he will find God ready to help him.

him. Even as one in a very close Chamber is in the Day-time immediately enlightned by the Sun, how soon he permits the Windows of the Chamber to be opened, and the more Windows there are opened, he receives the greater Light.

XXI. From what has been said, it appears that when we say, that the Holy Scripture is endited by God, we understand thereby that the Holy Men, who committed it to Writing, did so wholly deny their own Strength, whether innate unto them, or acquired by Diligence, Learning, and Meditation, that they willingly acknowledged that thereby they could do no good nor any thing that was acceptable to God, but did so entirely yield up themselves to be govern'd by God, that they no longer lived to themselves, but God did live and operate in them. Now that we may be assured that the Holy Scriptures were penned by such Men, we must examine what Operation the Holy Scriptures have in our Souls. When then we experience that the Thoughts of our Hearts are manifested by them, which can be done by none but God, who alone knows the Heart; and if this Holy Scripture be a powerful Mean for loosing our Hearts from the Love of Temporal things, and drawing them to the Love of God and of things Eternal: For the Word of God is quick, and powerful, and sharper than any Two-edged Sword; piercing even to the dividing asunder of the Soul and Spirit, the Joynts and Marrow; and is a discerner of the Thoughts and Intents of the Heart; overthrowing every Imagination and Thought that exalts it self against God: So that an Unbeliever perceiving that by this Word the inward Thoughts of his Heart are made manifest and laid open, he is forced to fall down upon his Face and to acknowledge that it is God who speaks unto him. This one Mark is sufficient to prove the Divine Authority of the Holy Scripture, and it is so clear that it may be understood by the most simple, moreover it is most certain and infallible. To this, many other Marks might be added, which for brevity's sake I pass over, and so much the rather that they are to be had abundantly from those Writers who have designedly treated of the Divine Authority of the Holy Scriptures.

XXI. *How it appears the Holy Scriptures were endited by the Holy Spirit.*

XXII. Now that this may be applied to the Writings of *Antonia Bourignon*, both I my self and many Persons of Probity have experienced and do daily experience that those Writings

XXII. *That the Writings of* A. B. *were endited by the Holy Spirit.*

Writings do as clearly lay before us our inward State, as if God were immediately ſpeaking unto us. Moreover, they do ſo clearly and ſo lively ſet before our Eyes the Vanity and Nothingneſs of all Earthly and Temporal things, and the Glory of Heavenly and Eternal things, that we are forced, unleſs we would do Violence to our Conſcience, to love and ſeek after theſe laſt things only, and abſolutely to forſake and avoid the other. And there is no doubt but that all they who ſincerely deſire to do the Will of God, and to embrace and practice the Truth which they know, ſhall experience in themſelves the ſame Effects from the reading of thoſe Writings, and give Teſtimony that they are endited by the Spirit of God.

XXIII. *They are conſonant to the Holy Scriptures, and a Key to them.*

XXIII. Moreover the Writings of *Antonia Bourignon* are ſo conſonant to the Holy Scriptures of the Old and New Teſtament, that from hence it appears more clearly than the Sun at Noon-day, that the ſame Spirit has endited both. Yea, the Writings of *Antonia Bourignon* are as a Key, whereby the Sacred Scriptures are opened and expounded. So that the great Myſteries hitherto underſtood by none, are expounded by theſe Writings, and the Difficulties which hitherto have been moſt intricate, are reſolved. It is alſo moſt worthy of Obſervation, that a Virgin, ſo ſimple as *Antonia Bourignon*, ſhould without Study or Meditation commit to Writing the moſt ſolid, clear, and ſaving Truths. Being moved to write againſt her natural Inclination, only for promoting the Glory of God, and the Good of her Neighbour, without the proſpect of any temporal Advantage; but on the contrary, foreſeeing that ſhe muſt ſuffer much becauſe of theſe Writings, as the Event did confirm; for becauſe ſhe did ſo clearly and efficaciouſly declare the ſaving Truth, the Churchmen and the Learned of all Sects and Parties, did proſecute her with Hatred, Calumnies, and Perſecution, even to her Death.

XXIV. *The Concluſion.*

XXIV. We judge therefore that we have abundance of Reaſons and Arguments to conclude that *A. B.* was moved by the Spirit of God, to write for the enlightning of others.

The End of the Third Part.

A N

An Advertiſement to the Reader.

THEY *who eſteem the Writings and Sentiments of* A. B. *will no doubt be deſirous to know the Hiſtory of her Life; and they who make it their Buſineſs to traduce and defame her to the World, do make it neceſſary to be known; thereby to prevent or remove the Prejudices which they may breed in the Minds of well-diſpoſed Perſons, againſt Writings which would be ſo helpful to them, in the way to Eternal Life.*

The inward Sentiments of others cannot be known but from themſelves, or by the Spirit of God, and their Sincerity may appear from the conſtant Tenour of their Actions in the whole courſe of their Lives; and the Story of their Life and Actions may be had both from themſelves, and from thoſe who have been Eye-Witneſſes of their Converſation, both Friends and indifferent Perſons. The Teſtimony of Enemies in beſpattering and defaming them, is no more to be regarded than that of falſe Witneſſes, when there are unqueſtionable Evidences to the contrary. It is eaſie alſo for thoſe who conſider things with an evil Eye, to give ſuch a turn to the Actions of the Beſt, as may make them hateful and ridiculous, witneſs the Author of Dictionaire Hiſtorique & Critique, *in his Character of the King and Prophet* David.

The inward Life of A. B. *and the outward likewiſe, for a Courſe of many Years, is written by her ſelf, and the Continuation of it to her Death, by a Perſon of known Integrity, who was with her for ſome of the laſt Years of her Life, and was helped in it by her own Memorials and thoſe of her Friends, and often led her to relate unto him her whole Life. Beſides, there are ſome ſixty Teſtimonies, ſome private, others publick before Judges, Magiſtrates upon Oath, of Perſons to whom ſhe was well known, which do refer to a good part of the moſt remarkable Events of her Life. From theſe Originals then, I have drawn the following Summary of her Life, the fuller Account being to be had from thoſe Writings themſelves.*

I know there are many who ſit in the Seat of the Scornful, *and will turn all this into Ridicule; at which we need not wonder, when even the* Penmen of the Sacred Scriptures *dees not eſcape their Laſh. God's ways are ſo different from Man's,* that the natural Man perceiveth not the things that are of God, but they ſeem Fooliſhneſs to him. *We have ſtrong Attachments to Parents, Friends, Wife, Children,*

to our Guides, the Learned, the Eloquent, the Great, to Study, and Learning, and worldly Accommodations, and therein gratifie and cheriſh the corrupt Inclinations of our Hearts. God will have Inſtruments form'd upon different Molds. Our Lord would not let them go take leave of their Friends, or go bury their Father. He engages them to forſake their Wives and Children, or if they be free, not to be bound. God makes Men forſake their Country, and their Friends, and go they know not where, upon his Word only. He chooſes Children, Perſons without Learning, forbidding them to ſtudy or to follow the Conduct and Wiſdom of Men. He chooſes them Weak and Simple, without Authority or Power, without a Following or Applauſe, keeps them for the moſt part in Solitude, either that they may converſe with God, or to preſerve them from the Perſecutions of Men, of thoſe eſpecially who call themſelves the Church and People of God; and when he draws them out of it, he lets them be chas'd from one Place to another, and at laſt die in Affliction and Miſery. How impertinent does this Conduct ſeem to the Wiſdom of humane Reaſon, and yet by theſe Rules God has form'd Men for his Service in all Ages, Abraham, Jacob, Moſes, David, Eliſha, Jeremiah, Amos, John Baptiſt, Jeſus Chriſt *himſelf, all the Apoſtles, and the true Saints who have followed him. When Men then are ſo wiſe in their own Eyes as to condemn this in the Perſon of* A. B. *they muſt know that they condemn the Conduct of God himſelf in his Saints, who will thereby have their Hearts and Wills wholly diſengag'd from ſelf and all worldly things, and entirely reſign'd unto him.*

It is not for theſe Scoffers then, that I have written this Abridgment, but for thoſe who deſire in the Simplicity of their Hearts to be helped on in the way to Eternal Life. Jeſus Chriſt is the way, and we are made believe that his Life is unimitable. The firſt Chriſtians followed him in a Life of Poverty, Reproach, and Pains; in which now we think he neither can nor ought to be followed. Here's an Inſtance of one in this laſt Age of the World, who, as ſhe declares to all, that there is no Salvation without following the Example and Doctrine of Jeſus Chriſt, ſo ſhe made him her conſtant Pattern, and this her great Work from the Eighteenth Year of her Age to her Death, and thereby encourages and invites us all to deny our ſelves, and take up our Croſs and follow him. Give her then of the Fruit of her Hands, and let her own Works praiſe her in the Gates.

AN

AN APOLOGY FOR M. *ANT. BOURIGNON.*

PART. IV.

CONTAINING

An Abridgment of her LIFE.

To which are added, Two Letters concerning the Preface to the Snake in the Graſs, *and* Bourignianiſm Detected; *by different Hands.*

I. MRs. *Antonia Bourignon* was born in the Town of *Liſle* in *Flanders*, the 13th. of *January*, 1616. baptiz'd in the Pariſh of St. *Maurice*, and nam'd *Antonia*; her Father was *John Bourignon*, an *Italian* by Nation, and her Mother *Margaret Becquart*, born near to *Liſle*; they lived in a married State Thirty One Years, having Four Daughters, of which *Antonia* was the Third, and One Son, all of which died in their Childhood, except the eldeſt Daughter who lived till the Thirty Sixth Year of her Age, and was twice married. She died *Anno* 1647. Her Mother in *July* 1641. Her Father married again in *October*, being more than Sixty Years Old,

I. A. B. *her Birth and Parentage.*

and died *April*, 1648. And *Antonia* remained the only Heireſs of her Mother, her Siſter having died without Children.

II. *Her Mothers Averſion to her, and why.*

II. When ſhe came into the World, her Mother thought ſhe had borne a Monſter, becauſe her whole Forehead was covered with black Hair even to her Eyes, and her upper Lip was faſtned to her Noſe, and ſo her Mouth ſtood open; they conceal'd her for ſome Months, and the Hair fell off of it ſelf, and the Lip was untied by a Surgeon, and ſhe encreaſt in Comlineſs; yet her Mother could not forget the Averſion ſhe had conceiv'd, and could not love her as ſhe did her other Children; but ſlighted her from her Infancy, and could hardly look upon her; the other Children alſo treated her rudely, without her Father's knowledge, who then loved her beſt of all his Children: But his Affairs kept him ſtill abroad, except at Meals.

III. *The ſerious Thoughts of her Childhood.*

III. This rough Treatment made her retire from childiſh Plays, and be much alone. God then drew her powerfully to himſelf, as ſoon as ſhe had any uſe of Reaſon; all her Thoughts were ſerious, and her Reaſonings ſeem'd not to proceed from a Child; and having been inſtructed by her Parents, when about Four Years of Age, of the Firſt Principles of Chriſtianity, and of all that *Jeſus Chriſt* had done and ſuffered for Men, ſhe was deſirous to be inform'd *in what Country the Chriſtians lived?* and profeſt a great deſire to go thither; and when her Parents mock'd her, and told her ſhe was in the Country of Chriſtians, ſhe ſaid, that could not be, for *Jeſus Chriſt* was born in a Stable, and liv'd in Poverty, whereas they all love to have fine Houſes, and fine Furniture, and much Wealth; and therefore ſhe concluded they were not Chriſtians, and that ſhe would go into the Country where the Chriſtians do live; but no Body underſtood this Language, but turn'd it into Raillery, and ſo ſhe was conſtrain'd to hold her Peace.

IV. *Her early Converſation with God.*

IV. Finding ſo little Satisfaction in the World, ſhe turned her ſelf unto God by Prayer, and he being always ready to be found of them that ſeek him with their whole Heart, eſpecially little Children, ſhe from her Infancy had daily Converſation with God, he ſpeaking inwardly to her Heart; and ſhe thought this Divine Converſation was a thing common to all. Then every thing ſerv'd her for an Occaſion to Addreſs to God. Thus for Inſtance, remarking

ing that her Father was ſurly to her Mother, and oft-times tranſported with Anger againſt her, after having endeavour'd to appeaſe him by her childiſh Embraces, ſhe would retire apart, and conſidering how hard a thing it was to be married to a troubleſom Husband, would ſay to God, *My God, my God, grant I may never marry*, and ſhe beg'd that inſtead of being married, *he would give her the Grace to become his Spouſe*. Her Prayer was ſo well-pleaſing to God, that he granted her the full Accompliſhment of it, giving her from her Infancy the Gift of Chaſtity and Continence in ſo perfect a manner, that ſhe often ſaid, ſhe never had in all her Life, even by Temptation or Surprize, the leaſt Thought unworthy of the Chaſtity and Purity of the Virgin State.

V. *She turns towards the World.*

V. Her Siſter was much addicted to the Vanities of the World, and could not look upon her Retiredneſs and Averſion from them, without Indignation and Diſpleaſure, and among her Companions ſhe made all this paſs for an Effect of Stupidity and Dulneſs. This made her quit her *firſt Simplicity* to follow for ſome time the Vanities of the World, not that her Heart was ſet upon them, but to ſhew that ſhe had enough of Spirit, and was not a Fool as her Siſter would make them believe. Thus the Devil laid Snares for her to entrap her, and the ſweetneſs of her Humour gain'd her the Love of the Young People they converſt with, beyond her Siſter. Thus ſhe continu'd to Dreſs, to frequent their Company, to recreate her ſelf with them in their Plays, Dances, and other youthful Divertiſements, tho' in all Honeſty, if that may be call'd Honeſty which turns away the Heart from God, however, it paſt for ſuch in the World. Thus ſhe greatly pleas'd her Parents, particularly her Father, who deny'd her nothing whereby ſhe might appear with Advantage in the World. Her Parents were anxious to have her married, being Rich, and having but Two Daughters, and many Young Men would have had her for their Wife, but ſhe could never reſolve to marry, having an Averſion to it. Yet ſhe took Pleaſure in the Converſation of the Youth, till they urg'd her to marry, and then ſhe withdrew from them, and would diſcourſe with them no more. She began alſo to take Pleaſure in the Praiſes and Eſteem of Men, becauſe they ſaid ſhe was fair and lovely, whereas her Mother had ſtill call'd her ugly, and deſpis'd her on all Occaſions.

VI. But

VI. *God withdraws from her.*

VI. But as the World took place in her Soul, God withdrew from it by degrees; ſo that ſhe felt no longer that Devotion or Pleaſure in Prayer or Solitude, which formerly gave her ſo much Contentment. This made her Melancholly, and the more ſhe endeavoured to divert it by Company, the more it encreaſt: For her Soul was never at reſt, and God who had ſo much comforted her in Prayer, all the time that ſhe was deſpiſed, now withdrew from her; and her Prayers were without any fervour. Her Conſcience often check'd her when ſhe did or ſaid any thing to pleaſe the World, but ſhe had not the courage to withdraw from it. But God had pity on her who had abandon'd him to turn to the Creatures. She oft-times felt inward Motions from God, and even in the midſt of her Divertiſements and Dancings, ſhe had ſometimes ſecret Reproofs from him, piercing her Heart with thoſe inward Words. *Will you forſake me then for another? Will you find a Lover more compleat and more faithful than I am?* But a little after, Company and Divertiſements got the Aſcendant; and even when ſhe was excited by thoſe inward Motions to abandon all, ſhe would reply, *Then I ſhould never have Pleaſure! It is fit for one to take ſome Pleaſure in their Youth!*

VII. *New Motions from God, and her Combats thereupon.*

VII. Then God ſeeing that his gentle Motions avail'd nothing, took more ſevere means to recover her, and fill'd her Spirit with fearful Apprehenſions of Death, Judgment, and Hell; the hearing of the Deaths of others, and Sermons about Death and Judgment, did before that touch her but very little, like the Stories of Foreign Countries, and ſhe would not let her ſelf think that ſhe was concern'd in them. But when God was pleas'd to open her Eyes, and let her ſee ſhe muſt Die, and appear at the great Judgment, then unexpreſſible Apprehenſions ſeiz'd her, and all the Day long, when ſhe was alone, ſhe would ſay to her ſelf, *Poor Creature! What will become of thee? Thou muſt die; all the things of the World cannot ſave thee from this fearful Death; thou canſt not eſcape it And what wilt thou ſay when that Hour ſhall come?* This ſhe often repeated both in her Mind and by Word. They with whom ſhe convers'd obſerving her Sadneſs, endeavour'd to chear and divert her, but all in vain: For then ſhe had a diſguſt of all Recreations and earthly Pleaſures. And when ſhe forc'd her ſelf to take Contentment in any thing,

ſhe

ſhe thought it was ſaid to her Heart, *To what purpoſe takeſt thou Pleaſure, ſince thou muſt die? For what will this ſerve thee before God?* But the ſenſitive part of her Soul was very diſpleas'd to ſee it ſelf thus afflicted, and ſaid in its mute Language, *Thou ſhalt never be well, if thou put not theſe Fancies out of thy Head; but will die very ſhortly if thou continue in ſuch Apprehenſions:* This made her leave off for ſome time. But as ſoon as ſhe came to her ſelf, the ſuperiour part ſaid, *Forget Death as much as you will; it ſhall not forget thee. It is a folly to think to free thy ſelf of it by ſhutting it out of thy Memory. It will find thee every where, and does not wait till thou be ready; but comes at its time unlook'd for, and when thou ſhalt think leaſt of it. And if the Idea of it only does ſo affright, yea put thy Life in hazard; how will the reality of it make thee afraid, when thy Soul ſhall be in Danger. Give place to thoſe Truths, without flattering thy ſelf with any Reaſons.*

VIII. *The thoughts of Death fix'd upon her Spirit.*

VIII. Theſe were the Debates which toſs'd her Spirit without ceaſing. She reſolv'd then to quit all the World, and prepare for Death and prevent it, ſince it followed her ſo hard. But ſhe found great Difficulty to do it, being Young and in the midſt of all worldly Advantages, ſo that ſhe might promiſe to her ſelf as much of worldly Pleaſures, Honour, and Wealth, as any of her rank. Nevertheleſs the thoughts of Death had yet greater force, when ſhe thought on the future State. She ſaid to her ſelf, *It is very true, Mirth is agreeable, Pleaſures are ſweet, and Wealth delightful; but this laſts but for a little time; Death will come and change all; and all muſt be parted with, with a lamentable regret, and it may be an eternal Puniſhment for a good of ſo ſhort continuance.* So that perceiving clearly this Truth, ſhe prayed earneſtly to God, to give her Grace to think always upon Death, and never to let it be out of her Mind for any thing that might befall her; which ſhe obtain'd, after a long perſeverance in this Prayer. And to fix it the more upon her Spirit, ſhe went oft to the Church-yard, where looking on the Bones of the dead, ſhe ſaid, *See my Body; what will become of thee? Thy own Head, and thy own Hands will be very ſhortly thrown into this Company;* and ſhe was afraid to look upon them, and forc'd her ſelf to approach them, being naturally timorous, and to handle them, ſaying, *O miſerable Creature! Wilt thou have a Horror for thy ſelf? Draw near boldly.*

Then

Thou ſhalt be a Thouſand times more vile, when the Worms ſhall eat thee; and this will be the greateſt Honour that can befal thee to be ranked with theſe Bones here.

IX. *Her Converſion and Penitence.*

IX. This gave her a great diſguſt for the Body which ſhe formerly cheriſh'd, and a hatred, and ſeverity againſt her ſelf; and after her Siſter was married, ſhe retir'd from all ſort of Company, ſtaid alone in her Chamber, entered upon a very auſtere Life, Lying hard, Sleeping little, Faſting much, mingling what ſhe did eat with Aſhes to mortifie her Taſte, wearing hair cloath next to her Skin, and afflicting her Body, and praying, and weeping the moſt part of her time, for Grief that ſhe had left the ſweet Converſation ſhe had with God, to pleaſe her ſelf in the Divertiſements of the World. She viſited the Poor and Sick, frequented the Churches and Sacraments, not knowing by what means ſhe could recover the Favour of God, which ſhe had loſt through her own Fault. She durſt ſcarce ſleep in the Night, fearing to fall into Hell while aſleep, and that the Earth would not bear her. So terrible were her Apprehenſions of the Judgments of God, that ſhe durſt not ſhut her Eyes becauſe of her Sins, which ſeem'd to her ſo great, that none had ever committed the like, not that ſhe was guilty of any Crime or wicked Deed, but becauſe ſhe had forſaken the *ſweet Converſation* that her Soul had with God, to pleaſe her ſelf with the Divertiſements of the World, after having received ſo many Favours from God, which deſerved the Thankſgiving of her whole Life. This appear'd to her ſo great a Sin, that Hell was not ſufficient to puniſh it. She continued in thoſe Auſterities and Mortification for Seven Years, and would have done ſo ſtill, if God had not commanded her when ſhe was Twenty Five Years of Age to leave this, and lead an ordinary Life. Her *Mortifications* were not the Effect of a melancholy Humour, nor accompanied with it; for ſhe was of the moſt ſerene and chearful Temper, even to her Death. But ſhe chaſtis'd her ſelf with an inward Contentment and Tranquillity, out of a Principle of Juſtice: And her Floods of Tears flowing from the Love of God, whoſe Friendſhip ſhe had loſt through her own Fault, were attended with a ſecret and moſt ſolid Pleaſure, founded upon this, that there was nothing more juſt than to bewail the Fault of ceaſing to love ſo Lovely a God. Yet ſhe confeſt that ſhe had run too far to an Extremity in her Mortifi-

Mortifications, and that ſo great, that ſhe would never tell it but to one, and would never adviſe any to do as ſhe had done, but only to yield up themſelves to God, and ſuffer themſelves to be exercis'd by him, and by the Events which he ſends them.

X. Thus ſhe ſpent whole Nights in Prayer, oft repeating, *Lord what wilt thou have me to do?* And being one Night in a moſt profound Penitence, ſhe ſaid from the bottom of her Heart. 'O, my Lord! What muſt I do 'to pleaſe thee? For I have no body to teach me. Speak 'to my Soul, and it will hear thee. At that Inſtant ſhe heard, as if another had ſpoke within her; *Forſake all earthly things. Separate thy ſelf from the Love of the Creatures. Deny thy ſelf.* X. *Inſtructions from God.*

XI. She was quite aſtoniſh'd, not underſtanding this Language, and mus'd long on theſe Three Points, thinking how ſhe could fulfil them. She thought ſhe could not live without earthly things, nor without loving the Creatures, nor without loving her ſelf. Yet ſhe ſaid, *By thy Grace I will do it, Lord.* But when ſhe would perform her Promiſe, ſhe knew not where to begin, finding her ſelf ſtrongly engag'd in the Love of all earthly things, which ſhe did not obſerve before, and knew not how to be diſengaged. Having thought on the Religious in Monaſteries, that they forſook all earthly things, and the Converſation of the Creatures, by being ſhut up in a Cloyſter, and the Love of themſelves, by ſubjecting of their Wills: She ask'd leave of her Father to enter into a Cloyſter, of the diſcalceated Carmelites, but he would not permit it, ſaying, He had rather ſee her laid in her Grave. This ſeem'd to her a great Cruelty; for ſhe thought to find in the Cloyſters the True Chriſtians ſhe had been ſeeking, but ſhe found afterwards that he knew the Cloyſters better than ſhe; for after he had forbidden her, and told her he would never permit her to be a Religious, nor give her any Mony to enter there, yet ſhe went to Father *Laurens*, the Director, and offered to ſerve in the Monaſtery, and work hard for her Bread, and be content with little, if he would receive her: At which he ſmiled, and ſaid, *That cannot be, we muſt have Money to build; we take no Maids without Money, you muſt find the way to get it; elſe there is no entry here.* This aſtoniſh'd her greatly, and ſhe was thereby undeceiv'd as to the Cloyſters, reſolving to forſake all Company XI. *She would go into a Monaſtery.*

Company, and live alone, till it ſhould pleaſe God to ſhew her what ſhe ought to do, and whither to go.

XII. *God's Call.* XII. The more ſhe entered into her ſelf, the more ſhe was enclin'd to abandon all, and to retire ſomewhere, without knowing whether her Heart was diſengag'd from temporal Goods, from worldly Pleaſures, from all Creatures. Yet ſhe did not find her ſelf altogether free nor entirely united unto God, for ſhe was apt ſometimes to turn again to what ſhe had left. She ask'd always earneſtly, 'When ſhall I be perfectly thine, O, my God? And ſhe thought he ſtill anſwered her, *When thou ſhalt no longer poſſeſs any thing, and ſhalt die to thy ſelf.* 'And 'where ſhall I do that, Lord? He anſwered her *In the Deſart.* This made ſo ſtrong an Impreſſion on her Soul, that ſhe aſpired after this; but being a Maid, of Eighteen Years only, ſhe was afraid of unlucky chances, and was never us'd to travel, and knew no way. She laid aſide all theſe Doubts, and ſaid, 'Lord, thou wilt guide me 'how and where it ſhall pleaſe thee. It is for thee that 'I do it. I will lay aſide my Habit of a Maid, and will 'take that of a Hermit, that I may paſs unknown.

XIII. *She leaves her Father's Houſe.* XIII. Having then ſecretly made ready this Habit, while her Parents thought to have married her, her Father having promis'd her to a rich French Merchant, ſhe prevented the time, and on *Eaſter* Evening, having cut her Hair, put on the Habit, and ſlept a little, ſhe went out of her Chamber about Four in the Morning, taking nothing but One Penny to buy Bread for that Day; and it being ſaid to her in the going out, *Where is thy Faith? in a Penny.* She threw it a way, begging pardon of God for her Fault, and ſaying, 'No, Lord, my Faith is not in a Penny, but 'in thee alone. Thus ſhe went away wholly delivered from the heavy Burthen of the Cares and good Things of this World, and found her Soul ſo ſatisfied, that ſhe no longer wiſh'd for any thing upon Earth, reſting entirely upon God, with this only fear, leaſt ſhe ſhould be diſcovered and be oblig'd to return home; for ſhe felt already more Content in this Poverty, than ſhe had done for all her Life, in all the Delights of the World.

XIV. *Is diſcovered and delivered.* XIV. She knew no way, nor whither to go. She went out at the Gate that leads to *Tournay*, and came thither about Ten a Clock; then paſt into the Province of *Hainault*, and coming through a Village called *Baſſec*, where were arriv'd

arriv'd that Day a Company of Soldiers, who were playing in the Market-Place, when ſhe had paſt by them, and come to the end of the Village, ſhe met a number of Children at their Play, who looking on her, began to ſay it was a Maid, and crying this ſo loud to one another, the Soldiers ran to know the Fray, and then taking Horſe, they overtook her in the Fields, and ſtopt her, asking who ſhe was, and whither ſhe went. She was ſurpriz'd, but looking before her, ſhe ſaw a Church, and hoping there might be ſome good Paſtor there to deliver her, ſhe ſaid ſhe was going to the Paſtor who would ſatisfie them. The Commander brought her to the next Village, *Blatton*, to the old Mayor's Houſe, promiſing to have her to the Paſtor's when once his Men were lodged. There he thought to have abus'd her by force or enticement, but ſhe told him reſolutely that he ſhould firſt kill her or ſhe him, and that ſhe believ'd the Earth would open to ſwallow him up. The old Mayor and his Wife defended her, and he threatned to burn the Houſe, and call'd his Men to Arms about it, The Maid of the Houſe got out at a Window, and told the Paſtor, who coming into the Chamber where the Captain was, raging like one mad, gravely rebuked him, and taking her by the Hand, he with his Chaplain, led her through the Soldiers into his Lodging, the Captain ſinking into an Aſtoniſhment againſt the Wall without ſtirring; for the Paſtor was a grave and vertuous Man, of great Age, whoſe Words had ſtruck the Captain and taken away all his Strength and Spirit. But when this was over, he came with his Men to the Paſtour's Houſe to ſearch for her, and not finding her, and being made believe ſhe was gone, they gallop'd toward *Mons*, thinking to overtake her.

XV. The Paſtor ask'd who ſhe was; ſhe told the Truth, and that ſhe fled out of the Dangers of the World to follow Jeſus Chriſt; the good Man wept, and his Soul was confounded, to ſee a Child, like her, quit all the Wealth and Pleaſures of the World to embrace Poverty and Hardſhips, while he after ſo many Years of Penitence was not come to ſuch a Diſengagement. Ye, he was a very Holy Man who liv'd in continual Prayer and Penitence, the Story of whoſe Life is moſt remarkable, the ſumm of it is thus.

XV. *The Paſtor of* Blatton's *Eſteem of her.*

XV. This

XVI. *His Life.*

XVI. This Paſtor of *Blaxton*, *George de Liſle*, was deſign'd for the Paſtoral Office from his Youth, and train'd up after the ordinary ways of Study and Learning. He had for ſome Years exercis'd the Functions of the Paſtoral Charge, after the manner that is uſually done; living after the way of the World in God's Judgment, though Honeſtly and without Scandal in the World's Senſe, being often in Company as others of his rank, and there diverting himſelf, Eating, Drinking, and making Merry, till it pleas'd God to touch his Heart, and draw him from the brink of Perdition, after this manner.

He and the Mayor having been invited on *Shrove-Tueſday* to make good Chear with the Lord of the Manor, after having paſt a part of the Night in Feaſting, as they came home about Midnight, an enraged Soldier met them, who had ſworn to kill the firſt he met with, he ſhot the Mayor, who fell down dead at the Paſtor's Feet, who immediately was inwardly ſtruck by God with theſe Thoughts. 'How is it that thou art not in the 'place of this Man? And if thou wert there, in what 'State could thy Soul be, but that of eternal Damnati-'on; dying in ſo wretched a Diſpoſition as the fulneſs of 'Meat, Wine, and good Cheer, which thou haſt made? 'O my God, ſaid he, (turning ſuddenly to God) What 'Mercy haſt thou ſhewn to make me now eſcape the eter-'nal and certain Damnation of my Soul? I'll now watch 'and take care to be in a better Diſpoſition. Which he reſolv'd and executed from that very Moment, beginning to lead a Penitent and Chriſtian Life, without ever drawing back from it, to his Death.

Firſt he reſolv'd to live Solitary for ſome time, to ſtrengthen him in Good, and having ſubſtituted one to wait on his Cure for Six Months, he ſought out a Holy Perſon by whom he might be directed, who accordingly for Six Months treated him with great Auſterity. And when he return'd to his Cure, he encreas'd and continu'd what he had begun. He reſolved to mortifie his Body, becauſe it was ſo ready to tempt his Soul, and to puniſh it for having taken too much its Eaſe and Pleaſures. Becauſe he had pleas'd himſelf with fine Linen, and fine Cloaths, he never wore Linens any more, and girded himſelf with a great Chain of Iron, which went twice about and ſunk into his Fleſh. Becauſe he had lov'd to Sleep

at

at Eaſe in a good Bed, he caus'd them to bring his Coffin and a Stone in it for his Pillow, where he lay with his Chain about his Loins all the reſt of his Life. Becauſe he had taken too much Reſt, and paſt ſometimes a part of the Night in Mirth and Laughter, he ſpent Three Hours every Night, from Eleven to Two after Midnight, in Prayers and Tears on his Knees, before the high Altar of his Church, to bewail his Sins, and Mens Blindneſs and Hardneſs. Becauſe he had plesa'd himſelf with commodious Lodging, he ſtaid in an Apartment which was almoſt always full of Smoke. To puniſh the Exceſs he thought he had committed in Eating and Drinking, he not only abſtain'd from Fleſh and Wine, all his Days, but alſo Seven whole Years from drinking Wine, Water, or any Liquor, He would have been in the heats of Summer as in a Furnace all dry, Mouth, Tongue, Palate, Lips peel'd, on Fire, and like one in a burning Fever. He renounc'd all Studies, and all curious Learning, reſerving only Two Books, the Holy Bible, and the Lives of the Saints, in the one of which he read every Day a Chapter, and in the other a Life; ſaying of theſe Two Books, *Here's the Doctrine*, (*the Bible*;) *and here's the Practice*, (*the Lives of the Saints.*) He had led this Life many Years when *A. B.* met with him firſt, being then Sixty Years of Age, and continued in it Twelve Years more. This Holy Man had received Power from God over unclean Spirits, and cur'd many poſſeſt with Devils; a *Lorain* Soldier was brought to him afflicted with a Devil; he ſtaid with him for ſome Months, and finding himſelf better, went away; the Paſtor exhorting him to live in the fear of God, leaſt if he ſhould fall again into Sin, the Devil get more hold of him than formerly. But he giving up himſelf to all ſort of Licentiouſneſs, the Devil made him more wicked than before, and among other things, inſpir'd him with ſuch a helliſh Rage againſt the Paſtor, that he reſolv'd to kill him, becauſe he had remonſtrated to him that his Life was Evil. He told it openly, and threatned it for Three Years, and when he came there to his Winter-Quarters, they advertis'd the Paſtor, but he judg'd it was nothing but Menaces, and thought himſelf unworthy to die the Death of a Martyr. On *Good-Friday* having heard the Confeſſions of his Pariſhioners who prepar'd to communicate at *Eaſter*, and all being gone out,

as he was riſing from the Confeſſional Chair, and proſtrate before the High Altar to bewail their Sins, and his own, and beg God's Pardon; this Soldier lurking among the Seats with his Carbine, ſhot at him, who fell ſuddenly down, calling upon God: The Villain perceiving that he yet breathed, ran and gave him many ſtrokes with his drawn Sword in the Head, till he cleav'd it ſo as the Brains fell on the Pavement. Some Children who had ſtaid in the Church, ran and publiſh'd the Murther. He was carried into his Houſe and lived till the next Morning, tho' without Senſes. The Soldier died by the hand of Juſtice without ſhewing any Repentance.

A. B. ſometimes ask'd him about his great Auſterities, how he came to continue them, being ſo old, ſince to be well pleaſing to God, there is nothing needful but to love him. He replied, 'You do not know me: In the Age 'in which you ſee me, I aſſure you my Fleſh is yet ſo 'rebellious, that if I did not tame it and make it ſuffer, 'it would yet riſe up againſt my Spirit, it would rule 'over, me and carry my Affections to things below, to ſeek 'Pleaſure and Satisfaction in them, which would certainly turn me away from the Love of God. I muſt therefore keep it in Subjection and Slavery, leaſt it become 'Miſtreſs.

XVII. *Her Conſolations when ſhut up in the Church of* Blatton.

XVII. But to return to *A. B.* the Paſtor ſhut her up in a little Apartment of the Church, where ſhe was full of Conſolation, ſeeing her ſelf diſengag'd from all earthly things, and retaining no Affection for any thing but a perfect Union with God. Next Day he came to ſee her, and ſhe urging to purſue her Journey to the Deſart, he by no means would ſuffer her, but having brought her ſome Refreſhment, went to *Mons* to acquaint the Archbiſhop of *Cambray* of her, who bid him keep her till he came there; this greatly troubled her, fearing to be detained, and making her Complaint to God, ſeeing he ſaid ſhe ſhould ſerve him perfectly in the Deſart, it was told her, *That the time was not yet come, many Societies of Men and Women muſt follow her thither, and that ſhe ſhould re-eſtabliſh his Goſpel Spirit.* And when ſhe could not comprehend how this could be, being an ignorant Child, who had never learnt of any what a Goſpel Life was, and knew none, and had no Authority; it was ſaid to her, *Behold theſe Trees in the Church-Yard, they ſeem dry Wood without Leaves*

Leaves or Fruit, or any Appearance; nevertheleſs, when the Seaſon comes, they ſhall bring forth Leaves, Flowers, and Fruit in abundance, without any Bodie's touching them. So ſhall it be of my Work.

XVIII. The Archbiſhop *Vanderburgh* came about Three Weeks after, and ſpoke with her, and was perſwaded that ſhe was guided by the Spirit of God, but would not let her go to the Deſart, but oblig'd her to live a Recluſe there in a little Houſe which the Paſtour offer'd to make for her in the Church-yard. But the ſame Day her Parents came thither from *Liſle* to find her, and with great Difficulty ſhe was prevail'd with to return with them, her Father faithfully promiſing to the Archbiſhop to allow her all freedom to ſerve God in the Perfection ſhe deſired, without engaging her in worldly Affairs, or urging her to Marry; the Archbiſhop being ſurety he ſhould perform it, and if not, he would take her into his own Care.

XVIII. *The Archbiſhop of Cambray comes to ſee her.*

XIX. But after ſome Months, her Father engag'd her again into his Affairs, and on divers Occaſions ſpoke to her of Marriage, contrary to his Promiſe, which greatly troubled her. She beg'd leave to return to the Archbiſhop, which he would not permit. She exercis'd her ſelf in viſiting the Sick and Poor, in frequenting the Churches, learn'd the Offices, and other vocal Prayers in which ſhe found great Devotion, and confeſt and communicated thrice a Week; but ſhe found at length that the Poor were deceitful, and not thankful to God, but by what they got, ſinn'd the more. She left off viſiting them, yet gave for God all ſhe could. All Creatures became Hindrances to her, and ſhe gave her ſelf more to Solitude and Silence, and went ſeldomer to Church, finding more Recollection in her Chamber. She could not ſay her Office, being ſtill interrupted with inward Converſation 'She 'beg'd of God to know if he had forſaken her, or if ſhe had become loathful. He ſaid, *I am Spirit, ſpeak to me in Spirit, I will operate now in Spirit and in Truth. Ceaſe, and I will do all.* She reſign'd her ſelf wholly to him, baniſhing all Imaginations of her own. And ſhe underſtood more clearly the Inſpirations of God.

XIX. *She returns home with her Parents.*

XX. The Religious of the ſeveral Orders came to her, to warn her of her Danger of being deluded by the Devil for want of a Director, and each offered their Service. She thank'd them, and was warn'd by God to apply to

XX. *Her Confeſſor.*

her own Paſtor, and never had any other Confeſſor. She continued in her Retirement and interiour Prayers with great delight. The Devil fail'd not to diſturb her therein by Spectres and other Noiſes. She was greatly afraid, but addreſſing to God and purſuing her Prayers; he ſaid, *Fear not*; *I am with thee.* And thus ſhe acquired ſo much firmneſs that ſhe fear'd nothing but Sin.

XXI. *The Reaſon of God's choice of her.*

XXI. Being ſtill warned to go from her Father's Houſe, and not having obtain'd his leave, nor finding any diſpos'd to go with her, ſhe propos'd to ſtay till ſhe knew the Place and Perſons that were to follow her, that ſhe might go ſeek them, tho' to the end of the World. It was ſaid to her, *Seek none, but cultivate what ſhall be delivered and put into your Hands: Declare only my Deſigns.* It troubled her to declare thoſe Deſigns out of fear of Vainglory, and conceal'd the Graces of God to her, even from her Confeſſor. She pray'd to God, that he would deliver her from this Enterprize, and chooſe another; ſhe being a ſimple Girl, void of all Force and Authority, every way weak. He ſaid to her, *I will be thy All*; *My Power is not limited*; *Give thy Conſent.* She ſaid, Wherefore haſt thou not made me a Man? I would have had more Advantage and Capacity that thou mighteſt ſerve thy ſelf of me. He anſwered, *I will ſerve my ſelf of the vileſt Matter to confound the Pride of Men. I will give thee all that thou ſhalt need*; *be faithful to me.*

XXII. *She leaves again her Father's Houſe.*

XXII. Reſolving then to go tell the Archbiſhop what the Will of God was, after ſhe had ſtaid for a Year and a half with her Parents, ſhe begg'd leave of her Father, on her Knees, and his Bleſſing, telling him that God had call'd her out of the World: Her Confeſſor, and the Prior of the Capuchins, her Father's intimate Friend, ſoliciting him to grant it; but he would not do it, threatning his Malediction if ſhe ſhould go. The Prior and Paſtor told him that his Malediction could not reach her, being in the Grace of God, and they deſir'd her to go freely whither God call'd her.

XXIII. *Her Propoſal to the Archbiſhop of Cambray.*

XXIII. She came to the Archbiſhop at *Mons*, and declar'd to him that God had taught her to lead a Goſpel Life, and to live as the firſt Chriſtians, *diſengag'd from all earthly things, from all Creatures, and from the Love of her ſelf*, and that many would follow her therein; and begg'd Permiſſion to take a Place in the Country in his Dioceſs

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to begin it. He ask'd what ſhe meant by a Life diſengag'd from all earthly Goods? We cannot live upon nothing. She ſaid, 'We will labour the Ground, and have 'our Neceſſaries from the Fields, without asking Money 'of thoſe who would come thither. Poor and Rich ſhall 'be alike welcome. We aiming at no Commodity on 'Earth, but pure Neceſſaries and to pleaſe God. He 'ſaid, ſhe propos'd great things, and he would think on 'it, and caus'd to lodge her in a Houſe of Devout Maids 'of *Notre Dame*, which was better regulated than the 'Cloiſters.

XXIV. Two Days thereafter he ſent *Pere du Bois*, Superiour of the Oratory at *Maubeuge*, to examine her, who having heard her Propoſitions admir'd them, and was perſwaded ſhe was taught of God. Four Maids of the Houſe obſerving her Behaviour and Retiredneſs, that ſhe ſtaid alone in her Chamber, had no Bed, ſought no Eaſe nor Pleaſure, eat but once a Day, at Night, and that moſtly Bread and Water, deſired earneſtly to ſpeak with her, and were ſo perſwaded of her being led by the Holy Spirit, that they reſolv'd to follow her wherever ſhe ſhould go. XXIV. *Pere du Bois, and ſome Maids eſteem her.*

XXV. The Jeſuits being the Directors of that Houſe, ſet themſelves to counteract her, tho' they knew not her Deſign; they bid the Maids beware of her, ſaid ſhe was guided by an evil Spirit, that one ſuch was plague enough in a Community: And told her ſelf that the Devil conducted her, that he transform'd himſelf into an Angel of Light; that there needed no other proof than her living without a Director, and ſhe would ruine her ſelf, if ſhe did not ſubmit to their Direction. They preſs'd her by ſo many Reaſons, that ſhe doubted it might be true. She had recourſe to God, but her Spirit being toſt with divers Paſſions, ſhe diſcern'd nothing, being wholly in Darkneſs. She went to the Archbiſhop, who being perſwaded ſhe was guided by the Holy Spirit, thought ſhe ought not to take the Direction of Men. *Pere du Bois* confirm'd the ſame. She reſted upon this, yet begg'd leave of the Archbiſhop to read the New Teſtament, that ſhe might diſcover her Errors, by confronting her Sentiments with the Goſpel. She no ſooner began to read attentively the Goſpels, than ſhe perceived ſuch a Conformity with her inward Sentiments, that if ſhe were to ſet them down in Writing, ſhe ſhould write ſuch a Book in Subſtance as XXV. *The Jeſuits diſturb her.*

the Goſpel. She left off to read more, becauſe God taught her inwardly all that ſhe needed; and that his Conduct and the Goſpel were the ſame thing.

XXVI. *The Biſhop grants her deſire.*

XXVI. The Archbiſhop, with the Conſent of his Council, judging the Undertaking to be from God, gave her his Bleſſing and Permiſſion to begin ſuch a Society at *Blatton*, where a Widow-Woman had offered a piece of Ground; for which ſhe afterwards paid her, and there was a Houſe begun but not finiſh'd, becauſe of the Death of the Paſtor *G. de Liſle*, and the Churchmen applied with all Vigour to ſtop it, as they did. He ask'd her, 'Whereupon 'they would live? She ſaid, upon their little Garden, and 'God would provide for the reſt. That he never fail'd 'thoſe who ſerv'd him truly; and if they ſerv'd him ill, 'far better that all be diſſolved than to deceive the World 'by Hypocriſie. He ask'd, If ſhe would make Vows. 'She ſaid, None. He ſaid, Each ones Love was not ſo 'ſtrong as to make them perſevere freely. She ſaid, They 'who have it not, will not come: And if they loſe the 'Love of God when they are there, it is far better they 'return to the World, than to diſorder others or make 'them lukewarm.

XXVII. *The Clergy incenſed againſt her.*

XXVII She had communicated to *Pere du Bois*, upon his importunity, a Writing wherein ſhe repreſented that God had made known to her that all the Evils of the Church came from the Churchmen, and that they muſt amend, if they would turn away God's Wrath. This Paper was quickly ſpread abroad, of which ſhe complain'd to *Pere du Bois*, who ſaid he was oblig'd in Conſcience to do it. All the Churchmen and Religious Orders were ſo far from amending there Faults thereby, that it fill'd them with Hatred and Revenge againſt her, uttering many Reproaches, ſome of them declaring that if they could have her, they would drown her.

XXVIII. *The Biſhop retracts his Permiſſion.*

XXVIII. The Jeſuits learning the Deſign ſhe had of reeſtabliſhing a Chriſtian Life in a Community, ſet on the Archbiſhop with ſo much Earneſtneſs, and ſo many Calumnies againſt her, that they entirely chang'd him, and he retracted his Permiſſion. She remonſtrated to him his Sin in being ſo eaſily perſwaded by Men to change his Reſolutions, and to oppoſe what he knew came from God, and forewarn'd him that for a Puniſhment he ſhould die very ſhortly, as he did about Six Months thereafter.

Pere

Pere du Bois perſwaded her to go to *Liege* where ſhe would obtain her deſire, but before ſhe return'd, the Jeſuits had conſtrain'd the poor Maids to promiſe by Oath not to follow her, and even not to ſpeak to her. Two of the beſt of them *Mary Malapert*, and *La Barre* the younger, died ſhortly after, through the Anguiſh and Affliction of Spirit in which they put them. *A. B.* ſays of *Mary Malapert*, that ſhe was the pureſt Soul that ever ſhe knew, and the only Perſon ſhe ever knew in the World in a State of compleat Regeneration and Union with God; which ſhe enjoyed without knowing it well her ſelf; not but that when ſhe enjoyed actual Converſation with God, ſhe was then moſt certain of it; but when ſhe return'd to her Directors, they knew ſo well to diſtract her by outward things, by conſtrain'd Rules, and clouds of foreign Thoughts, that ſhe knew not where ſhe was, nor the true State of her Soul. And one of the three things for which *A. B.* always bleſs'd God was, that he had preſerv'd *her from the Direction of Men.*

XXIX. Having after this, ſtaid for ſome time at *Blatton*, and then by *Pere du Bois*'s Advice, with the Counteſs of *Wallerwal*, who living in *Celibacy*, and deſigning to employ her Wealth to the Glory of God, deſired to ſee her, where ſhe met with nothing but Diſtraction; ſhe was call'd back to *Liſle*, by the Sickneſs of her Mother, who long'd to ſee her before ſhe died. She found her ſick to Death, who bleſs'd God that he had granted her deſire, and foretold her what grievous Afflictions were to befal her. After her Mother's Death, ſhe reſolving to retire again, her Father and Friends urge her that all the Laws both of God and Man do oblige her, though ſhe had been in a Deſart or a Cloyſter, to come and aſſiſt her aged Father in his Affairs. She was perſwaded ſo to do, and ſo ordered her Hours of Recollection and the Times of managing his Affairs, that ſhe did all to his Contentment. Yet, tho' Sixty Years of Age, he would needs marry without his Childrens knowledge, a poor Maid for his Fancy, without either Wit or Vertue. *A. B.* ſtaid with them four Months to acquaint her with the Affairs, in which time ſhe ſuffered grievouſly by her. She reſolv'd to retire, and deſired of her Father ſome of her Mother's Goods for her Subſtance, which he utterly refuſed. It is well known that the Laws and Cuſtoms of the *Low-Countries* are quite

XXIX. *She waits on her Mother at her Death, keeps her Father's Houſe. He marries, and ſhe retires.*

different from those of *England* or *Scotland*, particularly in this Matter of the Goods of Husband and Wife; for the Goods of the Wife being either the Portion given her, or any other Goods given her, or purchas'd by her self; the Husband has nothing but the Use and Profit of the Portion during the Wife's Life, and she may dispose of, and trade with her other Goods as she pleases, and at her Death the Propriety and Profit also of her Portion and all her Goods, do belong to her Children or other Heirs, and none of them to the Husband. *A. B.* related to her Sister what had past, and that their Father said all their Mother's Goods belong'd to him. Upon which her Sister's Husband resolv'd to oblige him by Law, and accordingly presented a Bill to the Magistrate. But he being a Man of Wit and Credit, drew them into a Process, in which they could not get Justice; for during it, her Brother in-Law fell sick and died, upon which she desisted from that pursuit, and retir'd to a little House at the Church of St. *Andrew* near *Lisle*.

XXX. *Lives in great Solitude at St.* Andrew.

XXX. There she liv'd alone, wrought to gain her living, was more contented than ever, being rid of the Affairs of the World, and convers'd with no body. A poor Maid brought her Food once a Week, and very often the Door was not opened till she came again. The Consolations she received from God in that Place were unexpressible, full of spiritual Delights: So that she often past whole Days without eating or drinking, not knowing it was Night. She was so transported with them, that she ask'd *of God if there was any thing beyond them in Life Eternal.* He answered, *Infinitely more beyond Comparison. You ought not during this Life to delight your self in such Sensibilities. The least sensible Motions of the Soul are the most perfect, and of which the Devil can take no hold, as he does in the sensible ones.* Thus he delivered her from all corporeal Sensibilities, to which she was no more subject, and she afterward walked surely in Spirit and in Truth. And whereas she would fix her Residence in that Place of Delights, he said to her, *Thou shalt walk yet in the World and be persecuted and reproached. Thou shalt fly into the Desart through rugged Ways. Prefer my Glory to thy Contentment. I had no Repose upon Earth.*

XXXI. *I disturbed by an insolent Youth.*

XXXI. She was troubled there for some time by the pursuit of a foolish Youth, Nephew to the Pastor there, who

who having ſeen her, became deſperately in Love with her, and ſtill haunted about her Houſe: She complain'd to his Uncle, who having threatned to put him away if he ſhould not deſiſt, he chang'd his Love into Fury, and ſeveral times ſhot a Fuzee through her Chamber, and at laſt gave out he had married her; and in leſs than an Hour all *Liſle* was full of it, every one ſpoke of her with Contempt, ſhe knowing nothing of it till her Confeſſor ſent to ask her, and the Preachers publiſh'd the Falſhood of it to the People.

XXXII. After Four Years ſtay in this Retreat, ſhe was forc'd to flee in haſte, the French coming into this Village to ſurprize *Liſle*. She retir'd into the Town in the Houſe of a poor devout Maid, who gave her a Corner in a Garret, where in the Winter ſhe ſuffered great Cold, being oft covered with Snow in the Morning when ſhe awak'd. The Counteſs of *Willerwall* wrote to her earneſtly to return to her, which ſhe did, and ſtaid with her about a Year, till ſhe was call'd to *Liſle*, her Father being a dying.

XXXII. *Is forced from thence by the War.*

XXXIII. Having done the laſt Offices to her Father, and her Siſter being dead Childleſs, and ſhe remaining the ſole Heireſs of her Mother, ſhe was doubtful whether ſhe ſhould meddle with the Succeſſion. She conſidered on the one hand, that after having forſaken all worldly Goods to follow the Poverty of Jeſus Chriſt, ſhe ought not to take them up again; on the other ſide, ſhe knew not to whom to leave it, fearing to do Evil, and to partake in the Sins of thoſe who ſhould poſſeſs it. Her Mother-in-Law had waſted thoſe Goods more than a half for the Five Years ſhe had liv'd with him, and tho' at his Marriage he had 20000 Florins in Caſh, yet ſhe had not only ſpent that, but great Revenues of his own Goods, and of his firſt Wife's; beſides the Revenues of his Office, capable of maintaining honourably all his Family; ſo that at his Death there was not wherewith to bury him. She would not be guilty therefore of leaving them to one who would make no other uſe of them but to offend God: In this Perplexity ſhe adviſ'd with her Confeſſor, who thought that ſhe ought to take what belong'd to her, and diſpoſe of it in Alms; remitting her nevertheleſs to be determined by God. After ſome Days of earneſt Prayers to God, that he would direct her what to do in this matter,

XXXIII. *Does the laſt Offices to her Father, and ſucceeds to her Mother's Goods.*

matter, he ſaid to her, *Purſue your Right, take your Goods, you ſhall have need of them for my Glory.* She claim'd then the half of the Goods, due to her by Law and Cuſtom, as the ſole Heireſs of her Mother, leaving the other for the Children of the ſecond Marriage; and was toſt with many Troubles before that Proceſs was at an end.

XXXIV. *Nothing in this, contrary to the Laws of God, or Man.*

XXXIV. Some are ready to interpret this as a hankering after the World, as ſhe foreſaw they would, and that her Declaration, that it was the Will of God that ſhe ſhould poſſeſs her Rights, was purely her own Invention to cover this. We are ſtill apt to meaſure others by our ſelves, and to think that their Actions cannot proceed from another Spirit and Principle than what we are conſcious ours would flow from in the ſame Circumſtances. But they who conſider the whole tract of her Life, will not be ſo raſh in their Judgment: Worldly Goods are not Evil in themſelves, the only Evil is, that when we poſſeſs them, we are not as tho' we poſſeſt them not, but our Hearts are ſet on them; and therefore God commands either the forſaking or keeping of them, and we ought either to abandon or poſſeſs them, according as our Hearts are apt to be ſet upon them, or are wholly mortified to them. *A. B.* had been habituated to a State of Mortification to the World, and all earthly things, by an actual abandoning of it in a courſe of many Years, God having thus tried her, as he did *Abraham* in relation to his Son *Iſaac*, and this was become her Delight and Element. And when ſhe came to poſſeſs them again, it appears through all her Life that ſhe did it as tho' ſhe poſſeſt them not, looking on her ſelf only as a Steward of them, to employ them for her Maſter's Uſe, and they as a weighty Charge to her, which ſhe would gladly have been rid of, employing them wholly for many Years in the bringing up of Orphans, and never throughout all her Life taking to her ſelf but ſimple Neceſſaries, no more than if ſhe had been in the greateſt Poverty.

XXXV. *Sr. Saulieu accoſts her.*

XXXV. Being one Day in the Street about her Affairs, a Man whom ſhe knew not accoſted her, and afterwards came to her Lodging, telling her there were multitudes of poor Infants made Orphans by the Wars, in great Want both as to Body and Soul, and that ſhe might remedy this great Evil, God having given her Talents and Commodities to undertake ſo good a Work, and pray'd her

her to recommend this Propoſition to God, who would make known his Will to her thereabout. The Man had a great Appearance of Piety, and ſpoke ſo divinely of ſpiritual Things, that ſhe thought he was taught by the Holy Spirit. He told her, He was call'd *John S. Saulieu*, born near *Dorway*, that he had never ſtudied Letters but for his own Perfection; that he had ſtill convers'd with Vertuous Perſons, and ſtaid ſome time with an Hermit, and had now for his Director the Paſtor of St. *Stephens*, at *Liſle*; (and a Character being ask'd of him, he ſaid he was a Man of an Apoſtolick Zeal.) He walk'd on the Streets with his Countenance ſtill bow'd down, without Curioſity. In the Churches he was almoſt ſtill on his Knees, as in a profound Devotion: He viſited the Poor and Sick, giving them all he had; and if he had found any without cloathing, in the Winter, on the Streets, he would have gone aſide and taken off his own Garment and given them; he gave many Appearances of extraordinary Piety, ſo that all judg'd him a Holy Perſon. Many Prieſts and godly Perſons conſulted him in ſpiritual Matters, in which he was very Knowing, and gave Counſel to every one. He told her he was dead to Nature, and ſo diſengag'd from all worldly Goods that he could take no Pleaſure in them, and that by Abſtinence he had loſt the taſte of all Meats, ſo that all were alike to him.

XXXVI. He continued to ſollicite her to this Employ, for a Year and a half, as that whereby ſhe could beſt promote the Glory of God. In *November*, therefore, 1653. about the 37th. Year of her Age ſhe undertakes the Care of a Hoſpital of Orphan Maids, founded by one *John Stappart* a Merchant in *Liſle*, ſome Twelve or Thirteen Years before. She found all Filthy, and in Diſorder. She made all Clean, and put all in Order, and made a Rule by which all were alike as to Diet, Bed, Cloathing, and all other Accommodations. She eat with them at the ſame Table, and obſerv'd the ſame Rule. All went well outwardly, but her greateſt Compaſſion was for their Souls. She found them as Rude and Ignorant as little Beaſts. Girls receiv'd into the Houſe of Fourteen or Fifteen Years of Age, knew not they had a Soul. This gave her ſuch Compaſſion that ſhe wiſh'd ſhe could take them all into her Houſe. It encreas'd to more than Fifty, though the Fond was but for Ten or Twelve. And God gave her ſpiritually

XXXVI. *She undertakes the Care of a Hoſpital of Orphans.*

ſpiritually and bodily all that ſhe had need of. And ſhe employed her own Goods to maintain them, and her Time to inſtruct them. They learn'd the Chriſtian Doctrine, and ſome Calling to gain their Living, each according to their Capacity. And ſhe brought all things into ſuch Order, that there was almoſt no Trouble in governing this great Family. All was regulated from Morning till Night without Intermiſſion. They roſe preciſely at Five; and after having ſpent half an Hour in dreſſing and Prayer, they learn'd to read and write till half after Six: Then they went to Church: At Seven they were ſet to work, with which they recited the common Prayers: They breakfaſt at Eight, and read ſome pious Book: At Nine they ſung ſpiritual Songs: The next Hour they paſt in ſilence at work: At Eleven they repeated the Catechiſm: And din'd at Noon: After which they took half an Hours Recreation. And from One to Eight they paſt over the ſame Exerciſes which they had done in the Forenoon: When they had ſup'd, at Eight they went into the Oratory to pray; and after that, lay down in ſilence, and all the Lamps were put out at Nine. Thus the Houſe was eſtabliſh'd in good Order and Diſcipline, and the Citizens were deſirous to have Servant-Maids out of it, when they had ſpent ſome time there, becauſe they were Honeſt and Faithful.

XXXVII. *Her frequent Sickneſſes there.*

XXXVII. *A. B.* was much afflicted in this Hoſpital with frequent Sickneſſes, which would often ſeize her ſuddenly, and bring her to the Gates of Death; they ſeem'd not to be natural, and afterwards the Children confeſt they had endeavour'd to poyſon her by Diabolical Powders. *Srappart* and *S. Saulieu* came oft to viſit her, and ſeem'd greatly pleas'd with the good Government of the Houſe. *S. Saulieu* had had for ſome Years the Care of another Houſe of Orphan Boys, which about this time broke up, the Rent being exhauſted. He ſolicited *A. B.* to contribute to the building of another. He and *Srappart* told her one Day of a Project to take Farms of the City, where he would gain 2000 Florins a Year in receiving them, if ſhe would be Surety for him. And this would begin a Fond for ſuch a Houſe. She conſented, ſo he got the Profit of Three Years which came to 6000 Florins; but no more Word of the Poor, he ſaid all was his, and the Fruit of his Labour.

XXXVIII. One

XXXVIII. One Day he propos'd to *A. B.* that they might marry together, and yet live in Virginity, that he might aſſiſt her in the Cares of the Houſe. She told him, Marriage was not needful for that. He began from time to time to give little Demonſtrations of Friendſhip, which ſhe did not take notice of, becauſe of the good Opinion ſhe had of him. But by degrees he diſcover'd entirely his Paſſion, telling her this Love muſt be from God, for he could never affect any Maid to eſpouſe her, and now Night and Day he was enclin'd to marry her, and could not reſiſt God. She ſhew'd great Diſpleaſure; and he beg'd Pardon with Tears, offering to do Pennance, and ſaid it was only a Tentation had ſurpriz'd him. Out of Natural Goodneſs ſhe believ'd it was ſo. But whereas he began the ſame ſeveral times, ſhe would needs baniſh him the Houſe. Then he told her, ſhe muſt be his Wife or he would kill her. She endeavour'd to reaſon him out of his Madneſs, repreſenting to him the Sanctity of his former Diſcourſes, the *Zeal* of his Charity, the Honeſty of his Converſation, and the Reputation he had acquir'd amongſt good Men, asking the Reaſon of ſuch a Change. He told her, 'He was not what he had appear'd to be; that having from his Youth a haughty Mind, he deſir'd to diſtinguiſh himſelf from the People, which ſince he could not do by Birth or Wealth, he reſolv'd to put on the Appearance of Vertue and Piety, as being more eſteem'd, which made him practiſe outward Works of Mortification and Devotion; that he learn'd to ſpeak after ſo ſublime a manner of inward things, by reading carefully ſpiritual Books, and obſerving her Words, Sentiments, and way of Behaviour: That the firſt time he ſaw her on the Street he was ſtruck with Love of her, and all he had done and ſaid ſince, was to inſinuate into her Friendſhip, and to enjoy her by Love or Force; which he was reſolv'd upon, tho' he ſhould hang for it. She threatning to ſend for the Three Paſtors, the Overſeers of the Houſe, he ſaid he would then proclaim ſhe was his Wife, and that he had lain with her, and divers Caſuiſts were in the Opinion one might do ſo, and ſo with a good Conſcience he might follow this probable Opinion.

XXXVIII *St.* Saumieu's *Perſecution of her.*

XXXIX. *A. B.* reſolving rather to be expos'd to the Perſecution of evil Tongues, than to the Brutality of this Villain, ſhe acquaints the Paſtors, and he continuing

XXXIX. *Her Deliverey from him, and* not *his end.*

notwithſtanding to moleſt her, knocking at the Gates, and threatning to break up her Doors and Windows, ſhe applies to the Magiſtrates, and after the Affair was examin'd, he being afraid to be impriſon'd, or even hang'd for offering to force the Houſe, he by the Jeſuits, among whom he had a Brother, employs many Friends to ſolicite the Magiſtrates and *A. F.* to ceaſe the Proceſs, offering to make what Reparation ſhe pleas'd. So there was an Authentick Accord made and ſeal'd with the great Seal of the City, the 17th. of *Auguſt*, 1658. Wherein he retracts the Slanders he had uttered againſt her, obliging himſelf under a great Penalty never to come again into her Preſence, and paying all the Expences of the Proceſs. After this, he debauch'd, at *Gaunt*, one of the Maids who had been with her, who with Difficulty got him to marry her, both of them afterwards leading a profligate Life, and he ſtirring up all the Miſchief he could againſt *A. B.* But at the end of Three Years he became mad, and died in rage, denying God, and calling on the Devils to help him, crying out that he felt the Pains of Hell, and the Torments of Devils. She afterwards often ask'd of God, 'Why he permitted her to remain ſo long in Blindneſs 'as to that Man, while ſhe often knew the State of the 'Souls of others whom ſhe never ſaw? She was told, *It was to exerciſe her.*

XL. *She turns her Houſe into a Cloyſter.*

XL. To prevent the like Dangers, *A. B.* would needs have her Houſe ſhut up as a Cloyſter, that no Men might have occaſion to come to her, which was done by Order and under Protection of the Biſhop of *Tournay*. She was now greatly comforted and in quiet, being out of the Hazard of the Converſation of Men. The Children alſo lived more ſatisfied, learning all things more perfectly. She applied more cloſely to teach them, and to obſerve their Faults. She endeavoured to her Power to perfect their Souls, and to make them capable alſo to gain their Living, they greatly lov'd and obey'd her, and liv'd in great Concord, tho' of different Countries and Tempers, and every one thought thoſe Children happy, and that they were like little Angels, as they outwardly appear'd.

XLI. *The Diſcovery of the Childrens Sorceries.*

XLI. About Three Years after, ſhe was thus ſhut up, one of the Girls of Fifteen Years having done ſome Fault, was ſhut cloſe up for a Pennance in the Priſon of the Houſe. Within an Hour after ſhe came into the Work-Houſe

Houſe where all the reſt were, tho' the Proviſor had lock'd her up within Three Gates, and was gone to the Market, and had the Keys at her Girdle. *A. B.* upon enquiry, finding all this to be true, ask'd her *How ſhe got out?* She ſaid, 'A Man had taken her out. And after Dinner having call'd her to her, and ſhe giving the ſame Anſwer. She ask'd *If ſhe knew him.* She ſaid, 'Very well, it was 'the Devil. At this *A. B.* trembled, ſaying, *The Devil is a Spirit, not a Man.* The Girl ſaid, 'He comes to me 'in the form of a Man, and I calling him to help me 'when ſhut up, he opened the Door and took me out. *A. B.* ask'd *if ſhe had known this Man of a long time.* She ſaid, 'Yes, all her Life, that her Mother from her Child-'hood had carried her to the Sabbath of the Witches, 'which is kept in the Night, and that ſhe being a little 'Child, this Devil Man was then alſo a Young Boy, and 'grew up as ſhe did, being always her Lover, and careſs'd 'her Day and Night. *A. B.* could not conceive this, for ſhe had never heard of ſuch things.

She immediately wrote for the Three Paſtors, the Overſeers of the Houſe, to whom the Maid declared that ſhe had given her Soul to the Devil, and denied God, and to confirm the Gift had received a Mark in her Foot, which ſhe did freely when Twelve Years of Age, though long before this Lover had ſtill entertain'd her and carried her to the Sabbaths of Sorcerers in great Caſtles, where they met to eat, drink, dance, ſing, and do a thouſand other Inſolencies. She put her out of the Houſe the ſame Day, fearing leaſt the other Girls ſhould be corrupted. It grieved her to ſee the Devil had ſuch Power, and yet ſhe could not believe that this *Bellotte* (for the Girl was ſo call'd) was a Witch, for ſhe ſtill thought they were filthy and deform'd Creatures, as ſhe had heard they transform'd themſelves into Cats or other Animals. She pray'd to God to diſcover her unknown Sins, and continued in her pious Exerciſes, believing ſhe had purg'd the Houſe of ſuch Perſons.

About Three Months after, another Girl of Fifteen Years was going to be impriſon'd for Stealing, ſhe ſaid the Devil made her do it; and ſhe was immediately put out of the Houſe that it might be purg'd of ſuch. But Three Months after, another of Eleven Years was going to be whip'd for the ſame Fault, and ſhe ſaid do it not, and I will

will tell who made me do this Evil. And *A. B.* taking her to her Chamber, ſhe ſaid it was the Devil; that being Young and playing with the Girls of the Town, they ask'd her if ſhe would go with them to the Dedication, that ſhe ſhould have good Cheer and a Lover, how ſoon ſhe was Content, the Lover came on a little Horſe, and took her by the Hand, asking if ſhe would be his Miſtreſs; ſhe conſenting, was carried through the Air with him, and the other Girls, into a great Caſtle, where they had all ſort of Feaſting and Mirth, that ſhe has been there ever ſince, Three or Four times a Week: That at the Age of Ten Years ſhe gave her Soul to the Devil, renounc'd God and her Baptiſm, and receiv'd a Mark in her Head, which was afterwards found to be inſenſible; for they put a Pin the length of ones Finger into her Head without her feeling any Pain.

The Paſtors having examined this Girl, thought not fit to put her out of the Houſe, till it were diſcovered from whence this Evil might ariſe. She was kept in a Chamber apart, and *Peter Salmon*, Paſtor of St. *Sauvear*, undertook to examine her daily, and to endeavour her Converſion; and asking her one Day, if there were any other in the Houſe like to her, ſhe ſaid there were Two who went with her daily to the Sabbath. They being call'd, and ſpoke with ſeparately in private, confeſt ingenuouſly that they were in Covenant with the Devil. Theſe Two ſaid, there were yet other Two in the Houſe, and being deſired to name them, each of them nam'd Two different Perſons, who being call'd, confeſt, each of theſe naming yet Two different Perſons who were of the ſame Crew: So that from Two to Four, from Four to Eight, it was diſcovered that all the Two and Thirty Girls which were then in the Houſe, were all in general, and each one in particular bound to the Devil, of their own Free-will, having contracted it diverſly; ſome from their Fathers, others from their Mothers, ſome had learn'd it by little Girls in playing together, as they declared both to *A. B.* and to the ſaid Paſtor, who put in Writing all they ſaid to him.

A. B. was in no little Perplexity to be ſhut up in a Houſe, from whence ſhe could not get out, with Thirty Two Perſons who declar'd they had given their Souls to the Devil, and that ſhe muſt eat and drink with them, or

what

what they made ready. She propos'd to diſmiſs them by degrees, but then fear'd to be guilty of the Miſchiefs they would do to others, for they confeſt they had made both Men and Beaſts die. The Paſtors thought it fitteſt to keep them; ſaid there were Hopes they might be converted to God, having been engag'd to the Devil before the Uſe of their Reaſon, and promiſed to come every Day to admoniſh and exerciſe them, and pray for their Converſion. This was done for the ſpace of Eight Months, in which the Girls made great ſhews of Converſion, by Tears, repeated Confeſſions, Prayers, and attending to the Admonitions given them, but without Sincerity. Their Hearts were wedded to the ſenſual Pleaſures which the Devil gave them. So that they had not the Deſire to change or leave thoſe wretched Pleaſures; as one of them, of Twenty Two Years, ſaid one Day to *A. B.* No ſays ſhe, 'I would 'not be otherwiſe, I find too much Contentment in it 'to leave it, I am always careſs'd: I have been ſo from 'Eight Years to Two and Twenty.

XLII. *Their Declarations.*

XLII. Paſtor *Salmon* wrote down their Confeſſions, they declar'd plainly they had daily carnal Converſation with the Devil, that they went to the Sabbath, where they eat, drank, danc'd, and committed other Senſualities. Each had their Devil in form of a Man, and the Men theirs in form of a Woman; that they never ſaw more numerous Meetings in the City than at their Sabbaths, of People of all Ranks, Young and Old, Rich and Poor, Noble and Ignoble, but above all, of all ſorts of Monks and Nuns, Prieſts and Prelates, and that every one kept their Rank there, as they are in the World. Many of them ſhed plenty of Tears when *A. B.* ſpoke to them of the Judgments of God, of the Joys of Paradiſe, and the Pains of Hell; and when ſhe ask'd ſome of the moſt ſenſible of them, *If thoſe Tears were ſincere*; they ſaid, 'They pro-'ceeded from a Grief of having denied God, and given 'up themſelves to the Devils; but this laſted no longer 'than they were ſpoke to, or thought upon their 'miſerable State, and then preſently the Devil came and 'ask'd them if they would leave him, and the Pleaſures 'they had together, and ſo careſs'd them, that they re-'newed their Covenant with him, forgetting all their 'former good Purpoſes.

She ask'd, *If the Admonitions, Exorciſms, and Prayers of the Paſtors did not deprive the Devil of Power to keep them ſubject to him.* They ſaid, 'The Devil mock'd at 'theſe things, and did ape the Paſtors: When they kneeled 'to pray, he did ſo behind them, and with a Book mum-'bled the ſame Words. When they preach'd, he us'd the 'ſame Geſtures, and alſo threw Holy Water, and In-'cens'd as they did, aping them always in Mockery.

She ask'd, *How they could pray or ſing ſo many good Prayers all Day, being in Covenant with the Devil.* They ſaid, 'He prayed and ſang with them, becauſe their Pray-'ers were without Attention; and inſtead of ſinging Prai-'ſes to God, their Intentions were to ſing Praiſes to the 'Devil, in which he gloried and valued himſelf. She ask'd, *How they could approach the Table of the Lord, and receive the Sacrament.* They ſaid, 'The Devil incited 'them to do it as often as they could, and the greateſt 'Pennance ſhe could ordain them was to make them ab-'ſtain from the Sacrament, which cover'd their Wicked-'neſs, and made them paſs for good Perſons before Men: 'Beſides, the Devil did his moſt miſchievous Deeds with 'the Conſecrated Bread. She ſaid, *All this would aſſuredly lead them to Hell.* They ſaid, 'They knew it very well; 'but the Devil promiſed them the ſame carnal and ſen-'ſual Pleaſures there, that they had with him in this 'World.

She ask'd, *If they knew indeed that it was the Devil that entertain'd them ſo, and if they knew there was a Hell, and a Paradiſe before they came into her Houſe.* They ſaid, 'Yes; for the Devil taught them that, and had often 'catechis'd them, and taught them there was a God, a 'Paradiſe, a Hell, and a Devil; that they who did his 'Will, could never ſee God, but ſhould be his Compani-'ons in Hell to all Eternity. She ask'd, *How they could belong to the Devil from their Infancy.* They ſaid, 'This 'came from their Parents. When Fathers or Mothers 'give themſelves to the Devil, they give all that is theirs, 'and it is rare to ſee, when they have been offered by 'their Parents to the Devil, even before they are born, 'that they withdraw after they are come to Age, for the 'Habit in Evil becomes natural to them; and the Devil 'entertaining them from their Infancy with Careſſes and 'ſenſual Pleaſures, he ſo gains upon them, that they would

'would not quit him for any thing, after they have been 'ſo allur'd by his Senſualities, ſuch as all Men could not 'give them: For he contrives to make them eat all ſort 'of Meats ſavoury to their Taſte, all ſort of Liquors plea-'ſant to their Throat, all ſort of Muſick to their Ears, of 'Odour to their Smell, of Ticklings to their Fleſh, ſo 'that being brought up thus, it is almoſt impoſſible to 'deſire to leave them; and therefore, ſay they, we would 'not change our Condition, for we find more Pleaſure 'in it than Men can give us.

She bewail'd their Miſery, and ſhew'd them *all was but Deceit and Illuſion: For Inſtance, that they had not eaten nor drunken at their Sabbaths, they would have been very hungry in the Morning, and eaten with good Appetite great Lumps of Butter, yea, dry Bread when given them. And if they had been eating ſuch dainty Meat, they would have diſreliſh'd ſuch groſs Food.* They ſaid, 'They had never-'theleſs the taſte and pleaſure of all theſe, and therefore 'would not leave them.

She ask'd, *How it was poſſible that Parents ſhould thus offer their Children to the Devil, and not to God who created them.* They ſaid, 'Thoſe who are thus bound to the 'Devil, will have no other God but him, and therefore 'offer him all they have that is moſt dear, and even are 'conſtran'd to offer their Children, elſe he would beat 'them, and hinder them from being married or having 'Children; both which he can hinder by his Adherents: 'That when a Child thus offered comes to the Uſe of 'Reaſon, he then asks their Soul, makes them deny 'God, renounce their Baptiſm and Faith, and promiſe 'Faith and Fidelity to the Devil, after the manner of an 'Eſpouſal. And inſtead of a Ring, gives them ſome 'Mark, as with an Awl of Iron, in ſome part of the Bo-'dy, which Marks he renews as oft as they have a deſire 'to leave him, and binds them more ſtrongly by new 'Promiſes, giving them thoſe new Marks for a Pledge 'that they ſhall continue faithful to him: And how ſoon 'they come to Age capable of having Children, he makes 'them offer the Will they have of marrying to his Ho-'nour, and therewith all the Fruit that can proceed from 'their Marriage, which they promiſe willingly, that they 'may attain their Deſigns; otherwiſe the Devil threatens

' to hinder them, by all ſort of means from marrying or ' bringing forth Children.

XLIII. *No ground to diſbelieve this Story, or that the World ſwarms with ſuch.*

XLIII. Some can hardly believe that all theſe Girls could have been in Compact with the Devil, far leſs that Declaration of *A. B.* as from God, that ſo vaſt a multitude of People on the Earth are in Compact with him. *A. B.* could as little believe it as any, for ſhe thought none but the vileſt Miſcreants were ſuch, till there were undoubted Proofs given her of it. The voluntary Confeſſion of all the Girls, the preternatural Acts done by them in her Preſence, their Agreement in their Confeſſions as to their Sabbaths, the manner of Dovoting themſelves to the Devil, *&c.* Their Declaration of all this to the Three Paſtors, ſome of them ſtill owning their Confeſſion, (tho' others were eaſily perſwaded to deny it again, finding they were careſs'd by the Magiſtrates for ſo doing) and the Atteſtation of the Truth of all this by the Three Paſtors (Copies of which are in the *La vie Continuée*, and the Originals in the Hands of the Writer of it) are ſuch Evidences as will ſatisfie all, but they who will not be ſatisfied. And as for the other, we need not think it ſo extravagant, if we conſider that it is Satan's earneſt Deſire and Ambition to have Men devoted to him by expreſs Covenant; that the more he have of ſuch, he is the more capable of doing Miſchief to the reſt of Mankind than he can do by himſelf without them; that he obliges all who are ſo, to devote to him all their Poſterity; that he ſtill labours to alie and marry them with the Good, that ſo he may corrupt their Off-ſpring, that they who are thus devoted to him, being once habituated to all manner of ſenſual Delights, can hardly ever will to be reclaimed again; that in outward Appearance they differ nothing from others, but put on for the moſt part the greateſt pretences to Devotion; that when ever any of them are diſcovered and tried, if ſtrict Enquiry be made about them, their number appears incredible; witneſs the late Trials in the Weſt of *Scotland*, thoſe of *Sweden*, *New England*, and what the Learned *Bodinus* tells from his own Knowledge, That when Pardon was granted to a Sorcerer upon Condition to diſcover his Complices, he diſcovered ſo many of all Ranks, that at length he plainly told there would be One Hundred Thouſand in that Country.

XLIV. About

XLIV. About the end of that time, an old Woman of *Liſle* importun'd *A. B.* to take into the Houſe a Girl of Nine Years, who being diſcovered to be one of the Coven, was immediately thruſt out again, telling the old Woman that all their Secrets were diſcovered to the Regent of the Hoſpital. She run about immediately to the Magiſtrates, and the Parents of the Children, telling how their Reputation was quite broken by *A. B.* by ſaying they were Witches. She obtain'd of the Magiſtrates that Enquiry ſhould be made into the Life of *A. B.* without her knowledge. And the Criminal Clerk took Informations upon Oath in the Town, and neighbouring Towns and Villages, all which ſerv'd only to make her Innocence and Purity the more evident; for the Witneſſes they had pitch'd upon as moſt animated againſt her, could depone nothing but what was good and praiſe-worthy, and could lay nothing to her Charge. Which he who received the Dpoſitions admired; ſaying, he knew no Body, who if their Life had been examin'd from their Childhood, by Enemies, and with the ſame Rigour, could have undergone the Trial ſo unblameably, without being guilty of ſomething. She was afterwards allow'd Witneſſes for her Exculpation, and when ſome of them were heard, he ſaid, there needs no more, for there is almoſt enough already for to Canonize her, and declare her a Saint. All theſe Depoſitions are ſtill in the Regiſter of the Town of *Liſle*. XLIV. *The Parents accuſe her to the Magiſtrates.*

XLV. On the 9th. of *February*, 1662. they ſent the Lieutenant and Sergeants armed, and broke open her Houſe, and carried her violently to the Town-Houſe, with a great Noiſe and croud of People, who imagin'd ſhe was ſeiz'd for a Witch, becauſe of the Report ſpread about the Children, where they examin'd her moſt ſtrictly Six Hours, and made her give an Account of all the Affairs that concern'd the Hoſpital, which ſhe did with ſuch a preſence of Mind, as made her remember all, and anſwer moſt pertinently; ſo they behov'd to acknowledge they could not find any Fault in her. Yet they brought her before them after the ſame manner at ſeveral times, without granting her Requeſt of calling her in the Evening to avoid Scandal. They caus'd bring the Children alſo to ſee what they could draw from them againſt her. but they could ſay nothing againſt her; only ſome of them ſaid, a Servant-Maid of hers had chaſtis'd one of XLV. *They perſecute her.*

the Girls with a Wand, and not long after that ſhe died. So they caus'd ſeize the poor Servant as if ſhe had kill'd the Girl, and reſolv'd to do ſo to the Miſtreſs, under pretext that the Correction was by her Order; but four Perſons declar'd upon Oath that this was moſt falſe and that the Gird died by eating to exceſs of green Fruits out of the Lodging. One of the Magiſtrates ſaid to the Children, 'She accuſes you of Witchcraft, and going to the Sab-'baths; Why do you not accuſe her too. But the Girls, 'how wicked ſoever, trembling at ſuch a black Malice, 'ſaid immediately, No, No, our Mother, (ſo they call'd 'her) is no Witch, ſhe goes not to the Sabbath; Our Mo-'ther is a Saint, ſhe is all full of God.

XLVI. *Malefices to take away her Life.*

XLVI. They conſpir'd in the Houſe to take away her Life by Malefices; the Devil had Meetings with Twenty Five of them, how to effectuate it, and with their Conſent made an Unguent of divers matters, of which there were Balls given to put in her Broth. *S. Saulieu* was at the Meeting, for he alſo kept the Sabbaths, and ſtirred them up to make her away. One of the eldeſt of them diſcovered it to her, and went with her to one of the Girl's Bed and found the Ball. She advertis'd the Paſtors, and they the Magiſtrates, and ſhe was told if ſhe was afraid, ſhe might remove, and they would place another in her room. She ſtaid till ſhe diſcovered Fourteen Children who had of theſe Balls to deſtroy her. She then choſe a Regent and retir'd, entring a Proteſtation before the Magiſtrates, that ſhe did not abandon the Regency having left one in her Place. When the Magiſtrates examin'd the Girls, the eldeſt declared all the Truth, and the Magiſtrates laboured to make her unſay it, which ſhe would not. The others who denied all, they ſent away cheerful, ſaying one to another, the Magiſtrates are for us. Two Days after ſhe retired, the Magiſtrates thruſt the Widow out of the Regency. The Jeſuits got the Overſight of it, there they plac'd one of their Maids, they admitted the Girls preſently to Confeſſion and Communion, making them paſs for little Saints, and *A. B.* for Guilty.

XLVII. *She withdraws to Gaunt and Mechlin.*

XLVII. She retir'd to *Gaunt*, and from thence to *Mechlin*, and form'd a Proceſs before the King's Council at *Bruſſels*, againſt the Magiſtrates at *Liſle*, for the Recovery of the Hoſpital, and tho' it did appear moſt evidently that ſhe was Innocent, and that they had acted againſt her

her with inexcuſable Violence, yet they would not venture to give Sentence for her againſt a Party ſo Powerful, and far more Conſiderable before Men, than was the Innocence of a ſimple private Maid: So the Proceſs remains undecided to this Day, and ſhe could no longer abide in Safety in *Liſle*, unleſs in ſecret.

XLVIII. She ſtaid Four Years in *Flanders*, at *Gaunt*, and *Mechlin*, after ſhe had left the Hoſpital, and many well-diſpos'd Perſons made Acquaintance with her. The firſt ſhe ſpoke with at *Mechlin* was one Mr. *Coriathe*, an Archdeacon, who became afterwards Vicar General. At his Requeſt ſhe wrote the firſt Treatiſe of her Life, call'd *La Parole de Dieu*. She wrote to him alſo many Letters which are printed in the Firſt and Second Parts of *La lum. nie en tenebr.* She had alſo there in the number of her Friends, a Learned and Pious Divine, M. *Peter Noel*, Licentiate in Divinity, Prieſt and Canon, who had been Secretary of the Famous *Cornelius Janſenius*, Biſhop of *Ypres*. This Man being of the Sentiments of *Auguſtin*, engag'd her in Conferences concerning Grace, where ſhe unravell'd in an admirable manner all the Difficulties which have hitherto been inexplicable by Mens Spirits. This gave occaſion to her writing the Treatiſe, call'd *Academie des Sçavans Theologiens*, becauſe of the great Conteſts which were then between the Janſeniſts and Moliniſts, concerning Grace, and the great Noiſe that was made about the Doctrine of the Caſuiſts concerning Attrition, Contrition, Probability, and their Morals; wherein her Friends, being all Janſeniſts, diſcours'd to her often of the Exceſs of their Adverſaries, which ſhe could hardly believe till ſhe went and heard ſome of their Preachers who vented ſometimes their fine Morality. She was touch'd with Compaſſion, for the Blind that were led, and with Indignation at the Blind Leaders. It pitied her to ſee the general Abuſe among the Churchmen, the Religious, and the People, who reſted on Trifles and a meer Outſide, which the Blindneſs of ſome Guides recommended as a ſure way to Salvation, tho' they never thought of being purified from their inward and ſecret Sins, nor of returning to the Love of God. In this Treatiſe all theſe things are handled with great Penetration, Clearneſs, and Solidity. Monſieur *Noel* was perſwaded that ſhe was full of the Holy Spirit, but on the other hand it troubled him

XLVIII. *Is eſteem'd by Learned and Good Men there.*

to ſee that the Holy Fathers had not ſtill the ſame Light with her in Theologieal Matters, or as to divers Places of the Holy Scripture. She wrote to him ſeveral Letters on this and other Subjects, which are in *La Lum. neé en tenebres.*

Another of her Acquaintances was M. *Gillemans*, Canon and Archprieſt of *Gaunt*, who one Day asking her Opinion of the Doctrine of the Caſuiſts, that one might be ſaved by Attrition without Contrition, and telling her he had written a great Volume againſt the Jeſuits upon that Subject; ſhe told him her Thoughts, and that ſhe had lately put them into Writing. After having oft ſolicited for this Paper, he obtain'd a ſight of it for ſome Days, which he read with ſuch Admiration, that when he return'd it, he ſaid, *You have ſaid more things, and more convincing on this Subject, in theſe Three Leaves, than I have done in all my Book, which has coſt me ſo much Time, Labour, and Expences; and therefore I condemn my Book never to ſee the Light.* This Writing is the Fifth Chapter of the Firſt Part of *Academie des Sçavans Theologiens.*

She return'd to *Liſle*, *May*, 1664. where ſhe ſtaid privately for ſome Months about her Affairs, for the moſt part in the Houſe of her Paſtor Monſieur *Lamberti*, where ſhe wrote the Explication of the 24th. and 25th. Chapters of St. *Matthew*, which are in *La Lum nee en tenebres.* To him ſhe wrote many Letters, after her firſt Return to *Liſle*, in the 23d. and 24th. Years of her Age, which was the firſt of all her Writings, and it is call'd *L'Appel de Dieu & le Rufus des Hommes*, Part I.

XLIX. *Particularly by M. de Cort*

XLIX. But the moſt faithful and conſtant Friend ſhe had in *Flanders*, was M. *Chriſtian de Cort*, Paſtor of the chief Church at *Mechlin*, and Superiour of the Fathers of the Oratory there: A Man full of Zeal for God, and Charity for his Neighbour, and void of all Self-ſeeking. From the firſt time that *A. B.* ſpoke to him, he was ſo touch'd, enlighten'd, and enflam'd by God, that immediately he reſolv'd abſolutely to follow Jeſus Chriſt even to Death, in the abandoning all Honour, Pleaſures, and Wealth of this World, which he promis'd a little after to *A. B.* and perform'd with an inviolable Fidelity. He no ſooner diſcovered that God had hid in her the Treaſures of his Divine Wiſdom, than he took all Occaſions to be inſtructed by her, and when alone, ſet down in Writing the

Summ

Summ of what had paſt in their Converſation, but briefly and without order. He acquainted her with his Reſolution to publiſh this to the World; thinking himſelf oblig'd in Conſcience to undeceive others, as by thoſe Divine Truths he was undeceiv'd himſelf. But when ſhe had ſeen his Papers, and read a little of them, ſhe told him, they would be uſeful for himſelf but not for others, becauſe they often anſwer'd the Thoughts of his own Mind, which no Body perceived but himſelf; and being ſolicited by him to compoſe this Work anew, returning him his Papers, ſhe her ſelf wrote by way of Conference, the things which God brought into her Memory, in the ſame manner as they are now publiſh'd, in the Three Parts *Of the Light of the World.*

L. In *September*, 1667. ſhe went for *Holland*, at the Solicitation of M. *de Cort*, in order to the printing of this Book, her Friends having aſſur'd her that ſhe would not be permitted to do it in *Brabant*; and ſhe propos'd to retire from thence to the *Iſle of Noordſtrand*, where ſhe had bought a Farm from M. *de Cort*, the Director of it. She had Debates with her ſelf before ſhe could reſolve to go to *Holland*, having never been in any Place without the Dependance of the Church of *Rome*, and being made believe that all the Hereticks, as they call'd them, were monſtrous and infectious. But having recommended this Affair to God, ſhe was told, *That theſe common Differences of Religion do not bring Salvation, but the Love of God only, and Vertue, which we ought to love in all Perſons who aſpire to it, without regarding what outward Religion they profeſs; that ſhe ought to do Good to all, and to communicate to all, the Light of the Divine Truth, of what Religion ſoever they be.* This wrought in her Soul ſuch a perfect Impartiality, that ſhe never afterwards enquired of what Religion one was, provided only he deſired to put in practice the Doctrine of Jeſus Chrik, and to recover the Love of God.

L. *Goes to* Holland.

LI. When they came to *Amſterdam*, ſhe choſe a little Houſe in a very private Place, to live ſolitarily in Conformity to the Private, Poor, and Mean State of Jeſus Chriſt; but a dangerous Sickneſs ſeizing her, ſhe permitted M. *de Cort* to bring to her a Phyſician of his Acquaintance, who could not forbear ſpeaking of her to others, ſo that in a little time her Fame went through all the Country, and People

LI. *Is ſick at* Amſterdam, *and is viſited by Perſons of all Perſwaſions.*

People of all ſorts deſired to ſpeak with her. She thought that God might, perhaps, by this means, open the Eyes of ſome, make them ſee the miſerable State of the World, and diſpoſe them to embrace a Chriſtian Life. And indeed many were mov'd to this, ſo far as to encline to reſolve upon it. But it was as in the Days of Jeſus Chriſt, one Day one would follow him, and a little after withdraw from him, without thinking any more on him, unleſs it were, it may be, to defame him, or ſtone him, or cry, *Crucifie him*; Every one had Buſineſs and Excuſes which hindred them from Correſponding with the Calls of God.

The *Anabaptiſts* or *Mennoniſts*, came to her, and ſeem'd greatly to eſteem the Graces of God in her, but ſhe no ſooner diſcover'd the Nature and Properties of Hypocriſie, and the generality of the Corruption even in the moſt Holy, but finding themſelves included, they all declared againſt her. She look'd on them as a Set of Perſons, who under modeſt and humble Words, Cloaths, and Geſtures, did conceal proud, worldly, and unregenerate Hearts. Of them ſhe writes in *La Lum. neé en tenebres*, Part 2.

Serrarius, Famous enough for his Writings and Correſpondence, at firſt highly eſteem'd her, proclaim'd her as a living Goſpel: And all the time he found her Thoughts agree with his, as to the laſt Plagues, the Converſion of the Jews, Re-eſtabliſhment of the Church, and the Kingdom of Jeſus Chriſt upon Earth, all went well; but when he found that ſhe was not for the Re-eſtabliſhment of a certain Levitical Worſhip which he fancied, nor made any reckoning of an Impoſtor among the Jews, who was riſen up in the Eaſt, he declared againſt her, and ſtudied to efface every where the good Impreſſions he had given of her. She clears her ſelf by a publick Print, *Tomb. de la fauſſe Theol.* Part 2. Letter 14.

At that time *Labadie* and his Diſciples, had as much Eſteem for her and her Writings, as afterwards they conceiv'd an Averſion for both: They endeavour'd to bring her over to them by M. *de Cort*, offering great Summs of Money to buy *Noordſtradt*, and to go with them, but to no purpoſe. She found he had no other Light but what Reading, barren Speculations, and ſome Acts of his own Underſtanding gave him; and for a Motive of his Conduct, ſome ſtrong Conceits and Motions of his corrupt Paſſions, without being any ways enlightned by the Spirit

Spirit of God, or govern'd by the calm Motions of the Divine Inſpiration. Therefore he and his, fail'd not to blacken her on all Occaſions, the moſt piouſly and cunningly they could, that the People might reckon her to be an Inſtrument of Satan, and abhor her as the Devil himſelf.

M. *Commenius*, ſo Famous among the Learned, being then acquainted with her, had quite other Thoughts. But his Knowledge had not puff'd him up, tho' it gave him ſome Prejudices, which made him propoſe ſome Difficulties, in which ſhe ſatisfied him. On his Death-Bed he bid tell her to give him the laſt Viſit, ſaying, *O the Holy Maid! Where is ſhe? May I have the Happineſs to ſee her yet once before I die! All the Knowledge and Sciences I have had, are nothing but Productions of Reaſon, and of the Mind of Man; but ſhe has a Wiſdom and Light that comes from none but God alone, immediately by the Holy Spirit.* *A. B.* ſaid often of him, that ſhe never knew a Learned Man who had a better and more humble Heart than he. ‘ I was viſited alſo, *ſays ſhe*, by the Socinians, ‘ who do altogether deſpiſe Jeſus Chriſt, ſaying, that it ‘ is Idolatry to worſhip him: And they ask'd me one ‘ Day, If I believed alſo in a created God, as Jeſus Chriſt ‘ was? I did not much reaſon with them, becauſe ſuch ‘ impertinent Queſtions deſerv'd no Anſwer, telling them ‘ only, that they ought not to come to me with ſuch impertinent Diſcourſe, ſo they withdrew themſelves. Yet ‘ ſome affirm, that I am of their Sentiments, from which ‘ I pray God preſerve me. Tomb. de la fauſſe Theol. Part 2. Letter 1.

Many falſe Prophets and Propheteſſes came to viſit her: One ſhewing her his Sword half drawn, ſaid he was going to behead all the Kings of the Earth, and would begin at *England*; and ſo entring into a little Bark, it is not known what became of him. Another, *John Roth*, had made ready Standards for the Twelve Tribes of *Iſrael*, whom he was to re eſtabliſh, and ſome well-meaning People followed him. In ſome Viſits he made her, ſhe eaſily diſcovered the Illuſion, and warn'd her Friends to beware of him, being expreſly told by God, that *he was a preſumptuous Man over whom the Devil had much Power.* God gave her the ſame Sentiments of thoſe of his Cabal, particularly of one *Quirin Kuhlman.* The *Quakers* alſo would try if they could draw her over to their Sect, but they ſoon gave over their Hopes, and one wrote againſt her

her, upon which afterwards, when in *Holſtein*, ſhe wrote the *Advertiſement contre les Trembleurs*. Thus it ſeems the Devil deſign'd to diſtract or ſeduce her by all theſe ſorts of Perſons. But God would thereby exerciſe her, and make her know by experience to what height the Folly and Preſumption of Man can go, when joyn'd with the Illuſions of the Devil, never letting her be deceived by them. He deſign'd alſo thereby to let the World ſee the vaſt difference between the falſe Lights of the Devil or the Imagination, and the true Light that God ſends in a way ſo ſolid, ſo clear, and ſo little capable of being ſuſpected, ſince ſhe, by whom he communicates it, ſeeks to draw no body after her, aiming at nothing but a ſimple, retir'd, ſolitary Life, diſengag'd from all Pleaſures, Riches, and Honours, imitating Jeſus Chriſt, without obliging any body to believe any other thing, as neceſſary for Salvation, but the Love of God, and the denying of ones ſelf; looking on all other Knowledge, and even things of Revelation, as not neceſſary for thoſe who have not yet Light and Grace enough neceſſary to receive them. In which it is abſolutely impoſſible that Seduction ſhould mingle it ſelf. God made her alſo ſee how far the beſt cultivated humane Spirits are blinded and remov'd from the Kingdom of God, by ſome Converſations ſhe had with the *Carteſians*, both *Divines* and *Philoſophers*, particularly with the Profeſſors, *Heydanus* and *Burmannus*; upon which occaſion ſhe wrote the Twelfth Letter of the Firſt Part of *Tomb. de la fauſſe Theol.* The Philoſophers would perſwade her, that in ſpiritual things ſhe came near their Principles. She told them their Malady was, that they would needs comprehend all by the activity of Humane Reaſon, without giving place to the Light of Divine Faith, which requires a Ceſſation of the activity of our Reaſon; that God may ſhed or revive therein that Divine Light, without which not only God is not well known, but even he and the true Knowledge of him are baniſh'd out of the Soul by this activity of our corrupt Mind and Reaſon; which is a real kind of Atheiſm, and rejecting of God. They were ſo full of their Idea's, that they mock'd at her Remonſtrances: But one of them being a little after ſeiz'd with a mortal Sickneſs, in the Flower of his Age, and God opening his Eyes to let him ſee his Error, he began to lament and cry, Night and Day,

Day, *My Underſtanding! my Underſtanding, to what haſt thou brought me! Alas, my Reaſon, in which I ſo much truſted! what aſſiſtance canſt thou give me now! Now thou canſt give me neither Salvation, nor the hope of it! I muſt be damned! There can be no Mercy for me.* A Friend of *A. B.* going to ſee him in that State, endeavour'd to comfort him; but the other finding no Quiet, ask'd him ſtill, If he thought there was yet any Mercy to be hop'd for his Soul. And then, caſting again his Eyes and Arms from one ſide to another, began again his Complaints; *My Underſtanding! my Underſtanding! Whether haſt thou guided me?* Some of his Friends, amongſt others, *Steno* and *Swammerdam*, came often to viſit and comfort him; but nothing could calm him. At laſt he turns to the Friend of *A. B.* ſaying, 'Go tell that good Soul (meaning *A. B.*) 'to pray to God for me, that I may obtain the Pardon of 'this Sin, otherwiſe I am damned or muſt ſuffer a very long 'Purgatory. O, if I could recover of this Sickneſs, I 'would turn wholly unto God, and would follow quite 'another Way. But when this was told to *A. B.* She anſwered, *He ſhall not riſe again, but he will die; for if he ſhould recover, he would fall again more profoundly into this pernicious Errour.* He died, his Judgment being ſound and good, but with great Repentance and Contrition, adoring, with great Fervency, Jeſus Chriſt crucified, to the *Greeks* and to the Philoſophers, Fooliſhneſs.

A. B. had ſuch an Horrour for this wicked Diſpoſition of the Philoſophers, that ſhe could not ſuffer it, affirming that God had declared *to her expreſly, That this Errour of Carteſianiſm was the worſt and moſt curſed of all the Hereſies in the World, and a formal Atheiſm or a rejecting of God, in whoſe Place corrupt Reaſon did ſet up it ſelf.* Not that this Idol of corrupt Reaſon is not a thing common to all the Learned, and to all ſorts of Philoſophers, as well as the *Carteſians*; but theſe are incomparably more wedded to it; they think they are in Poſſeſſion of it above all, and they will admit of nothing but by this Way.

After ſhe had been viſited by all ſorts of Perſons who reaped not that Profit they might have done, God ſent her two or three ſincere and well-diſpoſed Men, who finding in her Life and Converſation the Means to approach unto God, and to advance the Perfection of their Souls, left the World, their Buſineſs and Friends, and continued with her

to

all the time of her Life and theirs. All others withdrew to her great Satisfaction. She ſaid, 'God had made her 'ſee by this Converſe with People of all Sorts whom ſhe 'had admitted indifferently by his Divine Order, how 'few are to be gained in the World, even among the beſt, 'and thoſe who ſeek the Truth; and that after theſe Viſits, 'God would never more engage her to ſuch a Diſtraction, 'and that ſhe ſhould lead a retir'd Life all the reſt of 'her Days. Which fell out, and ſhe begun it then in *Amſterdam*, and did not give acceſs as formerly.

LII. *Wrote here ſome of her Books.*

LII. She employ'd moſt of this Time to compoſe many Books, Of which theſe are the Principal; *The Funeral of Falſe Divinity*, in 4 Parts. Upon Occaſion of ſome Conferences with the *Carteſian* Philoſophers, ſhe wrote the *Holy Perſpective*. There ſhe wrote alſo her *Outward Life*, and *the New Heaven and the New Earth*. In the writing of which, ſhe was ſo raviſhed that ſhe often forgot her neceſſary Food. She deſigned to have continued theſe Wonders: But God ſaid unto her, *Leave that Work; Men are not worthy nor capable of it; they will imagine that they have the Diſpoſitions requiſite for that glorious State, but they are very far from them. Shew them rather the miſerable State they are brought into by Sin, under the Dominion of corrupt Nature, and under the Empire of Antichriſt who now rules over them without their apprehending it. Write to them of the Reign of Antichriſt.* So ſhe laid by her Pen and that Work, ſaying to God, *I ſhall do it, Lord*; and wrote afterwards the Treatiſe of *Antichriſt diſcovered*, in Three Parts. She began another Treatiſe, called *The laſt Mercy of God*, but did not finiſh it, for the Reaſons told in the Concluſion of it, and the Traverſes ſhe met with in the Impriſonment of M. *de Cort*, and her own Perſecutions and Flights kept her from the Purſuing that and other Works which ſhe had begun.

LIII. *Mr.* de Cort *caſt into a Dungeon by the* Janſeniſts.

LIII. Had M. *de Cort* followed her Counſel, he might have avoided all the Miſchief he fell into; but the Sincerity and Goodneſs of his Nature would not let him think that he had ſuch cruel Enemies, eſpecially amongſt his Brethren and Friends, the Prieſts, Churchmen, and his own Diſciples whom he had brought up, and to whom he had hitherto left and given all; he could not believe that they would ſeek to impriſon him, or endeavour to poiſon him, as ſhe forewarn'd him of both, and ſtill bid him take heed of them.

The

The true Cauſe of this Impriſonment was, that God having touched his Heart to hearken to the Divine Truths declared unto him by *A. B.* he reſolved not only to embrace them, but to publiſh them alſo to others, deſigning to retire to the *Iſle of Noordſtrand*, of which he was Director, and had the beſt Part of it at his Diſpoſal, and to invite good Men thither, who deſir'd to lead a Chriſtian Life. This ſeem'd to his Brethren an Apoſtacy, and the ſetting up a new Hereſie; they reſolve therefore to ruin him. But this Pretext would not do at *Amſterdam* or *Holſtein*, and therefore they muſt deviſe another.

At *Amſterdam* there is a Dungeon, where at the Inſtance of Creditors they arreſt and ſhut up Strangers who are in Debt, till they have ſatisfied it. There are uſually ten or twelve Priſoners there, living in Deſpair as mad, paſſing the time in ſwearing, blaſpheming, and committing a thouſand Impieties, and ſometimes killing one another, having no Food but a piece of brown Bread and a little ſmall Beer; and there ſome of them die in Miſery. They thought this Place would do as well as one of the Priſons of the *Roman Inquiſition*; and to get him there, this Expedient was thought upon.

Monſieur *Gorin*, who was truly Monſieur *de Saint Amour*, who was ſent to *Rome* in the Affair between the *Janſeniſts* and *Jeſuits*; and on that Occaſion wrote the famous Journal of *St. Amour*, having bought from Monſieur *de Cort* ſome Lands in *Noordſtrand*, who had aſſured him that he would have Eight *per Cent.* of yearly Revenue, and if it did not yield that, promiſed to reſtore him his Principal, and to take back the ſaid Lands, and by a Trick he got him to ſign a Paper for this; in which Paper the principal Summ was ſet at 12000 Florins *French* Money; and when M. *de Cort* ſaid the Price of the Lands was only 8000 Florins, *Gorin* ſaid, it's true, but 8000 of *Dutch* Money make 12000 of *French*; and ſo the good Man replying, he did not know the Value of the Exchange, haſtily ſigned the Writing when he was taking Horſe at *Paris*, whither he had gone to ſee his good Friends, the *Janſeniſts*, who were then perſecuted, and to whom he would have given all his Lands if they had ask'd them. So *Gorin* being Procurator for the other French *Janſeniſts* who had bought Intereſts in *Noordſtrand*, reſolves to demand his Principal and more, as having got only 4 or 5 *per Cent.*

Cent. of yearly Revenue, and he knew M. *de Cort* had not Money to re-imburſe him. The other Partners conſent, and eſpecially the Fathers of the Oratory at *Mechlin*, who had not yet deprived themſelves of the Poſſeſſion of M. *de Cort*'s Goods, and thought this would be a Mean to perpetuate it. The Matter ſtood thus; M. *de Cort* had purchaſed a conſiderable Intereſt in *Noordſtrand*, beſides the Tythes, and the being the Director of it, he being perſwaded that God would make that Iſland a Place of Refuge for his Perſecuted Servants, and looking then on the *Janſeniſts* as ſuch, he drew them out of *France*, *Flanders*, and *Holland*, into this Iſle, of which he ſold them Parcels: And he himſelf having contracted Debts in making of this Purchaſe, the Fathers of the Oratory at *Mechlin* urg'd him to leave all his own Poſſeſſions and Rights there, to their Congregation. He conſented, provided they would pay his Debts which he had contracted in the Acquiſition. This they promiſed to do; but, to authorize their Right, they would have it by Way of Contract, as if they had had given him ſuch Summs for his Poſſeſſions (tho' he never received any) and made him leave out the Condition of Paying his Debts, for that they would have him truſt their Word; alledging that otherwiſe his Creditors might fall upon them all at once to their Ruin. Thus they entred in Poſſeſſion; and when they would pay none of his Creditors, he makes a Revocation of this Contract of Sale, as fraudulent, to which the Grand Council at *Mechlin* conſents, provided he ſatisfie the Fathers within a Year and a half, and the ſame is ratified by the Duke of *Holſtein*, the Prince of the Iſland. Thus he was ready to free his Poſſeſſions of all their Pretenſions againſt them, and to retire thither with' thoſe who loved the Truth. But their Avarice, and Hatred of him as a Deſerter, made them conſpire his Ruin.

The 7th of *March*, 1669. M. *Gorin*, or *St. Amour*, came with two others to make a friendly Viſit to M. *de Cort* in his Lodging. Within two Days he came again, and M. *de Cort* being abſent, he ſpoke with *A.B.* who offered to give him his principal Summ for the Lands he had of M. *de Cort*, at which he ſeem'd well ſatisfied. The ſame Day he obtained an Order for ſeizing his Perſon upon the Pretences already ſaid. Within two Days he invites him friendly to come to the Houſe of *John de Swaan*, to treat with the Partners

Partners about the new Dike he designed to make in *Noordstrand*, and having the Sergeants ready, he was immediately seized and made Prisoner at the Instance of M. *Gorin*.

LIV. Tho' the Fathers of the Oratory possest all his Revenues, they sent him not one Penny in his Misery. *A. B.* offered sufficient Bail, solicited to have him Prisoner in the Town-House, obtain'd Orders from the Duke of *Holstein*, to his opposite Party, to set him at Liberty, that both might answer at his Courts, their proper Judge; spar'd neither Procurators nor Advocates; wrote for his Justification, to all concern'd, pleading with a force of Reason and Equity, worthy of the greatest Civilian; but all in vain. They sought to seize her as the only Person that supplied him with Food and other things, and she was forc'd to leave her Lodgings and conceal her self. She wrote him many Letters for his Conduct and Consolation; and being spent with Labours and Afflictions, and praying earnestly to God to assist him whom no Creature would help, it was told her, *That he would be his Advocate and deliver him*; upon which she left off to solicite any. When Bail was offered, they got still some new Pretensions to arrest him. God made use of the same means for his Liberation. One of his Creditors, *Mugenhove*, took a Remorse for this Arrest, and calling together his Brethren and Sisters, Coheirs, brought them to sign a Paper for his Deliverance, which was presented to the grand Officer at *Amsterdam*, M. *Haselaer*, who finding it sign'd with so many Hands thought it was a general Warrant, and gave Order to set him at Liberty, which was done, after a miserable State of Six Months, by which God purg'd his Soul, and gave him so absolute a Patience, Tranquility, and Resignation to his Will, that he seem'd quite another Man. He immediately past over to *Holstein*, his Enemies being enrag'd at his unexpected Deliverance.

LIV. *Her Concern for him, and his Deliverance.*

LV. But their Malice ceast not there: About Six Weeks after, he came to *Holstein*, there came to him a Stranger, pretending to be sent from one of his Friends at *Hamburg*, to see *Noordstrand*, and to be a Lover of the Truth. And after having entertain'd him kindly for some Days, speaking of some bodily Indisposition he had contracted in the Prison, and of the Gravel; the Stranger said he had a most singular Powder for it: He was prevail'd

LV. *They Poyson him in Holstein.*

vail'd with to take it, and at the ſecond time was ſtruck next Morning with an univerſal Palſie, making Signs that he was poyſon'd by the Stranger, who had got away early in the Morning, and paſt over in the firſt Boat; he died ſome Days after, *November*, 1669.

LVI. *Her long Sickneſs.*

LVI. About this time *A. B.* was ſeiz'd with a long and grievous Sickneſs, which brought her often to the Gates of Death. She could not move her ſelf, nor often expreſs her Needs. Her Friends, who were but one or two, durſt not go ſee her in the Day-time, leaſt ſhe ſhould be diſcovered. There was none to aſſiſt her but a ſloathful Maid, who let her ſuffer a Thouſand Neceſſities. About this time the Murtherer came to ask for her, and bad tell her he was come from her Friend from *Noordſtrand*, with Letters from him, and ſomething to tell her by word of Mouth. No ſooner did one of her Friends break it off to her, than ſhe was ſeiz'd with an Averſion and a Divine Warning, and bid them beware to let him come into her Chamber, but remove him preſently out of the Houſe. Some Weeks after, ſhe got the ſad News of M. *de Cort*'s Death, the only Aſſiſtance ſhe had in the World. This at firſt made her complain to God, but upon a Warning from him, ſhe ſaid to him who had brought her the News: *Since it was the Will of God ſo to permit it, I am content and ſatisfied, and I deſire not that it ſhould be otherwiſe.*

LVII. *M. de Cort had left her his Rights to* Noordſtrand.

LVII. M. *de Cort* being dead, they levell'd all their Rage againſt *A. B.* whom he had conſtituted his Heireſs, when he was formerly in *Noordſtrand*, *Anno.* 1668. When walking one Day ſolitary in the Fields, as he was wont, and offering up his Prayers to God, and asking what he ſhould do with that Iſle, it was anſwer'd him thrice, as with an intelligible Voice, *Give this Iſle to* Anthoinette Bourignon. He believ'd at firſt ſome Body near him might have ſpoke ſo, but looking round about him on the Plain, he was certain that no Body was near him. Then going quickly into his Lodging, he wrote the Teſtament with his own Hand, laying up one Copy of it ſeal'd among the Regiſters of the Iſle, and ſending another by Poſt to *Amſterdam*, in a Letter to *A. B.* praying her to examine it, and alter it as ſhe pleas'd. She threw it on the Table without opening it, ſaying to her Friends, I have nothing to do with a Teſtament, for my own Goods are a burthen to me, and ſo it remain'd ſeal'd long after his Death.

Death. This greatly afflicted him when he return'd to *Amſterdam*, and when ſhe told him there would be no want of Perſons to accept his Teſtament, he ſaid, *Not ſuch as I wiſh: For if I leave my Goods to the Oratory, they will not pay my Debts; and if I leave them to my Friends, they will deſtroy one another with Proceſſes, and every one will take what he can in Confuſion.* She ſaid, *Let us ſpeak of other things.*

LVIII. This ſerv'd them for a Pretext to purſue her, and they thought to get her ſhut up in the Place where he had been; therefore they purſue the grand Officer for ſetting M. *de Cort* at Liberty, that to be free of them, he might put *A. B.* into the ſame Place. They had many Meetings and Contrivances on this Subject. It had been eaſie to execute all againſt a poor Languiſhing Creature that could not ſtir; but God hindered them both by Motions of Piety, and the Fear of God which he inſpired in to the grand Officer, and by diſcovering to her in her Spirit, their Plots when they were contriving them. She told her Friends who were with her; 'I ſee, ſays ſhe, in 'my Spirit ſuch and ſuch Enemies met together, who 'deviſe how to ſeize me: They have ſent for the grand 'Officer; ſuch propoſe to him that I am Heireſs of M. *de* 'Cort, he has a right to ſeize me, and treat me as M. *de Cort* 'was, otherwiſe they will purſue him. He hears them, 'he wavers ſomewhat; but I perceive yet in his Heart 'Piety, and the Fear of God, that hinder him from 'yielding to the Solicitations of my Enemies: this was 'ſo true, that the grand Officer declared more than once 'all the ſame things to two of her Friends. After the Death of M. *de Cort*, ſhe wrote to *Brabant*, that if any of his Kinsfolks would be his Heir, provided they would pay his Debts, ſhe would quit that Inheritance, and yield them all her Rights. But it was told her, that neither any of them were capable of doing it, neither did they deſire to meddle with it, ſo that ſhe was obliged to do it for the Honour of his Memory, and for the Payment of his Creditors, which ſhe ſtill offered to do, if they would liquitale their Claims, and give her Acceſs to his Inheritance. LVIII. *They perſecute her therefore*

LIX. But her Enemies Malice ſtill encreaſing, ſhe found it neceſſary to ſeek to preſerve her Life by flight, and being ſo ſick and weak that ſhe could not ſtand, ſhe was carried LIX. *She goes to* Holſtein.

in the Night to the other end of the City, to a Merchant's Houſe, where ſhe was hid Eleven Months, with no leſs Hazards than thoſe ſhe had eſcaped, being left without Help, and without Neceſſaries, when ſhe could not riſe of her ſelf. Yet God was pleas'd to give her Health by degrees, and returning to her firſt Lodging, ſhe publiſh'd ſome of her Books; and then went from *Amſterdam* to *Harlem*, after ſhe had petition'd to be allowed to ſtay under the Security of a *Habeas Corpus*; and it being made known to her, *That it was the Will of God ſhe ſhould go to poſſeſs* Noordſtrand, ſhe took Shipping for *Holſtein* at *Enchuyſen*, a Town in *North-Holland*, Four of her Friends going with her, they landed at *Tonningue* in *Holſtein*, the 13th. of *June*, 1671. and in *July*, went to *Sleſwick*, where ſhe liv'd peaceably for ſome time under the Duke's Protection. Many Nobles and Officers both of the Court of *Holſtein*, and *Denmark*, came to ſee her, and diſcourſe with her of ſpiritual things, and did highly eſteem both her and her Writings.

LX. *The Quakers write, and ſhe Anſwers.*

LX. About this time, the *Quakers* publiſh'd a Book againſt her, in low Dutch, to defame her, and within Three Months the Anſwer was compos'd, tranſlated into Dutch, and printed at *Amſterdam*, under the Title of *An Advertiſement againſt the Sect of Quakers*: Where ſhe makes appear how far they are from being led by the Spirit of Jeſus Chriſt, and does ſo plainly point out their Spirit, that as to the general Temper of their Sect and Party, they may therein ſee themſelves as in a Mirrour: It contains alſo the Foundations of all ſorts of States, Order, Juſtice, Manners, and Commerce amongſt Men, and gives a perfect Idea of a True Chriſtian, or a Regenerate Perſon.

LXI. *Some Anabaptiſts of* Friesland *come to her.*

LXI. When the War broke out at that time between *France* and *Holland*, ſeveral Perſons of *Frieſland*, to the number of Twenty, who were convinc'd of the Truth of her Writings, but were not diſengag'd enough from the World, came to *Holſtein* to live with *A. B.* and to embrace, as they ſaid, an Evangelical Life; their Deſign might be juſtly ſuſpected, ſince the Incommodity of War had made them abandon the World. But ſince, in the Parable of the Goſpel, the King received to his Feaſt thoſe who came there by Conſtraint, ſo ſhe would not refuſe theſe, tho' it appeared there was Conſtraint mingled in

in their Procedure. This is properly the *Compel them to come in* of the Goſpel, and not that Men ought to conſtrain one another by force, to embrace ſome Religion which they judge beſt; Which is intirely Diabolical, and cannot pleaſe God, who requires a free and willing Service; for the moſt Eſſential Part of Religion, is an Offer of our Liberty, our Will, and our Heart unto God, and not a forced Act of a Perſon, who might ſay to God; 'Lord, I render thee ſuch and ſuch a Worſhip and Ser-'vice, but it is much againſt my Will, they conſtrain 'me to it, and I would not do it, were it not to avoid 'barbarous Uſage, and to gain ſome Money, Pleaſures, 'and Honours. This is the Diſpoſition of Heart, to which thoſe deteſtable Murtherers of Conſcience and Religion do reduce Men, and which they call, the Converſion of Hereticks, and the *Compel them to come in* of the Parable. Whereas that Conſtraint of the Goſpel, is nothing but the Declaration of God's Judgments upon good Men, who would needs ſtay in the World, and that theſe ſhall partake of its Plagues and Scourges which God will pour out on all the Earth.

XLII. *A. B.* cauſed 'em to hire a great Lodging for thoſe Perſons, in the Town of *Suſum* reſolving to leave *Sleſwick* to ſtay with them, to ſee if they were diſpos'd to embrace a truly Chriſtian Life. She came thither in *July*, 1672. but inſtead of finding Perſons diſpoſed to embrace a Goſpel Life, ſhe was aſtoniſhed to ſee a Company of People who ſeem'd to be come as to a Country Fair, to eat, drink, do nothing, to obſerve no Rules, nor good Manners, nor Diſcretion; to ſeek every one their own, their Eaſe, and what accommodated them beſt, the beſt things, their Fancy, and their own Will: each deſired to be beſt treated, moſt ſpar'd, moſt honoured, and which was worſt, none would unlearn this ſoft Life, nor deny themſelves to embrace another. She ſoon ſaw that this would not agree with the Deſigns and Will of God, and after ſome trial of them, ſhe rid her ſelf of them by degrees; all of them engaging in the World, the Fleſh, and earthly Things, more than ever, and the moſt part of them became her Enemies and Slanderers where ever they went. On this Occaſion ſhe wrote many Letters, where ſhe makes appear the Qualities and Diſpoſitions which one muſt have to become a True Chriſtian, and the Indiſpo-

LXII. *Their Behaviour.*

ſitions which render Perſons uncapable of this; they make up the Book call'd, *The Stones of the New Jeruſalem.* She wrote alſo upon the ſame Occaſion, *The Blindneſs of Men now-a-days*; which contains the Hiſtory of theſe Frieſlanders, and refutes the Errors to which the moſt part of the Mennoniſts or Anabaptiſts are ſubject, as theſe were.

About this time alſo ſhe wrote, for her Friends, the Firſt Part of the *Treatiſe of Solid Vertue*, where ſhe lays down the Grounds of the Apprenticeſhip of a Chriſtian Life, of the Imitation of Jeſus Chriſt, of Vertue, and of the Conflict we muſt undertake againſt all the Inſults of the Devil. She deſign'd to cauſe her Books to be printed in her own Houſe, and therefore brought from *Holland* compleat Furniture for a Printing-Office. But one little Eſſay, gave her Enemies Occaſion to perſecute her to a high Degree.

LXIII. *The occaſion of a new Perſecution.*

LXIII. A Young Man of the Reformed Church of *Altena*, near *Hamburg*, being ill treated by his Paſtors, and forbid the Lord's Supper, for reading and expreſſing his Eſteem of ſome of her Writings, took occaſion to ſearch for her, and came to *Huſum*; which ſo vext theſe Gentlemen, that under the Name of the Viſiter of their Sick, they publiſh'd Two Treatiſes in High Dutch againſt her, and put them in the *Gazettes*, accuſing her both of Hereſie, and of an evil Life. She perceiving that the Devil deſign'd to pre-occupy Men againſt the Truth, by the Defamation of her Perſon in a Country where ſhe was not known, and in a Tongue which ſhe did not underſtand, writes a Book, which ſhe cauſes to be tranſlated and printed in her own Houſe in High Dutch, under the Title of *The Teſtimony of Truth*; where ſhe makes appear the Injuſtice of the Calumnies and Accuſations, and that the true Cauſe why they perſecuted her, was, that no Body would hear the Truth which reproves and diſturbs them in the Enjoyment of their Pleaſures, Honours, and Ambition, wherein the Churchmen and Paſtors are as much or more engaged than the reſt of Men; and ſhews that ſhe has no Aim but to lead Perſons to Jeſus Chriſt, not to her ſelf, nor to any Sect new or old. To this, ſhe joins a Collection of authentick Atteſtations of Perſons who knew her in her native Country (many of them being upon Oath before Judges) and of thoſe who were with her; that

that ſhe might ſtop all the Ways by which they would defame her, and render in her Perſon the Truth of God hateful and contemptible.

LXIV. This made a terrible Alarm. It was not written againſt the *Lutheran* Paſtours, yet thoſe of *Holſtein* took it to them. M. *Ouve* of *Flesburg*, and *Burchardus* of *Sleſwick*, animate the reſt by their Writings, Preachings, and Diſcourſes, they Stir up the People againſt her, who would have maſſacred her if they had found her in the Streets; they ſtir up the Judges and Magiſtrates, impute to her a thouſand horrible Crimes worthy of Death, as Blaſphemy, the Overturning of Chriſtianity, and of all States, both Civil and Eccleſiaſtick; they charge her with a thouſand Hereſies, tell that ſuch and ſuch Hereticks were burnt alive, and ſuch after their Death, and ſhe was worſe than them all. Some among them would not dip their Hands in innocent Blood, particularly M. *Reinboth*, Superintendant and Paſtour of *Duc*, a Man of Honeſty and Conſcience, who would let none of the Paſtours under his Care, vent their Spleen againſt her, while he liv'd; but Dr. *Nemo*, who ſucceeded him, was not ſo moderate. LXIV. *The Paſtours of* Holſtein *are alarmed.*

LXV. The Paſtours of *Suſum* and *Sleſwick* obtain'd of the Court and Magiſtrates, a Sentence to forbid her Printing-Office, and then an Order to take Informations concerning her and hers at *Huſum*; but they could find nothing but that they were good People, and lived a good, juſt, chaſt, and exemplary Life. Yet they continued their Purſuits. She retired out of the Juriſdiction of the Duke of *Holſtein* to *Flensbourg*, till the Cloud were over. She was but few Days there, tho' in the greateſt Privacy; when the Paſtours were advertiſed, and it being at *Chriſtmas* when the People ſhew more Zeal and Devotion than ordinary, and the Paſtours preach oftner, all their Sermons tended to inſpire the People with a Spirit of Rage and Horrour againſt this Woman; ſo that the Mob in their Fit of Zeal would have thought it great Service to God, to have torn in Pieces ſuch a Perſon if they could have found her. So ſhe returned to *Sleſwick* the 5th of *January*, 1674. The next Day the Paſtours came to have found her, and the Magiſtrates came and broke up her Coffers, examining the Widow, that came with her, at their Town-Houſe, and removing her out of Town with a Rabble. Upon which *A. B.* wrote a Letter to them, complaining of their LXV. *She is perſecuted at* Flenſbourg.

Injuſtice, forbidding her Friend to give it till he was about to go out of Town. How ſoon they read it, they put him in Irons in a Dungeon, to live on Bread and Water for five Weeks, making him pay Two Crowns a Week for his Treatment, which ſhe behoved to ſend, elſe he muſt periſh in the Priſon. Then brought him by the Hangman thro' a Guard to the Place of Execution, and cauſed to be burnt her Books which they found in the Coffer, and the Letter before him, wiſhing they had her to burn there with them; and the Hangman led him out of the Town, and they baniſh'd him all *Holſtein*. The Paſtours read an Ordinance of the Magiſtrates from the Pulpits, forbidding to lodge any of the Friends of this Maid, or to keep any Correſpondence with them. The Animoſity was no leſs every where. The *Roman* Prieſt, the Jeſuit of *Frederick-ſtadt*, wiſh'd he might furniſh Fewel to burn her. *Peter Gerard Patin*, Prieſt of the Oratory at *Mechlin*, who ſtaid at *Noordſtrand*, and poſſeſs'd it for the Society and others of the Oratory, detainned her Goods, rejoiced in her Perſecutions, and made ſeveral Attempts to rid themſelves of her.

LXVI. *At Huſum, and robb'd of her Printing-Preſs, Books and Papers.*

LXVI. When ſhe returned to *Huſum*, ſhe had as little Security there. The Churchmen continued ſecretly their Purſuits to deſtroy her: And where they become a Party they are an inexhauſtible Source of Enmity; and, as all the People count them holy Men, at leaſt zealous for the Truth, ſo they never want Men enough ready to devote themſelves to the Execution of their unjuſt Paſſions. When they forbad her to print any more there was in the Preſs, unfiniſh'd in Low and High-Dutch, the *Treatiſe of Solid Vertue*, and ſince it treated of no Controverſie, ſhe might have finiſh'd the Sheets that were wanting, but ſhe did it not. However, Surmiſes being made to the Paſtours that the Preſs was going, they obtained Orders from the Court, that the Fiſcal of *Sleſwick* ſhould ſeize the Preſs and what belonged to it; and under Colour of this, by the Inſtigation of the Paſtours and other Enemies, he came with Fury, *Feb.* 2. with Force to aſſiſt him, entred the Houſe with Inſolence, Cries and Menaces, broke up the Cheſts and Chambers, ſearched thro' all, took not only the Preſs and what belong'd to it, but many thouſands of Books come from *Holland*, a Hundred Reams of White-Paper, her Papers and Books which concerned her Goods; her Proceſs,

her

her Books of Rentals, Obligations, Titles, Papers of the Executory of M. *de Cort*, being two Days a pillaging, and all the Rabble about them. All was had to the Town-Houſe of *Suſum*, and from thence tranſported in ten or twelve Carts. The Fiſcal tore the Books in the Streets, and gave them to any Body that pleas'd to have them; crying, *Here's the ungodly and blaſphemous Books of* Anthoinette. Her Loſs amounted to more than Six thouſand Florins.

LXVII. *General-Major* Vanderwyck, *appears for her.*

LXVII. Yet the Paſtors, inſatiable in their Perſecutions, continu'd their Complaints at the Court of *Gottorp*, complaining that ſhe was ſuffered ſtill to write and ſpeak, and that any were permitted to go near her; the Duke wearied with their Importunities, Conſents that ſhe ſhall be put in perpetual Impriſonment, and the Order is ſent to General-Major *Vanderwyck*. He was a Man of Probity, and one that fear'd God, and by a remarkable Rencounter, thoſe very Perſecutions had brought him to know and eſteem her; for the Soldiers who were Centinels at the General's Gate, having catch'd ſome flying Leaves of her Book, when they were tranſporting them in Carts, the General coming in, took out of one of their Hands one of theſe Sheets, which was of the Treatiſe of *Solid Vertue*, he thinking it had been a Gazette; but having read it, he was ſo aſtoniſh'd, and ſo touch'd, that he ſigh'd for the Injuſtice done to thoſe good Perſons, of whom he had never heard any thing ſpoken but ill. *Is this*, ſays he, *the Doctrine and the People of whom they ſpeak ſo much Evil, and whom they treat at this rate?* From that time he loved them. 'When he received this Order, he was ſo much 'touch'd with Indignation and Grief, that he immediately 'went to ask the Prince the cauſe of his Commiſſion, and 'if he had heard the Accuſed in their own Defence. The 'Prince ſaid, not, but the Paſtors would not give him reſt, 'and ſaid ſo much ill of her, that he muſt needs remove 'the Occaſion. But the General excus'd himſelf from 'executing the Order, ſaid he could not do it in Conſci-'ence, and that his Highneſs ſhould conſider, that even 'the Heathens condemn'd no Body without having firſt 'heard them; that he ſhould not let himſelf be ſo much 'pre-occupied by thoſe Paſtors, as to hear them only, and 'give Sentence on their Word, without hearing the other 'Party. The Prince was touch'd with it, and well pleas'd he

he had hindred ſo unjuſt an Execution, and immediately he generouſly revoked the Sentence which the Paſtors had ſurpriz'd from him by their cunning Lies. *A Pattern for all Princes to imitate.*

LXVIII. *The Paſtors write againſt her.*

LXVIII. The Paſtours finding they had not Audience enough at Court, reſolve to make the World ring with their Slanders and bloody Reproaches againſt an innocent Maid. *Burchardus* writes a Book called *Chriſtian and Solid Remarks on the blaſphemous Errors of* Antoinette Bourignon; which ſhe anſwered by a Writing, Entituled, *The Touchſtone.* M. *Ouwe* wrote another Paſquil, called *Apocalipſis Hæreſeos*, &c. but he is ſo beſide himſelf, that he fights with his own Shadow, and there could be no better Anſwer to him than to let him alone. All their Writings and Calumnies can never alter the Heart of a good Man that is truly touch'd with a ſence of Divine things. One Line of Truth is more Powerful than all their Sophiſtries. One of their Deſigns in writing, was to engage her to anſwer, that they might have a Pretence to ſeize her, ſhe being forbid to publiſh any thing, and this they threatned to her Friends. She reſolved to go where ſhe might be in more Security.

LXIX. *She lives in great Secrecy and Hazard at* Sleſwick, *the People being inflam'd by the Paſtors.*

LXIX. In the middle of the hard Winter, 1674. which was ſo Extraordinary both for Froſt and Snow, ſhe went to *Sleſwick*, where ſhe was in as great Hazard as at *Suſum*. The late Exploit againſt her, and the Calumnies and Sermons of the Paſtors had alarum'd all the People. They thought her ſome ſtrange Monſter of a Woman who had written Books which were burnt in ſome Places, and confiſcated in other, and againſt which the Paſtors thundred with ſo much Zeal, and concluded her worſe than the Hereticks that had been burnt. To receive her into their Houſes they thought was to take in one worſe than the Devil, and they would not have fail'd to turn her out to the Streets again. The People were earneſt to enquire for her every where, and even as ſhe paſt ſometimes, tho' unknown, they would be enclin'd to think that it was *Antoinette*, tho' they had never ſeen her, and knew only that ſhe was a French Woman, and unmarried, and ſo nimble a Fugitive that ſhe would be whiles here whiles there, as it were by a Charm, without knowing how. She was forc'd to change from one Houſe to another, for ſhe was no ſooner come into any, but they would preſently think, perhaps

perhaps this was *Anthoinette*, and became ſo prying and inquiſitive, that ſhe was ſtill neceſſitated to ſeek out another. At laſt a Friend hired for her in his own Name, a little Chamber being but the half of a Room, divided in two by ſo thin a Wall, that all that was done or ſpoken was heard in the other, where lived Perſons pre-occupied with the common Fame and Animoſity. There ſhe remain'd under the Protection of God alone, lying, during the Nights of a cold Winter, on the Floor, without putting off her Cloaths, without Bed, Straw or Covering. Nevertheleſs, the Peace of God fill'd her Heart with Joy to ſee that her State and Treatment was a Copy taken from the Original of the Life of her Suffering and perſecuted Saviour, who becauſe he declared the Truth, was ſo perſecuted by the Prieſts and Phariſees, as to be obliged to flee here and there, ſo that he could not enjoy the Advantage which the moſt miſerable Beaſts have, who have ſafe Retreats, Holes, and Neſts, while he had not where to lay his Head. Here ſhe wrote the Treatiſe called *The Touch-ſtone*: She was then in an extream want of all things. Her Friends were all diſperſ'd in *Holland*, *Huſum*, *Noord-ſtrand*, and elſewhere. Her Mother-in-Law cauſed confiſcate her Goods and Revenues at *Liſle* to the King of *France* his Profit, under a Pretence that there being War between *France* and *Holland*, ſhe was in an Enemies Country; which was falſe, ſhe having left *Holland* before the War was proclaim'd. She gave them to the Hoſpital of *Liſle*, which ſhe had govern'd, to free them from this unjuſt Confiſcation.

LXX. Lies prevail but for a time, and however Men have been pre-occupied, yet at laſt they deſire to be rightly informed, and ſo it fell out here. Thoſe of Judgment and Underſtanding were deſirous to know at the bottom what the Doctrine of that Maid was, againſt whom the Paſtors were ſo enrag'd. The pillaging of the Books, and the ſcattering Sheets of them here and there, contributed much to this. Both great and ſmall found thereby, that ſhe had been greatly wrong'd. The Inns and Private Houſes were full of theſe Leaves, wrapping up their Tobacco and other ſmall Wares, ſo that many who had occaſion to read them, were ſo convinc'd of the Truth, as to pronounce her Innocent, and the Paſtors Guilty of wronging her by their Calumnies. At the Court they began to

LXX. *The ſcattering the Sheets of her Books, diſcovers the Calumnies of the Paſtors.*

to ſpeak well of them, and to read them. The General declar'd openly for them, the Grand Preſident, M. *Kielman*, and others began to eſteem them. Some in a Converſation at Court having ſaid that if the Accuſations of the Paſtours were Falſhoods, ſhe ought to have anſwered them: Another anſwered, that nothing ought to be inferred from her Silence, ſhe being forbid to write againſt them, and that if his Highneſs ſhould permit her to anſwer, ſhe would do it very quickly. The Duke ſaid, if it depended upon his Permiſſion, he gave it willingly. The Preſident cauſed her to be acquainted with this; and immediately ſhe cauſed to be delivered to him a fair Copy of her Anſwer, *The Touchſtone*. He read it with great Satisfaction, and gave it to many of the Court. They were thereupon perſwaded of her Innocence. The Preſident offered to cauſe her Preſs and Books to be reſtored. She ſaid, all this would ſerve her for nothing, ſo long as they kept her out of her Inheritance at *Noordſtrand*, which the Fathers of the Oratory unjuſtly occupied; alſo ſhe offer'd to ſatisfie all the Creditors as it ſhould be found juſt. The Preſident promiſed to aſſiſt her in it.

LXXI. *The Court gives her Protection.*

LXXI. Thus ſhe breathed a little more freely; the Prince took her again into his Protection, her Friends who were ſcattered, return'd to her again. She ſtaid in a convenient Lodging with four of them peaceably from the Year 1675. to the next. The Churchmen of *Holſtein* were not a little enraged to hear of giving her Poſſeſſion of *Noordſtrand*. They renewed their Clamours at Court, and when they could not get it ſtopp'd, they ſuggeſted to clog it with a thouſand Reſtrictions; ſometimes, that ſhe ſhould poſſeſs it upon Condition of printing nothing; ſometimes, that ſhe ſhould not publiſh her Doctrine; her People ſhould not ſpeak of it to any Body; ſhe ſhould be anſwerable for all the Words and Actions of her Friends, and ſuch like, under Pain of loſing all her Goods. When ſhe ſhewed the Invalidity of theſe Projects, they propoſed others, the Nullity of which ſhe as evidently made appear. So that at laſt the Preſident ſaid he was weary of theſe Prieſts and their Abſurdities, ſtill renewing their old Complaints, without being willing to hear Reaſon. On this Occaſion there paſſed ſeveral Letters between *A. B.* and the Superintendant *Nieman*: But he would y eld as little to Reaſon and Equity as he thought it diſhonourable for a learned

learned Doctor to yield to a Maid, in ſpiritual Things. Theſe Letters to him are in the Second Part of *The Teſtimony of the Truth.*

LXXII. The Preſident finding him to be as unreaſonable as the reſt, ſaw there was nothing to be done with them, and adviſed her to make and preſent to his Highneſs a ſhort Confeſſion of her Faith, becauſe Great Men are not taken up in the Reading of Controverſies, and ſo her Replies and Duplies with the Prieſts would be of little Uſe: But a ſhort Confeſſion of Faith would confound their Lies and convince the Prince. She did ſo; and it is already ſet down in the Firſt Part of this Apology. After this, People were entirely perſwaded of her Innocence, and that the Paſtours Accuſations were Slanders, tho' they ceaſed not to ſay that her Profeſſion was contrary to her Sentiments; and would catch at, and tear out Pieces of Sentences in her Writings to prove it; but it is evident that what they do or can cite out of her Writings, contrary to the Articles of this Confeſſion, is fundamentally diſmembred and falſly interpreted; and the Conſequences they may draw from her Writings, contrary to this Confeſſion, are falſe Conſequences, which ſhe wholly diſclaims; and if there be any thing obſcure and ambiguous in her Writings, it may and ought to be taken in a Sence and Signification agreeable to this Confeſſion, which is the Key, the Rule, the Subſtance and the Abridgment of all her Writings.

LXXII. *She gives in a Confeſſion of her Faith.*

LXXIII. Yet the Churchmen prevailed ſo far at Court as to protract the Affair of her Eſtabliſhment at *Noordſtrand*, and to make them relent, and at laſt give over their Inclination to do her Juſtice; upon which, ſhe openly declared her Sentiments to the Court in Writing, *That God had expreſly ſent her into the Country of* Holſtein, *that ſhe might there lead a retired and Chriſtian Life with her Friends; and that he promiſed to take in his Protection the Country that ſhould receive her; and to ſhed his Bleſſings there, while his Plagues ſhould be felt over all the Earth: That for this Effect ſhe deſired they would let her go into the Iſle of* Noordſtrand, *to the Succeſſion of M.* de Cort, *which the Oratory detained unjuſtly from her; and that ſhe might there enjoy the Liberties and Privileges which his Highneſs had granted to the Partners of that Iſle; that ſhe had nothing to do with the Paſtours of* Holſtein, *her Enemies, that ſhe and hers would let them and their Hearers do and ſay what they pleaſed;*

LXXIII. *The Church men prevail.*

pleaſed; that while they gave Offence to no body, but liv'd honeſtly and juſtly, and even brought temporal Advantage to the Inhabitants of the Country, and had nothing but juſt Deſigns, they ought not to oppoſe them, fearing thereby to oppoſe God: That otherwiſe God would take Vengeance on them; and that ſhe was much afraid that he might puniſh the Country and the Inhabitants in the ſame Manner that ſhe had been and might yet be treated by them. It is like the Diſcourſes of the Paſtours made all this vaniſh, but they could not put off what follow'd ſome Months after. However, ſhe reſolv'd to wait with Patience to ſee if they would grant her juſt Requeſts.

She applied herſelf to take a particular Care of forming the Souls of thoſe who were with her according to the Will of God, both as to ſpiritual and temporal. She wrote for their ſpiritual Direction, beſides many particular Letters, one common to them all, which is the Second Part of *The Renovation of the Evangelical Spirit*; and for their outward Behaviour, began to write the Treatiſe called *Sound Advices*, and alſo *The Rules of Chriſtians*, which laſt is joined to the Treatiſe called *The Stones of the New Jeruſalem.* As ſhe preſcrib'd them nothing of herſelf, ſhe ask'd God his Will as to the Government of outward Things, for which he gave her particular Rules, which are already put into Engliſh in the Preface to *The Light of the World.* p. 19.

Shortly after this, the Court was forc'd to remove, the King of *Denmark* and his Troops paſſed over all the Country, and the Preſident being then ſecur'd, the Paſtours applied to the King's Council, who then took the Government of the Country, to cauſe her to be ſeiz'd; ſhe immediately after went for *Hambourg* with one Maid, leaving her Friends in the Houſe which ſhe had bought but ſome Weeks before; and the King's Armies came into the Country and ravaged every where; and they who would not tolerate a Servant of God, who could do them nothing but Good both for Body and Soul, were forc'd to ſuffer private and publick Hardſhips, which were long and ſevere enough.

LXXIV. *She goes to Hambourg.*

LXXIV. She came to *Hambourg*, the laſt of *March*, 1676. where there was Appearance ſhe might live long enough retiredly, in a Place whoſe Freedom, Greatneſs, and Trade, keeps them from taking exact Notice of Strangers

Strangers and private Perſons that live there. The firſt Traverſe ſhe met with, was that ſhe could find no where a free Chamber, where ſhe might live retir'd; ſo that after having waited all Day, ſhe was forc'd to go lodge in a Soldier's Houſe, who offer'd her a little Chamber, where ſhe ſtaid fifteen Months for want of a Retreat elſewhere. In the Spring time ſhe applied herſelf to make a little Garden of a Court which was uſeleſs to the Lodging, and accommodated it very well and profitably. She repaired and whiten'd her Chamber and a Part of the Lodging, waſh'd her own Linen, and ſerv'd herſelf in every thing except the Buying of Proviſions, not daring to go abroad leſt ſhe ſhould meet with ſome of her Acquaintaince. She was moſt exact in all the outward things which Neceſſity and good Order required, and ſaid, this pleaſed God more than the moſt ſublime Contemplations, which often gratifies Self-love, and thereafter gives Occaſion of Diſorder and Diſpleaſure to the Soul, by the Confuſion that Negligence has brought in outward things. Whereas outward Labour even in the meaneſt things, humbles the Heart, ſimplifies it, begets an entire and exact Submiſſion to God, a laudable Charity and Care for our Neighbour, and a certain Repoſe and Contentment of Soul, which did more ſatisfie S. *Joſeph* in being a Carpenter, than were the Doctors of the Law, in preaching in *Moſes*'s Chair. She told how S. *Tereſe* having begun to write one of her ſublimeſt Works, and having interrupted it for to Spin, when her Religious Nuns begg'd ſhe would continue to write, ſhe anſwered them, that ſhe muſt firſt have done with her Diſtaff. This *A. B.* told ſometimes ſmiling, to thoſe who would perſwade her not to employ her ſelf in outward Labours, that ſhe might beſtow all her Time in writing ſpiritual Things.

LXXV. She wrote then the Second Part of *Solid Vertue*, and the excellent *Preface* to *The Renovation of the Evangelical Spirit*, and the *Preface* before *The Blindneſs of Men now adays*; for ſhe reſolv'd to prepare all her Writings to be publiſhed, after that God had made known to her that ſuch was his Will; *for by them the Goſpel of the Kingdom ſhall be preached thro' all the World.* There were ſeveral Perſons who came to her at this time from ſeveral Parts, and being convinced of the Truth, offered her all the Services they were capable of. And ſhe offered them always unto God, that ſhe might know how to behave with them,

LXXV. *Her Exercise and Writings there.*

them. She was again ſurrounded with Afflictions on all ſides. In *Sleſwick* her Friends were robb'd, beaten and wounded by the Soldiers and Rabble, and forc'd to leave the Lodging and flee into the Woods, and from thence thro' the Snow into the Town of *Kiel*. In *Noordſtrand* the Peaſants ſtole the Beaſt and other Goods ſhe had bought with her Money, her Friends there neglecting to ſue after them. She herſelf at *Hambourg* was ſeized with ſome Fits of Sickneſs which brought her very low. And perceiving that ſome Friends who were then with her, were troubled with the Thoughts of her being to be taken from them ſhortly by Death; ſhe ſaid, *Why do you make ſuch Reckoning of me? I am nothing but a human Creature. Fix upon God, and cleave to him. From him you muſt call for Help, him you muſt ſtrive to pleaſe. You are to have no Concern at all for me as to my Perſon: It is to God only and to his Spirit that you muſt cleave. If I come to die, what matters it? You muſt not for this leave off in the leaſt to cleave unto God and continue faithful unto him. If you truſt in me, you will deceive your ſelves. I may die as any other Perſon. And if God did not ſtill preſerve my Life, as by a Miracle, amidſt ſo much Weakneſs and Perils, I ſhould have been dead already a thouſand times.*

They were ſo perſwaded of this particular Protection of God, that it made them too confident that God would yet preſerve her Life for a long time. One of them ſaid to her, 'I do not believe that you can die ſo ſoon, whatever 'Evil befall you. *And I*, ſays ſhe, *do certainly believe I may die even at this Moment. What reaſon have you to believe the contrary?* 'Becauſe, *replied he*, God has given 'you Promiſes which are not yet fulfilled, and we are 'ſure that God will not be wanting in his Word. He has 'promiſed, that you ſhall have Children who ſhall imi-'tate you; that you ſhall re-eſtabliſh his Goſpel-Spirit up-'on Earth among Men and Women; that a great Num-'ber ſhall follow you to the Deſart, and out of the 'Hurry of the World, and ſuch like Promiſes, which 'not being yet fulfilled, it follows you cannot die yet, 'ſince the Work for which God raiſed you up is not yet 'done; and God will not forſake his Work. She anſwer'd, *God will not give over his Work, neither will he fail in his Promiſe, but I have already ſeen enough that may ſave the Truth of his Promiſe tho' I die; I have ſeen the Accompliſhment*

pliſhment of it in part, by the firſt Fruits, tho' not ſo perfectly. God has already given me ſeveral Children, I have ſome of them who are gone to him. I have ſeen ſome of them follow me in Retiring from the World, and hear me with all their Heart, and that of all ſorts; tho' they have neither been in ſo great Numbers nor ſo perfect. Nevertheleſs this is enough, to have ſeen by the firſt Fruits the Truth of the Promiſes of God, which on his Part he never fails to fulfil entirely: But when Men do not correſpond thereto, God leaves them, retakes from them his Gifts, and ſeeks out other Subjects fitter to receive the Accompliſhment of what he promiſes: Whereas Men at preſent do render themſelves unworthy of it, and will not acknowledge nor receive the remarkable Graces that God offers them. I greatly fear leſt God withdraw his Gifts from them, and turn himſelf to others; ſo I cannot aſſure you that I ſhall not die ſhortly. On the contrary, when I conſider the Ingratitude and Unthankfulneſs which Men ſhew for the Favours of God, I doubt if God will not ſhortly take me out of the World. But, added ſhe, *ſuppoſe God withdraw me, what is your Concern with my Perſon? You ought not for this, to leave off to ſeek God, to cleave to him, to do the beſt that is poſſible for you, to enjoy his Spirit, and then you ſhall have no more need of my Perſon, for there is nothing in me to be eſteemed, nor ſought after, nor followed, but the Spirit that guides me.*

LXXVI. So long as her Enemies knew not that ſhe was at *Hamburgh*, ſhe liv'd peaceably enough; but it coming at laſt to the Ears of the Lutheran Paſtors, they were the more affected with it, that one or two of their Hearers reliſh'd the Truth of her Writings, which put them into an extream Jealouſie, the predominant Paſſion of Churchmen. They ſet Spies on her Friends who went to ſee her, and having thereby found her Lodging, and being certainly inform'd of her being there, they aſſemble in Conſiſtory, and conclude to depute two of their number to Morrow Morning, to repreſent this to the Magiſtrates, that they might preſerve the City and Religion from being infected with ſo great an Evil. *A. B.* was advertiſed of this, and convey'd about Ten a Clock at Night to a little Garret, beſide a poor Man, having ſent her Manuſcripts before her. On the Morrow the Council ſent four armed Sergeants to bring her to the Town-Houſe,

LXXVI. *She is perſecuted by the Paſtors there.*

but did not find her. She ſtaid fifteen Days in this little Garret, from whence ſhe wrote Letters to encourage her Friends. But her Enemies perſiſting in their ſearch for her, ſhe reſolved to go to *Frieſland*, to a Baron who had invited her thither. So ſhe parted from *Hamburg* the 26th. of *June*, 1677.

LXXVII. *Goes to Lutzburg, in Frieſland.*

LXXVII. After ſeveral Troubles in her Journey, ſhe came at laſt to the Lordſhip of *Lutzburgh*, in *Eaſt-Frieſland*; and being well received by the Lord of the Place, ſent for her Friends to *Sleſwick*, who had endured much from the Rage of the People and Paſtors there. Reflecting on the Place where ſhe was, ſhe judged it proper to live in according to the Deſigns of God, who had already ſaid to her: *The Perfection that I deſire, is to have your Heart entirely looſs'd from all the Goods of the World 2dly. From all the Creatures. 3dly. From the Love of ones ſelf, and to deſire nothing but God alone. To live in a forgetfulneſs of all the World. To ſhut up your ſelves in ſome Place apart. To offer and give up your ſelves entirely unto God. Not to aim at any good things upon Earth. To live all in common on the ſame Revenue, and the ſame Entertainment. And that without any other Engagement or Bond but the Love of God, and without any other Rule but the Holy Goſpel. To receive all Souls who are fit and diſpos'd for it, without regarding whether they have temporal Means or not, and this after the ſame Manner with the Chriſtians of the Primitive Church.* God had alſo ſaid unto her formerly upon Occaſion of this Petition which ſhe often put up unto him. 'Lord, what wilt thou have me to do? *Separate your ſelves entirely from Men. Keep ſilence. Poſſeſs nothing in Property, the Earth is ſufficient to maintain your Life. Do not entertain your Body but with its own Labour. Never give it any thing but its Neceſſity. Let nothing be in the Lodging but that the uſe of which is neceſſary. Continue always in Simplicity and Poverty of Spirit. Have no Prieſts but for neceſſity. Let nothing be divided among you, but let all be common without Preference. Manure the Ground. Be united as I am with my Father. Let it be your only care to looſen Souls from the Earth. I will take care of the reſt.*

LXXVIII. *Her Employment, and Writings there.*

LXXVIII. She accepted the Care of a Hoſpital, with which the Baron was charg'd by his Anceſtors, for a Retreat to Stran_ers and the Perſecuted; and to her great Satisfaction

Satisfaction ſhe was freed of this Charge by a Letter from the Baron, after having born it about two Years with Trouble, and without any Fruit for the Glory of God. There came thither ſome Strangers from *Holland*, *Hamburgh*, and elſewhere, to lead, as they ſaid, a Chriſtian Life with her; but really they gave her only much Trouble, by bringing Diſpoſitions quite contrary to that Deſign. So they return'd whither they pleas'd. While ſhe and hers enjoy'd any Health, they applied themſelves to the care of Houſhold Affairs, to a Country Life, to Huſbandry, the feeding of Beaſts; ſhe ſometimes to write, and others to tranſlate her Writings, or put them in a Condition of being printed. She was viſited by many Perſons, even of Quality, who came more than once, and from ſeveral Places to converſe with her. She wrote here the Letter which makes the Body of the Firſt Part of *The Renovation of the Goſpel Spirit*; and the *Introduction* that is prefixt to it. She finiſh'd there the Second Part which ſhe had began formerly, and began the Third which is not finiſh'd, ſhe being employ'd in it when the laſt Perſecutions and Death came upon her; ſhe made ready alſo the beſt part of her Manuſcripts for the Preſs.

LXXIX. She had there two long Sickneſſes, the firſt a continued Fever for ſome Months, and the other a violent Quartan Ague which laſted for ſixteen or eighteen Months. When ſhe was at the worſt, two of her beſt Friends who were with her, fell ſick alſo unto Death, but God upheld them; they were all three expos'd to the Mercy of ſome wicked Servants who had horrible Projects againſt them, if God by the Warnings he gave her, and by the Arrival of ſome Friends from *Amſterdam*, had not prevented it.

LXXIX. *Long Sickneſs.*

LXXX. Thoſe Servants began by robbing all that was in the Lodging, which they confeſt they conſum'd in their nightly Sabbaths. After this, they reſolved in their Sabbaths, at the Solicitation of the Devil, to murther her by Night, and her two Friends that was then ſick. They declar'd they had been preſt to it by ſome who had promis'd them a Thouſand Crowns; that for ſix Days they were watching an Occaſion, and for three Nights came to the Door of the Apartment where ſhe was, arm'd with Swords and Hatchets to execute the Deſign. That they gave it over one of the Nights, becauſe they could not

LXXX. *Perſecuted anew, by her Servant's Sorcerers.*

agree whether to begin at her, or her two Friends; and the two other Nights they found the Door ſhut which they had left open; and thereafter ſome Friends came, they confeſt they had tried often before to poyſon her with Diabolical Powders amongſt her Meat, and that of her Friends; not doubting but that might be the cauſe of their continual Maladies.

LXXXI. *By thoſe who pretended to protect her.*

LXXXI. After this, came the laſt Perſecution that befel her, of which the Author of the Continuation of her Life, thinks fit to give only a general Account, without mentioning the Particulars, hoping that God may give Repentance to ſome of thoſe who had a hand in it. The Occaſion was this: She had cauſed to be brought from *Holland* of the Effects that belong'd to her Friends to the Value of many thouſands, which were lent in this Country under her Name, thinking, it may be, that this would ſerve to make them protect her, that they might the longer enjoy theſe Advantages; and ſhe could not credit the Suggeſtions made to her, that perhaps they would endeavour to pick a Quarrel with her, that they might have a Pretext to keep her Goods, after they had treated her ill and chas'd her away. This ſeem'd the quieteſt Time ſhe had yet enjoyed; the Fever had left her, tho' Weakneſs confined her for the moſt part to her Bed, and there was nothing but Aſſurances of Friendſhip, but underhand it was quite another thing.

——— *Quid non mortalia pectora cogis,*
Auri ſacra fames? ———

LXXXII. *The Pretence for it, and the true Cauſe.*

LXXXII. She had at *Hambourg* ſome Enemies who hated her mortally; they prompt a Child of eight or nine Years of Age to utter many Falſhoods againſt her and her Friends, becauſe he had ſtaid with them, they made him ſay he had been preſs'd by ſevere Chaſtiſements to declare certain things to the Diſadvantage of ſome. Which were pure Falſhoods invented becauſe of ſix ſtripes with a Wand which his Maſter gave him for ſome little Faults without the knowledge of *A. B.* and that many Weeks before the pretended Fact of the rigorous Treatment, which they ſuggeſted to him to complain of. However, how ſoon this is heard of in *Eaſt-Frieſland* it was enough to turn all into a Civil or Capital Crime, into Criminal Tortures inflicted privately

privately by Order of that Maid, againſt the Right of Authority; for which her Perſon and Goods ought to be arreſted: And Letters were ſent to the Magiſtrates of *Hamburg* to cauſe the Child to depone judicially, and ſend the Act to them, that the Crime might not go unpuniſh'd, and to other three to abet this, and that two of them would come ſtraight to *Eaſt-Frieſland* and inſiſt againſt her, demanding to ſeize her Perſon, and arreſt her Goods, aſſuring them of Succeſs. The Magiſtrates judged it unworthy of their Notice, but a Lutheran Prieſt took the Depoſition by Writing, and in all the eight Articles it contained, there was not one thing againſt *A. B.* but a Friend of hers, whoſe Reputation and Probity ſufficed to preſerve him from Suſpicion of any baſe thing. When ſhe heard of all, ſhe ſaid, *Ah, this was unhappily lent Silver*: Then ſaid, *I find I muſt abſolutely leave this Place quickly*. And tho' ſhe knew not where to retire, yet ſhe took Courage, and God gave her ſuddenly Strength to walk, which ſhe had loſt for more than a Year.

LXXXIII. She parted from thence ſecretly into *Franeker*, in *Weſt-Frieſland*, which is under the Juriſdiction of the States-General; taking one Friend along with her, there ſhe turn'd in into a Houſe of one of her Acquaintance, ſending her Friend to *Amſterdam*, that he hiring a Lodging there, ſhe might afterwards retire to it. So ſhe was reſolved to paſs the Winter there; but the Inconveniency of the Lodging brought ſuch an Alteration on her Body, that her Fever return'd with greater Violence, with a Flux and a continual Vomiting, *October*, 8th. *St. Vet.* her Malady encreas'd daily. She prepar'd to die, ſpoke to thoſe of the Lodging about her Burial: That they ſhould cauſe her Body to interr'd in the moſt mean and ſimple manner, as if ſhe had been a ſimple Maid-Servant, and that quickly and without noiſe. She ſpoke many things addreſſing her ſelf to God, but thoſe of the Houſe not underſtanding French, could give ſmall Account of it. Thoſe of the Lodging being taken up about their Affairs, after they had waited on her for ſome Days, committed her to the care of two old Women, who had no regard for her. She became every Day weaker, and her Diſeaſe encreas'd, ſo that the 20th. of *October*, *St. Vet. Anno.* 1680. her Soul was ſeparated from her earthly Tabernacle, having lived 64 Years, 9 Months, and 14 Days.

LXXXIII. *Goes to Franeker.*

LXXXIV. *Her Death.*

LXXXV. 1. *Ante.*

Bleſſed are the Dead who die in the Lord.

LXXXV. *Her Character.*

LXXXV. 1. *Antonia Bourignon* was of a middle Stature, and Slender; her Countenance was agreeable, her Complexion brown, her Forehead without Wrinkles, her Looks full of Ingenuity; her Mien, her Speech, her Addreſs without Affectation and agreeable. She had a lively Spirit, a quick Ear, a ſtrong Sight, a good Memory, a clear Judgment.

2. Tho' ſhe was of a healthful Body and a cheerful Mind, of an agreeable Temper and lively Spirit, had abundance of temporal Goods, and all the Advantages that could be deſired to lead a pleaſant and honourable Life in the World; yet in the flower of her Age ſhe deſpiſed all theſe to follow Jeſus Chriſt in a Life of Poverty, Contempt, and Trouble, and perſevered in it till Death; maugre all the Scorn, Oppoſitions, Hardſhips, and Diſcouragements ſhe met with.

3. In all things ſhe ſtudied to be poor in Spirit, and ſtill choſe for her ſelf the meaneſt and the leaſt things, when ſhe might have had the beſt, and in the greateſt Abundance. Her Diet was ſober, without Abundance or Delicacies: She made no difference of Meats, except that ſhe ſhunn'd thoſe which were too dear, or which were more for gratifying the Palate than for neceſſary Nouriſhment. She was modeſt in Apparel, without affecting Singularity, accommodating her ſelf to the Cuſtom of the Place where ſhe was, only ſhe took care to imitate the Lowlineſs of Jeſus Chriſt, and therefore never choſe the fineſt Stuffs, Linens, *&c.* but the courſeſt and cheapeſt. To theſe, her Lodging and Accommodation were ſutable, a little Chamber, a few old Chairs, a little Table, and ſometimes a piece of Board upon her Knees to write upon, her Bed and its Furnituee of the ſame kind, yet all neat and cleanly. She always ſerved her ſelf, and was never ſerved by others, but in caſe of neceſſity; but moſt ready to ſerve others whether Poor or Rich indifferently, if this only could be of any Profit to the Soul, or if any urgent Neceſſity called for Help, no Service was then too mean for her, and to ſpare others ſhe would readily go and do the meaneſt Offices, even to waſh the Diſhes, ſcour the Pots, take off the Aſhes, waſh the Linen, ſweep and clean the Houſe, not excepting any Employ how low ſoever, provided Health, good Order, or other Reaſons did permit it.

4. Yet,

4. Yet, in all theſe, ſhe never ſet to her ſelf any particular Rules, and adviſed her Friends never to amuſe themſelves with particular Rules of ſome outward Cuſtoms of humble Habits and pious Countenances, which ſome Perſons and Sects do obſerve to ſhew they are Devout and Spiritual, as to wear their Apparel only of ſuch a Faſhion, or ſuch a Colour, or ſuch a Stuff, or to chooſe particular Meats, or the like, whereby they diſtinguiſh themſelves from the reſt of the World, as being more Holy and more Vertuous than they. This, ſhe ſaid, begets in ſuch an Eſteem of themſelves and a Contempt of others, is real Hypocriſie and the greateſt Pride, and far from the Doctrine and Practice of Jeſus Chriſt, who could not be diſtinguiſh'd from his Diſciples by his Enemies when they came to apprehend him, without a Sign from *Judas* of his kiſſing him; nor his Diſciples from the reſt of the People, but when their Speech bewrayed them. Matth. 26. 48. 73.

5. She was moſt diligent in her Affairs, did all things both for the Body and Soul, with Foreſight and good Order, without letting any thing be ſpoiled, but put all to ſome good uſe, being always well employed in ſomething, and acting in all things with as much care as a faithful Steward; and that in little things as well as great. She would never undertake a thing haſtily, nor go about with it Precipitation, not to have it ſoon done but to have it well done. She took time firſt to recommend it to God, and being once perſwaded that it was agreeable to his Will, ſhe did it leiſurely, but with Perſeverance, as God, ſhe ſaid, did all his Works, *Doucement & Fortement*, this, ſhe ſaid, was good both for Body and Soul, and advanced any Affair better than too much Vehemence.

6. She was ſo little concern'd for to be eſteem'd and honoured by Men, that their Praiſes and Reproaches did equally touch her as little as if ſhe had never heard of them, ſeeking nothing in the World but that God might be honoured, and the Souls of Men ſaved. Her Buſineſs and her Thoughts never aimed to procure Honour, Eaſe, Wealth, or Pleaſures for her ſelf or others. All her Pleaſure was to delight in God in her Solitude, out of the Converſation of Men, and to bring to light what he gave her for the Salvatian of Souls: This made her ſtay, for the moſt part Solitary, in her Chamber, and even when ſhe was taken up in ſowing or any other Work, ſhe lov'd ſtill

to be alone to keep her Spirit always united to God, and if the Salvation of her Neighbour had not required it, ſhe would certainly have broken off from all Society.

7. Tho' Solitude was a thouſand times more agreeable to her than any Company, yet ſhe would part with it, and make her ſelf as it were a State of continual Labours and Cares for the good of others, purely for the Love of God, and the Salvation of Souls. So entire was her Reſignation unto God, that what ſhe once knew to be his Will, tho' contrary to her Inclinations and Quiet, tho' ſhe ſaw ſhe would meet with nothing but Contempt, Reproach, and Perſecution in it, yet ſhe made a Sacrifice of all to follow it.

8. Her conſtant Rule was Righteouſneſs, not only to render to every one in outward things what appertain'd to them, but it extended to all things, to thoſe of the Soul as well as of the Body. She did not deſpiſe the Good that was in her Enemies, nor excuſe the Evil that was in her Friends. She never judged according to Paſſions, but according to Equity. She would not be Partaker of other Mens Sins.

9. Truth was the Rock on which ſhe ſtood firm, and to which ſhe did adhere and cleave without Reſpect of Parties or Perſons; ſo that they who oppoſed it, might well hurt themſelves, they could not ſhake her, and tho' all the Learned in the World would have ſet themſelves againſt her, ſhe would have regarded it no more than if they had been Children, being ſo eſtabliſh'd in the Truth. So free was ſhe from all humane and worldly Reſpects, that ſhe would not for all the Wealth, Friendſhip, or Terrors of the World omit to declare the Truth, if the Glory of God required it.

10. The Love of God was the Element in which ſhe lived: She delighted in him only, deſpiſed all earthly things for him, and adhered to him ſo ſtrongly, that ſhe would do nothing without his Divine Will.

11. All her Life was a conſtant Proof of her Charity to Men. From this Spirit ſhe employed her Time, Labour, and Goods, for many Years, for the Good of the Souls and Bodies of a multitude of Orphans. She took all care to communicate to the World, even againſt Mens Will, and endeavours to the contrary, the Light that God gave her for the Good of their Souls, denuding her ſelf of all Accommodations, and ſuffering all manner of Reproaches,

and

and Hardſhips, that ſhe might do them the greateſt Good, and bring them to God.

12. And ſuch was her Perſeverance and Fortitude in this, that all the Scorn, and Contempt, and Hardſhips, and Perſecutions that ſhe met with in a Courſe of many Years, did not ſhake nor alter her.

13. She was ſo diſintereſs'd, ſo far from ſeeking her ſelf, that ſhe would never ſeek for any, nor draw any Body over unto her Sentiments, and would not let thoſe who were with her, ſtrive any ways to draw in others, even tho' they by this way had been able to bring over the moſt Powerful and the moſt Learned in the World, and from whom ſhe and hers might have received more of outward Advantages and Support. Her Rules for her ſelf and Friends were; *Seek none, let God operate in Souls, otherwiſe all will be nothing but the Works of Mens hands, which will periſh.* As ſhe had no other *Butt*, but to ſend all to God, ſo ſhe would have no other thing for the Motive and Principle, but the being moved by God.

14. She had always a ſerenity and cheerfulneſs of Spirit, a tranquility of Mind, and Joy that even appeared outwardly. And whatever Emotion ſhe might be ſeiz'd with upon ſome extraordinary Accident, or ſome great Fault committed by others, yet it was ſoon over; and ſhe no ſooner entred into her Chamber, or her Solitude, but ſhe returned again with great Tranquility. She uſually ſaid, That ſhe hated nothing but, Honour and Sin.

15. Her Patience and Reſignation was ſingular in the Sickneſſes, Pains, and other Adverſities which befel her, and her bearing with the Faults and Infirmities of thoſe who were with her; tho' upon Occaſions her Zeal and Fervour made her rebuke them earneſtly, eſpecially when they ſinned wilfully and maliciouſly: For they who were of good Inclinations, and ſinned through Infirmity or Ignorance, ſhe bear with them, or corrected them with great Mildneſs and Lenity; but if any who had been often admoniſhed, did ſin wilfully and maliciouſly, ſhe did rebuke them vehemently, and being moved with a lively Zeal, ſet her ſelf againſt their Iniquity: and we ſee it was uſual for the moſt Holy to do ſo, *Moſes*, *Paul*, and others, yea, and Jeſus Chriſt himſelf.

16. Her Faith in God did uphold her on all Occaſions, never doubting of the Truth of his Word, waiting his Time

Time for the fulfilling of it, and looking ſtill to the things which are not ſeen, and which are eternal.

17. Her admirable Knowledge in Divine Things, appears by all her Writings, and the manner of acquiring it, was no leſs Admirable, not by the means of Books, Schools, or Men; (as was evident to all who convers'd with her, and appears from all her Writings) 'But all my 'Books, *ſays ſhe*, and Library conſiſt in the Converſation 'of my Spirit with God, and my School is to learn to 'purge my Soul from Sin, and to withdraw its Affecti-'ons from all earthly things, that it may love only thoſe 'which are Eternal. The manner alſo of compoſing her Writings, as has been already mentioned, was no leſs ſingular and extraordinary. Her Knowledge was ſingular alſo in other things, as there was occaſion for it; particularly in the Law, in the Matters of Right and Juſtice, ſo that the greateſt Lawyer could not have more diſtinctly deduced an Affair, nor urged it with ſtronger Reaſons, as appears in the Affairs of M. *de Cort*, and of *Noordſtrand*.

Temoign de Vertie, Part 1. p. 146.

18. Her Humility and Lowlineſs did ſhine forth in her Actions, ſo that they who converſed with her do declare, they could not obſerve in her any thing of Pride or Self-eſteem. Yet this was not expreſs'd by artificial humble Words and Geſtures, which affect the Reputation of being thought ſo, and cover the greateſt Pride, but by an unaffected Poverty of Spirit, and giving the Glory of all Good to God: And the very things which her Enemies adduce as Inſtances of Pride, were great Evidences of the contrary.

19. Simplicity and Sincerity of Heart were her nature; there was no Guile in her Spirit; ſhe not only would not deceive Men, but alſo would not deceive her ſelf; and becauſe of this ſingle Eye, her whole Body was full of Light; for God makes wiſe the Simple.

20. She often bleſs'd God for three Things: 1. That he never let her drink in the Doctrine of Men; for this, ſhe ſaid, would have made her uncapable of receiving that of the Holy Spirit. 2. That he had not engaged her in a married State; for then ſhe would have loſt the Liberty of cleaving to God only. 3. That he gave her Peace and Tranquility of Mind in all Rencounters; for otherwiſe ſhe would

would have oft times ſtumbled or fallen in the ſo many different Accidents and Miſeries to which ſhe was expoſed.

21. Her Life was a continual Prayer, her Spirit being always turned towards God, whether ſhe was writing, or working, or eating, or walking, or in her Chamber, or travelling; every thing gave her Occaſion of begging his Help, or to bleſs him for his Favours, or to adore and celebrate his Perfections. Tomb. de la fauſſe Theol. Part 3. Letter 1. nu. 17, 18.

22. As ſhe heartily regrated the Diviſions of Chriſtendom, ſo ſhe adviſed thoſe of her Friends who had withdrawn themſelves from the World to lead a Chriſtian Life, not to make new ſpiritual Aſſemblies and Meetings. She ſaid, Chriſtians ought always to entertain one another with ſpiritual Things; and that all their Words and Works ſhould be Sermons for edifying and animating one another to Vertue, and to the Perfection of their Souls. She bid them purge their Souls from Sin, and labour to acquire true Vertue, and to preach to themſelves and others by their Life. Not but that ſhe thought publick Aſſemblies were neceſſary for thoſe who were ſtill taken up about Worldly Affairs, and who would apply the whole time of their Life in temporal Affairs, if there were not ſome Times appointed for Prayer, or ſome Places for hearing Inſtruction. Nor did ſhe think publick Aſſemblies unlawful when they ſincerely ſought the Glory of God: Nor that they who were truly regenerated themſelves and endu'd with Divine Light to inſtruct others, ought not to teach them. But ſhe gave this Counſel to her Friends, both that they might avoid the Scandal of Forming a new Sect, and the drawing upon themſelves unneceſſary Perſecutions and Hatred in Places where ſuch Aſſemblies were not tolerated, and that they might not be tempted to Vain-glory, Curioſity, and Deſtruction, by offering to teach others before they were well taught themſelves for their own Perfection, or by deſiring to learn from others that which they did not practice.

23. Being ask'd concerning the Euchariſt, if ſhe held Tranſubſtantiation, or Conſubſtantiation, or a figurative Repreſentation only; She ſaid, Theſe were all unprofitable Speculations, about which Men diſpute to no purpoſe, and yet none of them can tell how this Myſtery is. Neither is it neceſſary for Salvation, nor for the Fruit of true Communicating. As for me, ſays ſhe, I never apply my

ſelf

ſelf to theſe Formalities, but in Simplicity I lift up my Heart and Spirit unto God, and place my ſelf always as in his Preſence, and I communicate, uniting my Deſign, and my Intention with that of Jeſus Chriſt, and in his Spirit, without troubling my ſelf with other Particularities, provided my Spirit be united to his, and in a true Diſpoſition of conforming my ſelf to him, and of following him.

24. Tho' ſhe had the Liberty to Converſe with many, Yet, *ſhe ſaid*, ſhe ſaw it not fit, ſince Men now are ſo accuſtomed to ſee affected Geſtures and counterfeit Vertues, that they cannot receive True Vertue, *ſays ſhe*, unleſs it be accompanied with that Surlineſs and thoſe Hypocritical Geſtures which I abhor; for God will not lead me by theſe Ways. He gives me a Tranquility of Mind, and a Joy in my Soul, that even appears outwardly. I have no inſolent Laughters, but a continual Joy that oftentimes chears thoſe who converſe with me, when they know that my Joy does not proceed from any human Satisfaction, but from my Converſation with God. But they who do not underſtand theſe things, do imagine that one who has received the Holy Spirit ſhould be ſtill melancholy, ſad and ſerious to the utmoſt Degree, thinking that he ought not to do or ſpeak the leaſt thing that Men ſee or know; painting out Vertue like to a hideous Old Wife waſted with Penitence; tho' all theſe things may be done in Hypocriſie and a Study of Self-eſteem. But the Spirit of God gives Liberty to thoſe whom he governs, (rendring them ſincere, affable, and friendly, without any Diſſimulation,) to treat with an open Heart with the Friends of God, without any Reſerve or Windings, but freely and openly, tho' with Prudence towards the Wicked: This is to be ſimple as Doves and wiſe as Serpents, and to beware of Men, as ſays the Scripture.

Avis ſalut. lett. 133.

But her Character is to be had beſt from her Writings, and from the Spirit that guided her.

The End of the Fourth Part.

LETTER

A

LETTER

CONCERNING

The Preface to the Snake in the Graſs, and *Bourignianiſm detected.*

SIR,

I. YOU tell me that you have ſeen a written Apology for *A. B.* and that you thought ſtrange to find no Mention there of the Preface to the *Snake in the Graſs*, and *Bourignianiſm detected.* Sir, I am perſwaded that the Writer of the Apology did that upon a good Deſign; he ſaw how hard it was to reaſon with Men in Paſſion and not become angry too, or inflame them the more: He thought it was beſt not to anſwer, and yet to anſwer them; and by this Means to preſerve the Quiet of his own Mind, and yet give them a fair Occaſion to reflect upon their own Miſtakes. Yet ſince you ſay, that Zeal for the Truths of the Goſpel of Jeſus Chriſt, and Charity to Mens Souls, eſpecially thoſe who may have conceived Prejudices from their Miſrepreſentations, and to the Authors themſelves in particular, do require a more particular Application to theſe Writings. I ſhall therefore freely and plainly tell my Sentiments of them, with that Candour and Charity to the Perſons concern'd, that, I hope, they will take them for the Reproofs of a Friend, and ſo count them better than the deceitful Kiſſes of Flatterers, or the groundleſs Plaudites of unthinking Perſons, who are more taken with an Air of Confidence, and a bold Way of Repreſenting things, than with Truth and Reality. I. *The Occaſion of the Letter.*

II. They who take upon them to write *Narratives*, and to give the World *Characters* of the Sentiments, Spirit, and Writings of any Perſon (as thoſe two Authours do of *A. B.* II. *Neceſſary Qualifica-*

tions in Writers of Narratives und Characters.

A. B. the one in ſome Inſtances only, the other more fully) ought to have theſe Qualifications, if they would do it aright. 1. They ought throughly to be acquainted with the Writings and Sentiments, before they can give a juſt and true Account of them, things being cleared, expreſs'd and owned in one Place that are not ſo in another. 2. They ought to conſider the great Scope and Deſign of the Writer, and the Means by which he proſecutes it, and (if both the one and the other be good and excellent) to give his Words and Sentiments in other things as favourable an Interpretation as they will bear, ſutable to the main Scope and Subſtance of the Writings: If they be Things wherein they have no Knowledge nor Experience, they ought neither to judge nor cenſure them; and if there be even Miſtakes in leſſer Things, they ought not to aggravate nor ridicule them, but to extenuate and cover them for the ſake of the main things that are ſo excellent and praiſe-worthy. This ſame Rule alſo is to be obſerved in judging of the Lives of Perſons, to conſider the main Scope of them, whether it be Time or Eternity; and the Means by which they proſecute that great End, and not raſhly to judge or give a Character of them, from ſome outward Actions which may be good or evil according to the inward Principle they proceed from. 3. They ought to look upon the Sentiments and Actions they would judge of, with a ſimple, unprejudiced Eye, otherwiſe they cannot judge aright, they look in coloured Glaſſes, and ſo deceive both themſelves and others who liſten to them. 4. *Narrators* ought to be faithful and ſincere, not falſifying in the leaſt, nor ſingling out Pieces of Sentences or Purpoſes, or ſome Circumſtances of Actions, ſtudying thereby to blacken them, and deſignedly concealing what would ſerve to clear and juſtifie them, but faithfully and honeſtly narrating the whole.

III.

Theſe wanting in the Authours of the Preface to the Snake in the Graſs, *and* Bourignaniſm detected.

III. Now, I am ſorry, I muſt ſay that in this Affair thoſe Authors have been greatly wanting as to theſe Requiſites, and ſo were very unfit for ſuch an Undertaking. 1. They were Strangers to the Life or Sentiments of *A. B.* the one neither knew nor had read any of her Writings, but ſuch as were done in *Engliſh*; and the other had read few or none of them, till he applied himſelf to confute them; and tho' he never knew her himſelf, will now, Eighteen Years after her Death, eſſay to blacken her by moſt

moſt horrid Imputations; tho' her Innocence and Purity be ſufficiently atteſted by Perſons of unqueſtionable Credit and Integrity. 2. In their *Narratives* they have neither regarded nor mentioned the great Scope of all her Writings, which is *to perſwade Men to the Love of God, and to convince them that they are eſtranged from it*: Nor the Means by which ſhe proſecutes this End; *the leading Men to the Imitation of the Life of Jeſus Chriſt, in Mortifying their corrupt Nature, and living a Life of Penitence.* And how ſhe makes it appear they do it not. Nor does the Doctor in the Character of her Life repreſent the great Scope thereof, *the Travelling towards Eternity*; nor the Means ſhe uſed in order thereto. 3. It is viſible, That what they have read of her Writings, has been with an evil Eye, with a Deſign to carp at them, to pick out ſuch Expreſſions, as might ſerve them to render her and her Writings hateful and ridiculous to the World. They who compare their Narratives with her Writings, will eaſily be convinc'd of this, when they find them skipping over the moſt excellent Matters, and fixing only upon ſuch Things as they thought capable of being perverted and empoiſoned by their falſe Turns and malicious Gloſſes; while hundreds of indifferent Perſons have acknowledged that they could not read any of her Writings without being touch'd with a ſerious Senſe of Divine Things; and that they ſee the practical Part of Chriſtianity repreſented in them with a Clearneſs beyond any that is to be ſeen in moſt practical Writers. And, 4. It is no leſs evident, that they have not been faithful and ingenuous, but have either ſingled out ſome mangled Sentences, concealing the Context that might clear them, or tack'd together a Number of Paſſages of different Places, to make them ridiculous, or moſt untruly tranſlated them; of which I ſhall hereafter give ſome Inſtances.

IV. One would have thought that the Author of the *Preface to the Snake in the Graſs*, who expoſes others for their furious, ſpiteful and foul Language, and gives a neceſſary Caution, That in Anſwering his Book, they ſhould not after their uſual Faſhion *carp at ſome Word or Expreſſion, and neglect the whole Subſtance of the Matter*; and who had ſufficient Caution given him in the *Preface to the Light of the World*, not to affix ſuch a Senſe to any ſingle Expreſſions or Paſſages of *A. B*'s Writings, as runs contrary

IV. *The firſt Authour's rash and ſpiteful Charge againſt* A. B.

contrary to the whole Tenour of them, and to a Proteſtation concerning the Summary of her Sentiments, with Reſpect to the Eſſentials of Chriſtianity there inſerted; for thus the beſt Authors may be traduced, by the moſt ſhameful Manglings, malicious Interpretations, deceitful Calumnies, injurious Conſequences, *&c.* One would have thought that after all this, he ſhould not have followed theſe Meaſures himſelf; and yet we find him palpably forming the high Charge of: 1. *Blaſphemous Pride*: 2. *Overturning all Prieſthood and Ordinances of the Goſpel*: 3. *Uncharitableneſs and damning all the World*: 4. *The miſrepreſenting the Deſign and Import of the Goſpel*: 5. *The perverting the Doctrine of the Goſpel*: 6. *A Contempt of the Holy Scriptures*; *and laſtly, of wild and barbarous Notions*, againſt her, upon the ſame Falſe and Diſingenuous Proceedings, and not abſtaining from the Furious and Spiteful Words, *Cloven Foot*, *the Devil of a Saint*, *Mad*, *Craz'd*, *Bigotted*. How falſe this Charge is, how ill founded, how contrary to the Temper of her Spirit, and the ſtrain of her Writings, the Author might have obſerved from her own Writings, if he had conſidered without Prejudice or Paſſion; and may now further ſee in the *Apology*: I need not fully reſume the Particulars, but only touch upon and direct him to the Places where he may have Satisfaction concerning them.

V. *A.B. Vindicated from the* 1. *Of blaſphemous Pride.*

V. She is vindicated from the 1. of Blaſphemous Pride, in the Second Part of the *Apology*, p. 166, *&c.* where it appears, that ſhe is far from exalting her ſelf above the Prophets, or Apoſtles, or Fathers, far leſs above Jeſus Chriſt himſelf; that ſhe acknowledges her ſelf a poor, frail Creature of the corrupt maſs of *Adam*, ſubject to Sins and Infirmities, who greatly ſtraied from God in her younger Years, that of her ſelf ſhe has nothing but Evil, and that all Good comes from God; and that ſince it may pleaſe God in the latter Ages of the World, by ſome of his Servants, more clearly to explain and unfold the hidden Prophecies and Parables of the Old and New Teſtament when the time of their Accompliſhment draws near; it will not be found, that thoſe, to whom God ſhall pleaſe to make ſuch Diſcoveries, are thereby exalted above the Prophets, or Jeſus Chriſt himſelf; or that they, by owning and declaring them, do exalt themſelves: Thus *A. B.* when ſhe ſpeaks of God's Graces to her, does it with the greateſt

Humility

Humility as is evident from theſe very Places cited by the Author, whence he culls his half Sentences, where ſhe aſſumes to her ſelf no Prerogative above the moſt Wicked of all Creatures, or even a Stone or Wood, wherewith, ſhe declares God might have ſerved himſelf in declaring of his Marvels, if it had been his Pleaſure, whom yet ſhe cannot reſiſt, ſince he pleaſes to declare his Marvels by her, and that he may damn her (if ſhe has merited it) in the End, being abſolute Lord of all things; to this Purpoſe her own Words in the 136, and 137 p. of the *Light of the World*, are fully cited in the 169 p. of the *Apology*: And thus alſo p. 132 of the *Light of the World*. 'I would 'be very preſumptuous, *ſays ſhe*, to believe that theſe ſo 'clear Interpretations come from my ſelf. Yea, on the other hand it ſhould paſs for an Inſtance of great Self-denial, and humble Reſignation unto the Will of God, in any who will, even by the Command of God, declare themſelves to be the Organ of his Spirit for more clear Explications of thoſe things that have been formerly expreſs'd in dark Similitudes and Parables, when they know aſſuredly that they will meet with nothing but Scorn and Reproach from Men upon that Account. And if this be the Caſe of *A. B.* as the Third Part of the *Apology* gives ſtrong Preſumptions for it, and many are perſwaded it is, then her Declaration of the Truth of this is no Inſtance of Pride, or that ſhe exalts her ſelf above others, but a great Inſtance of Self-denial and humble Reſignation. To this, Purpoſe ſhe expreſſeth her ſelf: 'I muſt not, *ſays* Parole de Dieu. p. 127. '*ſhe*, becauſe of the Reproach and Confuſion I may 'meet with, conceal that which God will have publiſhed and obſerved. It does not become a poor Worm 'of the Earth to give Laws to God. He knows by whom 'and how he will operate, without regard to our Meanneſs 'and Unworthineſs.

As to that other Proof of her Blaſphemous Pride, taken from the high Characters given her by others whom he calls her Bigotted Diſciples, ſome of them twenty Years after her Death, (as that in the Engliſh Preface to the *Light of the World*) it is a new way of Reaſoning, owing, I think, purely to the Author: Yet there, ſhe is not preferred to the Bleſſed Virgin; for tho' to be the Organ of the Light and Spirit of God is more than to be the Organ or Mother of his humane Body; yet to be

the Organ both of Spirit and Body, is more than to be the Organ of any one of them; and this is not denied to the Bleſſed Virgin. When, becauſe of the high Characters given her by ſome while ſhe lived, it was objected to her, that ſhe affected the Praiſe of Men, and ſuffered M. *de Cort*, and others, highly to extol the inward Graces that God imparted to her: She ſaid, 'That if ſuch had felt 'the Operations of God in their Souls by her means, as 'M. *de Cort*, and ſome others had done, they would have 'ſaid the ſame; that they did not praiſe her Perſon (in which 'there was nothing praiſe worthy) but the Light and 'Truth of God, which they ſaw and heard by her means. 'This, ſhe ſaid, did not puff her up, ſince the Works of 'God, which ſhe remarked, did humble her Heart, the 'more ſhe diſcovered them; for I diſcern, ſays ſhe, the 'Spirit of God from that of Nature, and ſee clearly that 'all that comes from God is Good, and all that comes 'from my ſelf is Evil, ſo that I have no Ground to glory 'in my Evil, and I know no Good out of God, this Rule 'keeps me ſteady from falling into Vain-glory.—It is 'no wonder that ſome judge, that I pleaſe my ſelf with 'the Praiſes of Men, in ſuffering that Preface to be publiſhed; when they will needs meaſure me by themſelves, 'they cannot judge otherways but that I take Pleaſure to 'hear my own Praiſes, feeling in themſelves, that they could 'not hear their own Praiſes without vain Complacency; 'and meaſuring every one by themſelves, every one thinks, 'another is as he himſelf is: A Thief truſts no Body, 'thinking that another is as much Thief as himſelf: A 'lewd Perſon cannot believe that another would live in 'Continence, when he has a fair Occaſion to ſatisfie his 'Luſt; and ſo a proud Perſon cannot believe that one 'would hear their own Praiſes without having their Heart 'puff'd up with Pride, becauſe he himſelf cannot hear his 'Praiſes, without deriving Vain glory from them. This 'befals all thoſe who live ſtill in the Sentiments of corrupt Nature.—But I am, ſays ſhe, by the Grace of God, 'arrived at that State, that the Praiſes and Reproaches of 'Men are all one to me, and I make no more reckoning 'of the one than of the other, becauſe of the ſmall 'Eſteem I have of the Judgment of Men, who often 'praiſe that which they ought to deſpiſe, and deſpiſe 'that which they ought truly to eſteem.

Temoig. de verite. Part 2. p. 47.

Ibid. p. 59, 60.

'If,

'If, ſays ſhe, M *de Cort* has ſaid in his Preface that I have more Light than all the Authors that he had ever read, this does not infer that he would place me above the Prophets, Apoſtles, or Jeſus Chriſt himſelf, (as you alledge) but he would only declare that he received more Light by my Diſcourſes, than by reading of all the Authors he had ever ſeen, yea, even the Scripture it ſelf, ſince it is obſcure in ſome places; whereas our daily Conferences gave him more Clearneſs, and my Practice made him penetrate the true Sence of the Scriptures, in which he had read many things, whereof he underſtood nothing at all. If the Author had not been haſty to condemn her, but had calmly heard and conſidered what ſhe had to ſay for her ſelf, he would not perhaps have paſt ſo hard a Cenſure, but would have been convinc'd, that the moſt humble may ſpeak well of themſelves, and ſuffer others to do ſo too, and that without the leaſt Tincture of Pride or Vain-glory. If we would firſt ſet our ſelves to caſt out the Beam out of our own Eye, we ſhould then ſee clearly to take the Beam out of anothers. Ibid. p. 81, 82.

VI. The Second Accuſation, *that ſhe overturn'd Prieſthood and the Ordinances*, is evinced to be as palpable a Miſtake, as the former, in the Second Part *Of the Apology*, pag. 154, 155, *&c.* It was no fair dealing in the Author to pick out ſome few Words of a Paſſage, and not relate the whole, as it is in p. 54. of the Firſt Part of the *Light of the World*. VI. *From the 2. That ſhe overturn'd Prieſthood. &c.*

'And whereas you ask, ſays ſhe, whether all theſe outward Devotions, which are now in uſe in *Chriſtendom*, are good and ſaving, I doubt it very much; for Chriſt taught no ſuch Varieties of Devotions as we ſee now adays, but he taught ſolid inward Vertues, as Faith, Hope, and Charity, theſe are the Inſtructions of Jeſus Chriſt, but they who are at preſent call'd Churchmen, teach no other thing but to reſort to Churches, to frequent Sacraments, and to ſay a great many vocal Prayers by rote and number; and with theſe outward things they make them believe that they are True Chriſtians, which cannot be, ſince Chriſtianity conſiſts in an inward ſpiritual Life, for it is Divine and not Humane. Which Words might have born a more favourable Conſtruction, than *the overturning of all Prieſthood and the Ordinances of the Goſpel*; they, being truly levelled againſt the Corruptions of

the Ordinances, and might have been ſo underſtood; eſpecially if the Author had conſidered, that *A. B.* had never yet been without the Bounds of the Roman Communion, whoſe Churchmen all Proteſtants do accuſe of laying the Streſs of Religion too much upon the Varieties of their outward Devotions and Ceremonies. And when it is told, that *A. B.* has written an expreſs Apology for Paſtors, the Paſtoral Office, and the Publick Ordinances; it is, I muſt ſay, a ſingular way of anſwering, to reply, that *thoſe Enthuſiaſts are all Contradictions to themſelves, and oppoſite to one another*, as if one could not blame the Abuſes of the Prieſthood and outward Devotions, and yet ſtand up for the Office of Paſtors and the Miniſtry, without a Contradiction. Sure the Holy Scripture is a good Preſident, which eſtabliſheth theſe, and yet condemns the Abuſes of them in a thouſand Places, calling the Paſtors, *Deceivers*, *Dumb Dogs*, *Hirelings*, *Hypocrites*, *Thieves*, *Wolves*, and many other Names of this nature.

&c Iſ. 1. * God abhors his own Inſtitutions when corrupted. Churchmen have their Corruption as well as others, and to flatter them in them, is but to ſow Pillows to their Armholes. When the Paſtoral Office is turn'd into a *Trade*, whereby Men chiefly propoſe to get a Living, and Reputation in the World, when the great End of it is deſpiſed, and the Duties of it done ſuperficially, in order to theſe other Ends: This is a *Prieſtcraft* that ſhould be decried, and they who have the greateſt love to Chriſtianity will be moſt forward to do it; and it is in this Reſpect only that *A. B.* condemns the Abuſes of the *Prieſthood* and the *outward Ordinances*, and not the Function and the Offices themſelves.

VII. *From the* 3, *Of Uncharitableneſs*, &c.

VII. The Author's Third Point of her *Uncharitableneſs, and damning all the World*, is cleared in *the Apology**. *A. B.* declares that God would have all Men to be ſaved, and that no Body can be ſaved without being regenerated into the Spirit of Jeſus Chriſt; (the Spirit of Charity, Humility, and Poverty) and without leading his Life; and that in the mean time all generally have ſtray'd out of the Paths of his Life, and are Strangers to his Spirit: If this be a certain Truth, then to cry aloud and give warning of this, is an Act of the greateſt Charity: If mortal and peſtilential Diſeaſes had overſpread the whole Earth, and the Contagion were univerſally derived from Parents upon

* p. 63, 161, &c.

upon the Children, and the moſt part were inſenſible of their Diſeaſe, and could hardly be perſwaded that they were ſick; if notwithſtanding it ſhould pleaſe God to raiſe up a skilful and infallible Phyſician, who had provided certain and undoubted Remedies, taken them firſt himſelf, and left plain Directions how to uſe them, and great numbers at firſt by following his Rules and Example had fully recovered their Health: If yet in proceſs of Time the generality of Men, few or none excepted, left off to follow the Precepts, would not be confined to ſuch ſtrict Rules of Phyſick, (as to Air, Diet, Company, Self-will, *&c.* as if they were all contagious) and thought the Phyſician's Rules and Example unpracticable; but yet made a Faſhion of honouring him, and proceeded ſo far as to reſtrain the groſſeſt outward Eruptions, which would make them loathſome to their Neighbours, tho' inwardly they ſtill laboured under mortal Diſeaſes, and could hardly be convinced of it. Would it be thought want of Charity in any to give loud Warning of this to the World? If any had recovered, or were upon the recovering Hand, would they think themſelves greatly injured by any who ſhould ſay, that now there were none in Health, and they did not ſee how any could recover after the manner they lived now? They would rather think it might well be ſaid ſo, the Number being ſo few, that they might be called none at all, and this might perhaps excite and awaken ſome of thoſe who remained ſtill inſenſible of their State, to take the true Meaſures for their Recovery: That this is a true Figure of the Spiritual State of the World at preſent, is but too evident. If God has declared in different Ages of the World, *that all Fleſh has corrupted his Ways; that there was none that did Good, no not one; that the good Man is periſhed out of the Earth, and there is none Upright among Men*: And at the ſame time there might have been ſome few who ſought God with all their Hearts, God's Saying was not to damn, but to reſcue from Damnation; Why may not the ſame be now declared, if the World be in as bad a State. I am ſure the *Uncharitableneſs and Damning* lies on the other ſide. If any pleaſes to read the entire Paſſages out of which the Author has cull'd his half Sentences, it is like they will have other Impreſſions of her Spirit, than what he would give them. She ſhews, what is the true Doctrine of Jeſus Chriſt. (*b*) 'And there-

Gen. 6. 12. Pſ. 14. 3. Mic. 7. 2.

(*b*) Light of the World, Part 1. p. 47.

(*c*) Temoign de verité, Part 2. p. 71.

'fore, *says she*, I fear there shall be *so few Souls* at present 'saved, because few or none follow indeed this Doctrine 'of Jesus Christ, and there is nothing more true than that 'without doing this, we cannot be saved, as you also acknowledge. (*c*) 'It were better, as she says, for every one 'to search their own Hearts, and to discover if they 'really possess the Qualities, which the Spirit of Jesus 'Christ has, than to dispute whether there be yet any 'True Christians upon Earth; seeing this touches no 'Body in general, but every one for himself ought to 'labour to become a true Christian, without being so 'curious to know, whether his Neighbour be so or not; 'since though all the Men of the World were so, and I 'were not, this would avail me nothing. The Design of such Words, is not, that we may nicely and critically quibble upon the Words, but that we may impartially search our own Hearts, and see what Truth there is in them as to our selves.

VIII. *From the 4. Of her misrepresenting the Design and Import of the Gospel.*

VIII. One could hardly have imagined, that the Author could have formed his fourth Accusation, of her *misrepresenting the Design and Import of the Gospel*, and founded it upon the Passages he cites. She says, the Design of the Gospel is, to recover Men to the Love of God; and that the Laws and the Life of Jesus Christ, are the necessary means to that End. She never understood it, that all use of Riches was forbidden; or that Riches without any more were an infallible Sign of not being a Christian; but that we ought to be poor in Spirit, even when we have Riches, and if they prove an Impediment to that, rather to abandon them, than not to aspire to the other. The first Passage the Author cites to prove his Charge, is a Saying of hers, when a Child of Four Years, occasioned by the difference she then observed betwixt the Lives of them about her, and the Character she had then learned of Jesus Christ, which, taking her own Sence of them, do not in the least differ from the true Design and Import of the Gospel. 'This, *says she*, is an Eternal Truth, that 'the Spirit of God, loves and desires nothing but things '*Eternal*, and the natural Spirit only loves and seeks after 'things *Temporal*: This was clearly shewn me from my 'Childhood, and therefore at the Age of Four Years, I 'was desirous to go and find out the Country, where the 'Christians lived; reasoning with my little Judgment, that

'that thoſe could not be True Chriſtians, who ſeek after, or 'deſire the Honours, Pleaſures, and Riches of this World; 'but that they ought only to ſeek after things *Eternal*. In the other Place, ſhe is ſpeaking againſt the exceſſive Pomp of the Church of *Rome*. 'The Practice of thoſe, ſays 'ſhe, who are Members of *Rome*, does ſufficiently evidence 'to me, That the Holy Spirit cannot be the Author of 'thoſe things which are contrary to the Practice of Jeſus 'Chriſt: We ſee the Prelates attended with Servants, and 'Coaches, and Trains, *like to Secular Princes, their Hou-* '*ſes and Furniture do ſurpaſs them*; (this the Author 'leaves out) if they had Faith to believe that God being 'Man, was poor and deſpiſed, they would bluſh for 'Shame, (as all other Chriſtians) to make themſelves thus 'to be honoured. All which might have been ſaid, without ſo harſh a Cenſure, from a Proteſtant Miniſter, as that ſhe had *miſtaken the whole Deſign and Import of the Goſpel*. I thought ſtill that to deſire, and love, and make one ſelf to be honoured, had been Pride and Ambition; as well, as to deſire Riches, is Covetouſneſs; and that it had been inconſiſtent with the Spirit of the Goſpel in Churchmen as well as in others. Our Author in the next Impreſſion of his Preface, by his way of Reaſoning, may bring in our Saviour, miſtaking the Deſign of his own Goſpel, when he ſays, *Woe to you that are Rich, how hard it is for a rich Man to enter into the Kingdom of Heaven: Woe to you that are full: Woe to you that laugh: Woe to you Phariſees, for you love the uppermoſt Seats in the Synagogues, and greetings in the Markets, and to go in long Cloathing, and to have the uppermoſt Rooms at Feaſts*; he may as conſequentially infer, that the Rich, and ſuch as live Plentifully, and make themſelves to be honoured, are acccording to Chriſt's Doctrine, in a State of Damnation; as that according to *A. B*'s Doctrine, all Prelates, and all Chriſtians who have Servants or Coaches, or make themſelves to be honoured, do all run blindly to Damnation: But if he can put ſuch a Sence upon our Saviour's Words, as is conſiſtent with the Uſe of Riches, and giving honour to whom it is due; why may not he candidly conſtruct her Words, without inferring that ſhe deſtroys all Relations among Men.

The Author's Friend, it ſeems, hath no regard to Truth, when he makes him inconſiderately publiſh ſo

many Falſhoods. The Jeſuits never cheated *A. B.* of any of her Eſtate; ſhe left not M. *Poiret* a Penny, and he always was, and ſtill is, as ſound and ſober in his Mind and Reaſon as the Author.

IX. *From the 5. Of her denying the Satisfaction of Jeſus Chriſt.* * p 86, 87, &c.

IX. But the moſt grievous Accuſation, and that in which he moſt triumphs, is the 5th. that ſhe *miſerably perverts the Doctrine of the Goſpel, falling in with the vile Socinian Hereſies, and even outdoing them; and that ſhe abſolutely denies and diſputes againſt any Satisfaction made by the Death and Sufferings of Jeſus Chriſt*: From this, her own Writings fully vindicate her, as is made appear in the *Apology**. The *Socinians* its known, deny the Foundation of all Merit in Jeſus Chriſt, his Divinity and Perſonal Union with the Godhead; they deny the very ſaving Means and Remedies that flow from his Merits, *viz.* the inward renewing and ſanctifying Grace and Operations of Jeſus Chriſt purifying the Soul; they deny the Diſeaſe it ſelf that needs theſe Remedies, *viz.* the vaſt and unſpeakable Corruption of our whole Natures both inward and outward, derived upon us by *Adam*, and greatly encreas'd by us. All this *A. B.* utterly abhors, and declares on the Contrary, that Jeſus Chriſt is true Eternal God, and true Man; that he is the Mediator between God and Man, the Saviour and Redeemer of Mankind, that none ever was or ſhall be ſaved, but by his Interceſſion and Merits; that he became their Pledge and Surety, and effectively paid the Penalty; that he cloathed himſelf with our Mortality, and gave himſelf in Sacrifice for the Redemption of his Brethren; that from his Life, his Actions, his Sufferings, and Death, do flow all the ſaving Means both outward and inward, that are neceſſary for removing the horrid Corruption of Mankind, both as to Body and Soul; for deſtroying in us all Evil, all Wickedneſs, and the Image of the Devil; and for recovering us unto and perfecting us in Holineſs; and in the Love and Image of God. This is the Eſſence of the true Orthodox Chriſtian Doctrine, as to the Merits and Satisfaction of Jeſus Chriſt; and the Reaſon why many of her Expreſſions are ſo miſunderſtood upon this Subject, ſeems to be, that ſhe endeavoured to undeceive ſuch as ſoothed and flattered themſelves in the looſeneſs and irregularity of their Lives, (from the Pretence of the utter Impoſſibility to keep the Commandments of God, and the full Satisfaction of Jeſus Chriſt, and the Penalties paid

paid by him) by declaring diſtinctly, that as Jeſus Chriſt had done enough on his Part for their Salvation, procuring them Pardon and Time to repent, and Grace to return to the Love of God; ſo they muſt do what is required on their Parts, *repent and return to the Love of God*, and the Inſtructions and Commands Jeſus Chriſt left with them, are the *neceſſary Means* to bring them to it. *If we would reign with Chriſt, we muſt ſuffer with him.* It is well known that the vulgar way of explaining this Doctrine, had too great a tendency to the Flattering of corrupt Nature, that the Doctrine of the Antinomians is now owned by many, and as to Mens Practices, it ſeems to be the Principle of all: What need is there then to caution againſt ſo damnable a Principle? And grant once that none can be ſaved by Jeſus Chriſt, but they who follow his Life and Doctrine, and the Sentiments of *A. B.* will allow, the Doctrine of the Satisfaction of Jeſus Chriſt to be received in the higheſt Senſe, that may ſhew God's Indignation againſt Sin, his Compaſſion to Sinners, his Regard to the Holineſs and Authority of his Laws, and may lay a powerful Obligation upon Men not to trample upon them. In this manner the Doctrine of the Satisfaction has been explained and cleared by the Reverend Dr. *Stillingfleet*, Dr. *Outram*, Dr. *Scot*, and others, and I know none who Eſteem the Sentiments of *A. B.* who would not thus cordially embrace it. How unjuſt and injurious the Author is in this Matter to *A. B.* evidently appears by the 6th. and 8th. Letters, of the Third Part of *Lum. en tenebres*, the laſt whereof is ſubjoined to this *Apology* among ſome others tranſlated into Engliſh.

The Occaſions of theſe Expreſſions cited by the Author, upon which he grounds this Accuſation, is a peculiar Sentiment of *A. B.* That ſuch is God's Love to Mankind, and his Delight with the Children of Men, that he deſigned to become like to Man, as he had made Man like to himſelf, that there might be mutual Contentment in a mutual Likeneſs; and he might live ſpiritually and bodily with Men to all Eternity, even tho' Man had never ſinned; yea, that he united himſelf to the humane Nature from the Beginning in the firſt Born in *Adam* *, and after that Man had plunged himſelf into Sin and Miſery, he became in all things like to him, yet without Sin, that he might redeem and ſave them. Now the only difference between

* *See* Apology, p. 59, &c.

between this and the generally received Doctrine, lying in theſe two, that God would have become Man though *Adam* had not ſinned, and that he united himſelf to Man's Nature even in the Beginning, (which the Author if he pleaſes may look upon as Dreams, ſince no Body ſays they are neceſſary to Salvation) ſhe might well have uſed theſe Expreſſions cited by the Author, without denying thereby any Satisfaction by Jeſus Chriſt. She gives good Reaſons, for ſaying, that God had no need to become Man to redeem us; he is not ſubject to any Neceſſity; that he might have ſuffered Man to periſh eternally, and created a Thouſand *Adams*, and a Thouſand earthly Paradices, with the ſame Perfections in which he created the firſt, out of Nothing: She does not deny that Jeſus Chriſt, coming to redeem Man, muſt ſuffer, (and ſo the Texts the Author brings to prove this are needleſs) but affirms, that God would have become Man, tho' *Adam* had not ſinned: And the Reaſon why ſhe ſays he would needs ſuffer and die by Accident, for the Inſtruction and Relief of Men, is becauſe ſhe was perſwaded that Sin came into the World by Accident; by Man's abuſe of his free Will, againſt the Will of God, and contrary to the firſt and eſſential Deſigns that he had in creating Man, which was, that he might take his Delight with him, and not that Man might ſin, and thereby give him an Occaſion to magnifie his Juſtice and Mercy. And God's primary Deſign in becoming Man, was, that he might make an eternal Alliance with Man; and Man's falling into Sin, gave Occaſion to his proſecuting his firſt Deſign by a State of Humiliation and Suffering, that ſo he might recover Fallen Man.

Light of the World p. 139.

Altho' Jeſus Chriſt did highly glorifie God, by the Divine Vertues of Meekneſs, Patience, Charity, *&c.* manifeſted by him in his Sufferings, yet certainly the unworthy Treatment he met with in the World, from thoſe whom he came to ſave, muſt needs be Matter of the greateſt Grief and Sorrow to thoſe pious Souls that beheld it, and to all that ever knew it; and therefore it is no wonder, tho' that Day, in the beholding whereof, the Fathers in the ancient Law are ſaid to rejoyce, be interpreted, of the Day of his ſecond Coming in Glory, and not of his firſt Coming to Suffer.

The Author is greatly miſtaken in what he calls her ſecond Argument, as if ſhe affirmed that none of the Holy

Holy Prophets ſpoke of Jeſus Chriſt's Coming to Suffer; for all that ſhe affirms, is, 'That if you read attentively 'the Prophets, you will find they ſpeak much more of 'his Coming in Glory, than of that in Reproach. And there has been Occaſion given of miſtaking the Paſſage cited by the Author in the End of the 22d. p. of his Preface, by the Trnſlation of it, for it imports no more in the Original, but that, of the Holy Prophets, who foretold the Coming of Jeſus Chriſt in the Fleſh, many of them did not ſpeak of his Sufferings. Light of the World. p. 142.

X. The Author is moſt injurious to *A. B.* in alledging, for a 6th. Accuſation, that ſhe *joyns with the Quakers in the Deſign of leading Men from the Uſe of the Holy Scriptures*: The Contrary is moſt evident in all her Writings, as appears from the *Apology**. She thinks the Scriptures contain the true ſpiritual Food and Nouriſhment of Souls; and the Preſervation of them in their Purity, notwithſtanding their Contradiction to Mens Lives, in whoſe hands they are, to be a ſtanding Miracle; and the Doctrine of Jeſus Chriſt to be the laſt and moſt perfect Doctrine, that is to come into the World, and the Standard by which all others are to be examin'd and tried; and deſires no body may receive her Sentiments, but in ſo far as they are agreeable thereunto; and condemns the Practice of the Roman Church, in with-holding the Uſe of the Scriptures from the People, as a heinous Injuſtice and Impiety. Tho' ſhe does not think, that God has bound up himſelf only to this way of communicating his Light, but may when he pleaſes, immediately communicate the ſame to any Perſon without the Uſe of the Holy Scriptures, and ſuch Perſons may forbear the reading of them, as ſhe did, without deſpiſing them, as one needs not be taken up with reading his Friend's Letter, when he is immediately converſing with him. And for an Evidence of it, ſhe appeals to the Truths which ſhe declares are communicated to her by God, if they are not the ſame in Subſtance with thoſe contained in the Holy Scriptures. X. *From the 6, Of her Contempt of the Holy Scriptures.* * p. 159, &c.

XI. The Author comes next to ſome of her Opinions, which ſhe her ſelf has often declared are not neceſſary to be believed, and which if Men pleaſe, they may count them Dreams and Fancies. He calls them *wild and barbarous*, and indeed as he conceives and repreſents them, he would make ſome of them appear Extravagant enough; XI. *From the 7, Of her wild and barbarous Notions.*

tho'

tho' a candid Interpretation of them will render them both amiable and uſeful. Thus, what Wildneſs or Barbarity is there, in Aſſerting that Jeſus Chriſt and his Church are one, that it is his Spirit internally animating, influencing and informing the Souls of Men, that makes them Members of his Myſtical Body, which is the Church? or in Aſſerting that the laſt Judgment, by which ſhe means the Univerſal Plagues by which God will in a Courſe of many Years deſtroy the Wicked from off the Earth, is at hand *? Few who ſeriouſly conſider the State of the World will think this a wild and barbarous Notion, but the *Scoffers who walk after their own Luſts, and ſay, Where is the Promiſe of his coming?* She maintains no *Mahumetan Paradiſe*, but ſuch a one as Man would have enjoy'd in the State of Innocence, when as yet he had no Luſt or Concupiſcence. *Unto the Pure all things are Pure, but unto them that are defiled and unbelieving, is nothing Pure, but even their Mind and Conſcience is defiled.* She ſays, with our Saviour, That the Saints *after the Reſurrection neither marry nor are given in Marriage, but are as the Angels in Heaven.* She condemns human Learning no farther than it foſters Pride, Amuſement, Self-conceit, and the Luſt of the Eye, or Curioſity, and deſtroys Charity and the Love of God. There is no greater Abſurdity in ſaying that Jeſus Chriſt thought fit to appear in our human Nature, void of human Learning, no Mathematician, no Philoſopher, nor Critick, than to ſay that he appear'd poor and deſpiſed of all, not having *where to lay his Head*, ſince he thought fit to deny himſelf of all that we make the Object of our Vanity and Concupiſcence.

* *See the* Apology. *p.* 72. *&c.*

* Ibid. *p.* 180. *&c.*

XII. *The undiſcreet Treatment of* M. *Poiret.*

XII. What the Author is pleas'd to ſay of M. *Poiret*, that he was craz'd, and is ſtill ſo reputed, being utterly falſe, can do him no Hurt with ſuch as are either acquainted with himſelf or his Writings; but it ſhews that Mens Paſſions will make them raſhly utter falſe and extravagant Things, which they themſelves do not believe. For the Author himſelf in the next *Page* reckons him among the Men of Sence and Learning, who have written in Defence of *A. B.* abroad. It is no wonder then, that ſome in *Britain* admire his Books, for (he is no ſuperficial rambling Writer) as they diſcover more than an ordinary Degree of Sence and Learning, ſo they direct to the ſolid Knowledge and Practice of true Chriſtianity. Freed from the falſe

falſe Gloſſes of Parties and the Diſguiſes of Self-Love and corrupt Nature: the Charge of his *denying the Divine Preſcience* is clear'd in the Apology*. They do alſo endeavour to make him odious, by publiſhing an Expreſſion which they ſay he uſed in a private Converſation with two Gentlemen of their Acquaintance. M. *Poiret* himſelf ſays, it is not eaſie for him to remember the Converſations he hath with all who come to ſee him; nor if he had ſuch an Expreſſion to any, but that, if he had, thoſe Gentlemen may think he had Reaſon for what he ſpoke, and he is well pleaſed that all the World know it; that as he is fully perſwaded that God is, ſo he is perſwaded that *A. B.* was illuminated and inſpired by his Holy Spirit. Both theſe are Truths, but it does not follow that he looks upon both as of equal Moment, or that he believes them upon equal Grounds.

* pag. 127, &c.

XIII. After the Author has formed ſo grievous and unjuſt a Charge, laying aſide a Chriſtian Temper, he proceeds in his 8. Sect. to ſound the Trumpet, and excite others to Fury and Indignation; and in his late Book of the Hiſtory of Sin and Hereſie, *p.* 33. he repeats over the ſame Charge, with all the hard Words that Spite and Fury could invent, and inſinuates his Fears of a Growing Sect and Party. It is ſtrange to ſee Men more alarm'd and enrag'd againſt Enemies created by their own Fancy, than they are againſt real ones. If the Author of the Preface were once out of the Heat that his Imagination has put him in, it were eaſie, I ſhould think, to convince him that theſe he calls *Bourignianiſts* are no ſuch Enemies as he has fanſied to himſelf. I can aſſure him, they do heartily own that our Reconciliation with God is obtain'd only by the Merits and Satisfaction of Jeſus Chriſt; That the Word of God contained in the Holy Scriptures is the Standard by which we are to try and examine all Doctrines; That no Inſpiration can come from God that does not fill the Soul with Humility, and Charity; or, That inſtills, under the Sheeps Clothing of Devotion and Piety, any Hereſie, or any thing that tends to Schiſm, or to withdraw Obedience from their lawful Biſhop, or to ſet up new Sects; and that Corruptions in the Church are better amended by living in the Communion of it, and there, by good Example, to reclaim, than by open Deſertion, to ſet up oppoſite Factions, which heightens Animoſities, embitters Spirits, renders them deaf to one anothers Advices, and often proceeds to Blood

XIII. *The Fury of his Zeal wrong level'd.*

Blood and Slaughter, as the Author of the Preface does ſo rationally conclude it, in the Marks he gives to diſtinguiſh between Inſpirations from God, and Diabolical Enthuſiaſm. And if there be any thing in the Writings of *A. B.* contrary to theſe, or to the Doctrine of Jeſus Chriſt, they do openly diſown and diſclaim the ſame, and ſtand up for them no farther than they tend to promote the great Intereſts of Chriſtianity, Truth, Holineſs, and Peace.

XIV. *The Doctor the Author of the* Narratives, *the Occaſion of all this Noiſe.*

XIV. I come now to ſpeak with the Author of *Bourignianiſm detected*, who might have allowed one of the Writings of *A. B.* to be put in Engliſh, and recommended as uſeful to advance the Intereſt of true Chriſtianity, without making ſuch a Noiſe about it; yet it no ſooner comes to his Hands, but he preſently raiſes the Hue and-Cry, Deluſions and Errours, and magnifies it into a new and growing Sect, that he might get himſelf a Name, and have the Glory to encounter, and, as he hop'd, to defeat it. But the Doctor is not ſo dreadful an Enemy as he would ſeem at firſt On-ſet; they who bluſter moſt are not always the moſt dangerous. They who have read the Writings of *A. B.* and find that the Marrow and Subſtance of them are the Eſſential Truths of Chriſtianity, and that her ſingular Sentiments (which ſhe ſays are not neceſſary to be believed) do not contradict thoſe Eſſential Truths, do juſtly wonder what has moved the Doctor to raiſe all this Duſt and Clamour. I know he once profeſs'd a great Veneration for *Thomas à Kempis* his Book *de Imitatione Chriſti*; (but he being a Myſtick, and one who ſeems to own his being immediately enlightned by the Spirit of God; it may be the Doctor deſpiſes him now, as in his late Letter he declares he has long ſince turn'd off ſuch Converſation) and a deceas'd Friend of his had not only a great Eſteem for that Book, but alſo for others of the ſame Nature, ſuch as the Life of M. *de Renti*, &c. The Perſon I mean, was the moſt pious and learn'd *H. Scougall*, of whom the Reverend Dr. *Burnet*, now Biſhop of *Sarum*, gave ſo deſerv'd a Character, in his Preface to Biſhop *Bedal*'s Life, and with whom he prevail'd to let him publiſh his Devout Treatiſe of the *Life of God in the Soul of Man* (to which he was pleas'd to prefix a Preface, and to ſubjoin a Diſcourſe of his own, *of a Spiritual Life*) which little Book alſo contains an excellent Idea of the Divine Life in the Soul, and particularly a Notion

Notion of Faith far above the Common, and approaching as near as any I know to that of *A. B. viz.* that it is *a kind of Senſe, and feeling Perſwaſion of Spiritual Things*, and has the ſame Place in the Divine Life, that Senſe hath in the Natural. Now the Doctor profeſſing a great Eſteem for theſe Writings, and acknowledging that they contain the Marrow and Subſtance of Chriſtianity; and the Writings of *A. B.* being the ſame in Subſtance, and ſhe requiring no Regard to be had to her acceſſory Sentiments, but in ſo far as any ſhould find them uſeful for increaſing in them the Love of God; ſome think it unaccountable, why the Doctor ſhould fall ſo foul upon her for her acceſſory Opinions, and does not rather honour her for the ſake of the main Truths, and more favourably and candidly conſtruct the others.

XV. *Great Caution to be uſed in judging of Spiritual Things.*

XV. There are Variety of Diſhes in ſpiritual as well as in bodily Food, and that may be very agreeable and healthful to one Palate, which another cannot reliſh; why ſhould the Doctor then ſet up to be a Taſter to all the World; and becauſe his nice and learned Palate cannot reliſh ſome courſe and homely, tho' very ſubſtantial Fare, ſhould he therefore cry out, There is Death in the Pot, and frighten all others from taſting of it, as far as his Teſtimony can have Influence? We do not uſe to drive our Flocks from a good Paſture, even tho' all the Herbs in it be not equally nouriſhing. They who have a true Senſe and Reliſh of Divine Things, if they were reading the Writings of *A. B.* would be ſo affected with the Divine Truths contained therein, as they would quite paſs over the acceſſory Opinions, they would run to the Pearls and gather the wholſom Food, and apply themſelves only to Things which direct them to the Love of God and the mortifying of their corrupt Natures. The Doctor ſhould have conſidered the Woe pronounced againſt all them *by whom Offences do come*, and not raſhly have laid a Stumbling-block before his Brethren, and by his abuſive and unlovely Characters endeavoured to raiſe Prejudices againſt, and frighten many from *A. B*'s Writings, where they might have reaped ſo much Good and Profit, and been brought to a true and lively Senſe of Divine Things.

XVI. The

XVI. *The Falſeneſs of the Charge of a Sect.*

XVI. The Doctor is unjuſt in his Title Page, where he calls his Narratives *The Deluſions and Errours of* A. B. *and her Growing Sect.* I know no ſuch *Sect* in the World. *A. B.* was grieved there were ſo many Sects already, ſo far was ſhe from deſigning to make a new one: I know none who eſteem her Writings that are form'd into any Sect. I know of no ſeparate Meeting, nor new Rites, nor other Symbols, that diſtinguiſh this Sect. There be *Romaniſts*, *Calviniſts*, *Lutherans*; there be of the *Epiſcopal* and *Presbyterian* Perſwaſions, who eſteem thoſe Writings as they do other good Books, yet they form no new Sect or Party; there are none farther from the Spirit of a Sect than they, unleſs this be called a new Sect, to endeavour after the Spirit of the Primitive Church, *viz.* an entire and brotherly Union in Divine Charity.

XVII. *His Uncharitableneſs to his Country-men.*

XVII. He is neither kind nor juſt to his Country-men, in telling the World *the Infection has ſeized many in* Scotland, *and ſome of the better Sort, who have been reputed Men of Sence, Learning and Probity.* They might have read thoſe Writings as they do other good Books, without being branded for *Hereticks* and *Sectarians*; he might have diſcovered what he thought to be Deluſions or Errours, without defaming his Country-men, or bringing up an evil Report upon them; his Books might have inſtructed and confuted them, without pointing them out. I am perſwaded the Doctor would think it a crying Sin to proclaim thoſe Perſons to be Thieves, Robbers and Murtherers, tho' I think his ſaying ſo, would do them no great Hurt; and if he would conſider things calmly, he would find it no leſs, and perhaps a greater injuſtice to tell the World they are become *Hereticks*, *Blaſphemers*, *Idolaters*, and *new Sectarians*, and ſo thereby, as far as in him lies, to murther their Reputation, make ſome to deſpiſe and abhor them, and excite others to perſecute them as Men unworthy to live: But, as a Conquerour, he was reſolv'd upon to a Triumph, and to add to the Glory, they muſt be led at his Chariot.

XVIII. *In both the Narratives he fights with his own Shadow.*

XVIII. The Doctor has taken up two long Narratives in fighting with his own Shadow; the firſt, in proving that we ought not to believe the high Characters which M. *de Cort*, M. *Poiret* and others give of the Perſon and Sentiments of *A. B.* upon their bare Word; and the ſecond, that we are not to believe the Characters ſhe gives of herſelf and her own Sentiments, upon her own Teſtimony, without ſufficient Enquiry and Evidence: And in both theſe,

theſe, I know none will contend with him. In the Firſt, he would make Men believe, that the great Buſineſs of her Friends is to recommend her to all the World, by a great many Elogies of all Sorts, that Men all might extol her and adhere to her for the Making up of a New Sect. In the Second, he gives this Idea of herſelf, as if her great Deſign was to boaſt that ſhe was endued with all Sort of Prerogatives, that ſhe might draw Souls to follow her, as if ſhe aim'd to be the Head of a Party in Religion, and to draw Diſciples after her. Now there is nothing more falſe than all this, for the Friends of *A. B.* had no other Aim, but to ſeek after the Truth as it is in Chriſt Jeſus. 2. And having found the Truths of the Goſpel of Jeſus Chriſt, moſt purely and ſavingly repreſented in the Writings and Converſation of *A. B.* they do highly value them, and endeavour to conform their Hearts and Lives unto them. 3. They deſire that theſe Truths in their Purity and Force may be communicated unto others, for the Glory of God and the Salvation of their Souls. 4. And therefore thought themſelves obliged to vindicate the Author from the many Aſperſions, Calumnies and Reproaches caſt upon her at the Inſtigation of Satan, by wicked and malicious Men, by declaring what they had ſeen and known for many Years of this Virgin, that ſo the Weak might not be frighted away from the Truth by the malicious Lies of Slanderers. As for *A. B.* herſelf, the bent of her Heart was to live retir'd with God, and to conceal rather than publiſh his Graces to her Soul; and thus ſhe did for more than fifty Years, and would have done ſo ſtill, had not God commanded, and Providence order'd her ſuch Occaſions as oblig'd her to publiſh theſe Truths. 1. That at preſent there are no true Chriſtians upon Earth. 2. By what Means the Spirit of true Chriſtianity is to be attained according to the true Precepts of the Goſpel which were diſguiſed by the Gloſſes of Men. 3. That they who did not ſincerely labour after this, would be ſhortly confounded by the juſt Judgments of God. The various Exceptions and Objections that were brought againſt her, oblig'd her to declare ſeveral other Truths in Vindication of her Life and Doctrine; and thus ſhe is obliged to declare to the World, that God, who makes Uſe of weak and ſimple Means to confound the Wiſe, had ſent her to make known the Truths of Jeſus Chriſt to others, that by the Grace of God

God thoſe Things are done in her, from the doing of which they excuſe themſelves, as if they were impoſſible; to others ſhe was oblig'd to ſpeak of God's Miſſion, his Call to teach others, and the Gifts and Capacities he beſtows for that End; and that there might be no Obſtacle in her to hinder others from embracing the Truths of Jeſus Chriſt, ſhe clears herſelf from the reproachful Calumnies and Lies form'd againſt her, by the contrary Vertues and Favours which God had beſtow'd on her, and by the unqueſtionable Evidences and Teſtimonies of thoſe to whom ſhe was well known. This is true Matter of Fact, and theſe were the Occaſions and Reaſons which led both her and her Friends to ſpeak of the Graces of God beſtowed on her.

XIX. *His Diſingenuity in his Narrations*

XIX. The Doctor's firſt Narrative contains his Character of *A. B.* taken, as he ſays, from her Friends, with his Inferences from it; and then his Collection of the Reaſons why they have ſuch Sentiments of her, with his Cenſure of them. In the Firſt, there is not one Inſtance of a fair and ingenuous Narration, but many of great Injuſtice, Diſingenuity, and foul Dealing, moſt unbecoming a Writer of Narratives. For,

XX. *Appears in his unjuſt Way of forming her Character.*

1. *By p'e-cing toge-ther half Sentiments from diffe-rent Places.*

XX. 1. The Method he follows, palpably diſcovers that his great Aim was to blacken her. If one deſigned to make a beautiful Perſon appear ugly, he could not do it more effectually, than if he ſhould firſt deprive her of all Life and Spirit, then take off the Skin of the Body, and diſmember it all in Pieces, and quite invert the Order of its Parts, and take withal only ſome Bits of it to ſet them together, and at laſt beſpatter all with Filth and Spittle, crying, *Here is the Woman.* And ſuch is the Doctor's ſingular Way of making Characters. They who have reaped great ſpiritual Advantages from the Writings and Converſation of any Perſon, do ſpeak of ſuch a Perſon with more Eſteem and Admiration, than others who not having had ſuch Experiences will think their Expreſſions extravagant, eſpecially when half Sentences are taken out by themſelves, and pieced with others at a great Diſtance from them; and yet this is the Doctor's Way of making up the Character of *A. B.* skipping from one Book to another, from one Chapter to another, to pick out the half Sentences that might be ſerviceable to his evil Deſign. In the reſt of his *Narrative*, he takes out little Paſſages of her Life,

Life, here and there, without narrating ingenuouſly the true Circumſtances of them, he dreſſes them up with his fine Reflexions, and ſo expoſes them to the World as a Character of her Life. The Anſwer he gives to this in his Letter to his Friend at *London*, Art. XIV. is frivolous, and needs no Reply; it ſhews only how willing he is to ſay any thing rather than ingenuouſly confeſs a real and a heinous Sin.

2. The Doctor's foul Dealing appears farther in making up this Character by borrowing Pieces of it, not from her own or her Friends Writings, but from thoſe of hers and their avowed Enemies; (as the next Day ſome of the Doctor's Temper and Acquaintance will, it may be, take her Character as given by her Friends upon his Word, and ſo fill it with horrid Untruths). Thus he takes * a Part of their Character of her from the Author of the *Leipſick Tranſactions*, which Part is ſhewn to be a moſt abominable Falſhood in the *Monitum ad Acta Erudit. Leipſ.* and what Regard is to be had to the Teſtimony and Judgment of the Collector of the *Leipſick* Acts in this Matter, appears by the Account of a Friend of his, who ſpeaks thus of that Subject: *Firmiter perſuaſus ſum fuiſſe* Bourignoniam *Virginem puſſimam, &c.* 'I am firmly perſwaded that the 'Virgin *A. Bourignon* was moſt pious, and her Heart the 'Temple of the Holy Spirit; her Doctrine, as to the 'main, is holy and ſound, and her Books moſt worthy to 'be peruſed by the Serious. As to her Sentiments con-'cerning ſome Myſteries, ſhe wrote, no doubt, according 'to her Perſwaſion, and it ſavours nothing of Folly or 'Enthuſiaſm, if you ſhall read her Writings without Pre-'judice [and a ſectarian Infallibility, even tho' you be of 'another Opinion your ſelf. I impute it to human Weak-'neſs, if ſhe thought that no Body would be ſaved but 'they who embraced her Sentiments; yet ſhe herſelf uſes 'to diſtinguiſh between the Sentiments about the Myſteries 'of Religion, and the Doctrine of Godlineſs. The Col-'lectors of the *Leipſick* Acts have paſs'd a ſevere Cenſure 'againſt her and our Author (M. *Poiret*). Yet I knew 'the Author of that ſevere Cenſure wrote according to his 'Perſwaſion. I got, at a *publick Auction*, that Copy of 'the Works of *A. B.* which the Author of the Cenſure 'made uſe of; and, with great wonder, I obſerved the 'Weakneſs of Man. The Author was a wiſe Man, of

2. *By borrowing pieces of it from her avow'd Enemies.*

* Nar. 1. p. 75.

'great Judgment and Sincerity; but what cannot Preju-
'dices do, that grow up with us? I found many Places
'marked with a little Line on the Margent, which if you
'conſider them alone, cannot but make the Doctrine of
'*A. B.* look ſuſpicious, yea blaſphemous; but if you join
'them with what goes before and follows after in her Wri-
'tings, they have an excellent and pious Sence. The Au-
'thor, who while he liv'd was moſt dear to me, and whom
'I am bound to honour now he is dead, had ſuch Pru-
'dence, Judgment and Sincerity, that he would never
'have made ſuch Exceptions, if the preconceiv'd Opinion
'of a Sect (as it daily happens to others) had not bewitch'd
'him; nevertheleſs, I am perſwaded that if he had lived
'till now, he would have come to ſee his Errour. This is
the Judgment of Dr. *Chriſtianus Thomaſius*, Counſellor to
the Elector of *Brandenbourg* and Profeſſor of the Law
in the Univerſity of *Hale* in *Saxony*, and is publiſhed in
one of his Diſcourſes before the Treatiſe *De Eruditione
ſolida, &c.* which he cauſed to be reprinted in *Germany*,
and I wiſh with all my heart that Doctor *Cockburn* and
his Friend may impartially conſider it, and it may pleaſe
God to open their Eyes, and let them ſee their Mi-
ſtakes.

3. By obtruding falſe Tranſlations.

3. So zealous is the Doctor to blacken her, that to com-
pleat the Extravagancy of the Character, he ventures to
tranſlate their Words falſly, and even of thoſe Falſe
Tranſlations, will tack together two half Sentences that are
more than a Page diſtant in the Original, as if they had
been written in the blaſphemous Way that he repreſents
them in one Breath. Thus, *Narr. 1. p. 4. lin. 7, 8, 9.* he
makes the Author of the Continuation of her Life ſay of
her, *She is the divine Sun of Righteouſneſs:* (and with the
ſame Breath) *She is pure Truth, and the only Truth that
can guide one to Heaven and eternal Life*: As if he had af-
firm'd both of her, and both in one Period; whereas they
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God, by the Author of the *Vie Continuée*, p. 599. 'That
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And then in the next Section, when he had appealed unto God the Searcher of Hearts, concerning his Integrity in ſeeking after Truth, and his Impartiality in examining the Life and Writings of *A. B.* concerning his Readineſs to diſprove, if he could, with all the Application of his Mind have found any thing in them favouring Corruption or Sin, or contrary to the Glory of God, *&c.* he continues his Appeal in theſe Words; 'Is it not with the utmoſt Sincerity of my Heart, that I proteſt openly, that the 'Words of eternal Life have been with an incomparable 'Purity, Clearneſs and Solidity in this Soul which thou 'haſt ſanctified, and are yet in her Writings: *Certainly the 'Way that is recommended there, as neceſſary to Salvation, 'is the only and true Way* (this is the Life and Doctrine of 'Jeſus Chriſt) *and there is no Danger to give up our ſelves 'to it entirely; for this is Truth it ſelf, This is the Truth, This 'is the pure Truth* Thus we ſee there cannot be a more palpable Diſingenuity, in citing and tranſlating, than this is, which can bear no Apology, but an ingenuous Acknowledgment of the Pevarication. Again, *Nar.* 1. *p.* 9. *lin.* 18. he makes M. *de Cort* complain, that *no body makes Prayers to her*, in the Times of Univerſal Scourges. The Original is (*ni la point faire prier*) and the true Tranſlation is, *they do not deſire her to pray.* I ſhall not enquire what Sence the Doctor would have the Reader put upon his Tranſlation, but muſt ſay, that he himſelf ſhould not have aggravated his Guilt by calling that a cloſe and literal Tranſlation (Art. XIII. of his Letter) when he cannot be ignorant, that it is both a falſe and a foul one. Again, *Nar.* 1. *p.* 17. he makes the Author of the *Preface Apologet.* prefix'd to her Life, *pag.* 97. ſay, that *A. B. was the pureſt, moſt diſintereſted and ſelf denied Soul, and the moſt reſigned to God, that ever was upon Earth.* The Words in the Original are, '*Or je puis dire avec verité, — que M.* Bour. *eſtois une ame des plus pures, des plus degagées, &c.* and the true Tranſlation thus, that *ſhe was one among the Souls which have been moſt pure*, &c. his falſe Tranſlation would have him to exalt her above all humane Creatures; the true, lifts her only among the Saints of the firſt Form, among *the hundred forty four thouſand which follow the Lamb whitherſoever he goes.* Rev. 4.14 Again, *Nar.* 1. *p.* 74. forming an Argument againſt her Chaſtity, from a Paſſage of her Life, and her own Account

of it, *La Parole de Dieu*, n. 158. (and by the way I must say, that no Lover of Purity would have perverted this Passage to the Sence that he has done, nor is there any thing in the Embraces of Parents and Children, that can be supposed to defile the Imagination of a Soul such as hers was in a truly regenerate State, and in a profound Recollection and Communion with God) he falsely translates the last Part of it: The Original is, 'Je pensay 'de concevor cinque Personnages, que je tiens gens de 'bien: The true Version, *I thought I conceived Five Persons whom I reckon to be good Men.* But the Doctor must render it *Five comely Persons*, that it might serve his Design, and afford Matter for impure Jest.

4. By affirming things as said of her without giving Evidence.

4. It is no fair dealing in a Narrater, to affirm things as spoken or written by others, in his own Words, without giving Evidence for them. But the Doctor in his own Words tells us, * 'That if she may be believed, Christ 'only laid the Foundation for her Works, and did no 'more but prepare the way for her Design. That the 'last and greatest Manifestation of the Divine Wisdom, 'Power, Love, and Goodness, was reserved to her, and 'therefore she is and must be a greater Person than Jesus 'Christ himself. And, * says he, if we will take the Words of 'the Anonymous Author of *La vie Continuée*, and some 'others, this Woman was above all that's Humane.—That 'God designed she should be the greatest Blessing that 'ever was conferr'd on Mankind.—That they set her on 'the same Level with Jesus Christ. That they draw a Parallel betwixt him and her, and do make him the Type of 'her, and not him but her, the last and highest Expression 'of God's Love to Mankind.—And that all her Words 'and Writings are Sacred as Scripture it self, and ought 'to have the same Authority. For these and such like Expressions, he should have given us his Vouchers; for the Places cited by him, import no such thing; but we are hopeful, no impartial Reader will believe the Doctor in these, upon his own bare Credit and Authority, after the Sample he has given of his way of writing Narratives.

* Preface, §. 2.

* p. 3. §. 3.

p. 5. §. 4.

5. By drawing Consequences contrary to their Principles,

5. It is against natural Equity, as well as Christian Charity, to draw hateful Consequences from, or put Sences upon the Sayings and Writings of others, which may load them with Reproach and Hatred: Which the Sayings do not necessarily infer, but are capable of a more benign

benign Interpretation; which are againſt their known Principles, and openly and ſincerely diſclaimed by them. But ſuch is the Doctor's way. The Perſons whom he traduces, having a deep Sence of the Divine Truths of God, and of the Goſpel of Jeſus Chriſt contain'd in the Writings, and ſhining forth in the Life and Spirit of *A. B.* were perſwaded that all who would peruſe them with ſincerity and ſimplicity of Heart, would find great Profit to their Souls, and therefore they recommended them with much concern to others, but were far from intending to affirm thoſe things, to which the Doctor perverts their Words; or the odious Conſequences which he wide ly draws from them: 'As, that *A. B.* is the greateſt that 'ever was born of a Woman, above all the ancient Patriarchs, to be preferred to *Moſes* and the Prophets, to '*John* the Baptiſt and the Apoſtles, and at leaſt ought 'to be honoured equally with Jeſus Chriſt, who is ſaid 'to be God Bleſſed for ever; that ſhe was as much without Sin as he, and her Body of a better Frame: —That 'it is a clear Conſequence from what they ſay, That 'ſhe muſt either have always been perſonally united to 'the Deity, and ſo to be eſteemed God-Woman, or elſe that 'her Body and humane Nature were not real, but a meer 'Phantome, by which God was pleaſed to declare his 'Will to Man: That all her Words and Writings, are of 'the ſame Authority with the Sacred Scriptures. — That 'there ought to be a Commemoration of her in the publick Liturgies, as well as of our Lord Jeſus Chriſt; and 'inſtead of the God and Father of our Lord Jeſus Chriſt, 'now we ſhould ſay the God of *A. B.* and the Spirit that 'ſpoke by her. The Perſons cited by the Doctor, do abhor ſuch Conſequences; their Words compared with the reſt of their Writings will not bear them: And in the Sence he puts on them, they diſclaim them as none of theirs. Every Body can beſt explain their own Senſe and Meaning, and what is apt to be miſunderſtood in one Place, Equity requires that we interpret it by another, where a Man does more diſtinctly expreſs and explain his Mind in relation to that very thing. The Doctor knows how M. *Poiret* vindicates himſelf, in his Anſwer to M. *Jurieu*'s Critique of him, 'M. *Jurieu*, *ſays he*, is offended 'that I have an Eſteem for *A. B.* tho' I have leſs Attachment to her, than he has to *Calvin*, and many of his Hearers p. 186 &c.

which their Sayings do not infer, and they expreſly diſclaim.

Nar. 1. p. 18. §. 10. &c.

La paix de bonnes ames.

'great Judgment and Sincerity; but what cannot Preju-
'dices do, that grow up with us? I found many Places
'marked with a little Line on the Margent, which if you
'consider them alone, cannot but make the Doctrine of
'*A. B.* look suspicious, yea blasphemous; but if you join
'them with what goes before and follows after in her Wri-
'tings, they have an excellent and pious Sence. The Au-
'thor, who while he liv'd was most dear to me, and whom
'I am bound to honour now he is dead, had such Pru-
'dence, Judgment and Sincerity, that he would never
'have made such Exceptions, if the preconceiv'd Opinion
'of a Sect (as it daily happens to others) had not bewitch'd
'him; nevertheless, I am perswaded that if he had lived
'till now, he would have come to see his Errour. This is
the Judgment of Dr. *Christianus Thomasius*, Counsellor to
the Elector of *Brandenbourg* and Professor of the Law
in the University of *Hale* in *Saxony*, and is published in
one of his Discourses before the Treatise *De Eruditione
solida, &c.* which he caused to be reprinted in *Germany*,
and I wish with all my heart that Doctor *Cockburn* and
his Friend may impartially consider it, and it may please
God to open their Eyes, and let them see their Mi-
stakes.

3. By obtruding falseTranslations.

3. So zealous is the Doctor to blacken her, that to com-
pleat the Extravagancy of the Character, he ventures to
translate their Words falsly, and even of those False
Translations, will tack together two half Sentences that are
more than a Page distant in the Original, as if they had
been written in the blasphemous Way that he represents
them in one Breath. Thus, *Narr.* 1. *p.* 4. *lin.* 7, 8, 9. he
makes the Author of the Continuation of her Life say of
her, *She is the divine Sun of Righteousness:* (and with the
same Breath) *She is pure Truth, and the only Truth that
can guide one to Heaven and eternal Life*: As if he had af-
firm'd both of her, and both in one Period; whereas they
are in two different Paragraphs, and neither of them spo-
ken of her. The first is a Petition put up to Almighty
God, by the Author of the *Vie Continuée*, p. 599. 'That
'he would please to fix him in the *Heaven of his Truth*,
'that the Dragon might not be able to cast him upon the
'Earth by his Violence, nor by his Artifice; *That*, says he,
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And then in the next Section, when he had appealed unto God the Searcher of Hearts, concerning his Integrity in ſeeking after Truth, and his Impartiality in examining the Life and Writings of *A. B.* concerning his Readineſs to diſprove, if he could, with all the Application of his Mind have found any thing in them favouring Corruption or Sin, or contrary to the Glory of God, *&c.* he continues his Appeal in theſe Words; 'Is it not with the utmoſt Sincerity of my Heart, that I proteſt openly, that the 'Words of eternal Life have been with an incomparable 'Purity, Clearneſs and Solidity in this Soul which thou 'haſt ſanctified, and are yet in her Writings: *Certainly the 'Way that is recommended there, as neceſſary to Salvation, 'is the only and true Way* (this is the Life and Doctrine of 'Jeſus Chriſt) *and there is no Danger to give up our ſelves 'to it entirely; for this is Truth it ſelf, This is the Truth, This 'is the pure Truth* Thus we ſee there cannot be a more palpable Diſingenuity, in citing and tranſlating, than this is, which can bear no Apology, but an ingenuous Acknowledgment of the Pevarication. Again, *Nar.* 1. *p.* 9. *lin.* 18. he makes M. *de Cort* complain, that *no body makes Prayers to her*, in the Times of Univerſal Scourges. The Original is (*ni la point faire prier*) and the true Tranſlation is, *they do not deſire her to pray.* I ſhall not enquire what Sence the Doctor would have the Reader put upon his Tranſlation, but muſt ſay, that he himſelf ſhould not have aggravated his Guilt by calling that a cloſe and literal Tranſlation (Art. XIII. of his Letter) when he cannot be ignorant, that it is both a falſe and a foul one. Again, *Nar.* 1. *p.* 17. he makes the Author of the *Preface Apologet.* prefix'd to her Life, *pag.* 97. ſay, that *A. B. was the pureſt, moſt diſintereſted and ſelf denied Soul, and the moſt reſigned to God, that ever was upon Earth.* The Words in the Original are, 'Or je puis dire avec verité, — *que M.* Bour. *eſtois une ame des plus pures, des plus degagées, &c.* and the true Tranſlation thus, that *ſhe was one among the Souls which have been moſt pure*, &c. his falſe Tranſlation would have him to exalt her above all humane Creature; the true, lifts her only among the Saints of the firſt Form, among *the hundred forty four thouſand which follow the Lamb whitherſoever he goes.* Rev. 4.14 Again, *Nar.* 1. *p.* 74. forming an Argument againſt her Chaſtity, from a Paſſage of her Life, and her own Account

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which their Sayings do not infer, and they expreſly diſclaim.

Nar. 1. p. 18. §. 10. *&c.*

La paix de bonnes ames. p. 186 *&c.*

'Hearers have to him. I have never regarded through
'all but the Wiſdom and Truth of God, and it was al-
'ways indifferent to me, by what means God would
'make it known to me, by a Man, or a Woman, by one
'Learned or Unlearned, by a Catholick, a Calviniſt, a
'Lutheran, *&c.* I will approach to it, not becauſe of the
'Organ that God makes uſe of, but becauſe of the Truth
'that he communicates thereby. It would be ridiculous
'to inſult over a Perſon of Senſe, who goes to a Foun-
'tain, as if he went thither out of Love to the Wooden
'Pipe. Yet as to me this is the admirable Procedure of
'M. *Jurieu*, &c. Thus M. *Poiret* clears himſelf, in his
Anſwer to M. *Jurieu*, and if the Doctor will accept of it,
I ſhall give him his Vindication of himſelf, in a Letter to
a Friend, upon Occaſion of the Doctor's Firſt Narrative.
'As, ſaith he, I never recommended Mrs. *A. B.* for any
'other Reaſon, but becauſe ſhe propoſes the Doctrine of
'Jeſus Chriſt, with all Clearneſs and Purity, and draws
'Souls to none but to him, ſo it is againſt Truth and
'Equity, what the Narrator ſays of me, in Oppoſition
'to St. *Paul*, who *deſired to know nothing but Jeſus Chriſt*
'*Crucified, that I, it ſeemed, deſired to know nothing but*
M. *A. B.* To recommend an Inſtrument that leads to
'none but Jeſus Chriſt; is that to recommend this Inſtru-
'ment in Oppoſition to Chriſt, or to him who recom-
'mends none but Chriſt? By this Reaſoning, neither Saint
'*Paul*, nor any other, ought to be recommended. Be-
'ſides, I have publiſhed many Books, wherein I have not
'ſpoken one Word of her, as uſually I do not ſpeak of
'her to any, unleſs they ſpeak of her to me firſt; and
'the Elogies I gave of her were extorted by the Reproa-
'ches, Slanders, and Perſecutions of her Adverſaries.
'My Deſign was very far from exalting her above Jeſus
'Chriſt, (as he would inſinuate againſt the Truth) but
'ſince I ſaw that good Souls might be deprived of that
'ſaving Profit, which they would reap from her Wri-
'tings if they were diverted from them, by the Evil Im-
'preſſions of Defamers; I only aimed ſimply to bring
'them to an even Ballance, by this Conſideration, that
'there are other Perſons convinced that ſhe (M. *A. B.*)
'was quite another Perſon than ſhe is repreſented to have
'been by her Defamers, who never converſed with her,
'never knew her, and whoſe Character of her (while

'they

'they decry one who had no other Deſign, but to recom-
'mend the Practice of the Doctrine of Jeſus Chriſt) is
'contrary to Righteouſneſs and Charity Whereas the
'recommending of ſuch Perſons, and the interpreting
'Candidly all they ſay, is by St. *Paul*, aſcribed to Cha-
'rity. And as for any Perſonal Attachment to Mrs. *A. B.*
'I am ſo free from it, as I have already publickly decla-
'red, That if the Univerſal Defamation of her, might
'ſerve to advance the Glory of God, and the Salvation of
'Men, I ſhould be well pleas'd that ſhe were calumnia-
'ted every where, without Reply. Thus for M. *Poiret.*

XXI. After the Doctor has patch'd up her Character, and given his Comment upon it, he is at great pains, *Article* XII. to prove that which no Body denies, *viz.* That we ought not to receive *A. B.* as ſo highly dignified of God, and her Scheme of Religion, and Syſtem of Opinions, as divine, and abſolutely neceſſary to be followed, upon the bare Authority and Teſtimony of thoſe Men whom he had formerly quoted. For as to the embracing her Syſtem of Opinions, as abſolutely neceſſary, they do not require any ſuch thing. *A. B.* her ſelf does expreſly declare, That ſhe does not require any to believe the Truths ſhe writes, becauſe ſhe ſays they are revealed to her by the Spirit of God, but to examine if they be not the Truths of the Goſpel of Jeſus Chriſt; ſhe would have Men take up the Spirit of the firſt Chriſtians, and let the good Seed of the Doctrine of the Goſpel ſpring up in their Souls, and not her Doctrine: For ſhe has no particular nor new Doctrine, as to the Conduct of Mens Souls*; and that when ſhe adds any thing in her Writings, that does not concern the Doctrine of the Goſpel, they ought to lay it aſide till God give them a more clear Underſtanding of it. And as to her Friend's Teſtimonies, they were deſigned in ſome meaſure to ballance the bold and impudent Cenſures and Calumnies of her Enemies, and to excite Men to examine and weigh her Writings impartially, and not to ſuffer their Minds to be foreſtall'd by Prejudices, or to judge raſhly and inconſiderately of things before they know them. So the Doctor might have ſpared this Narrative, and it may be all that is to follow; for his only Buſineſs ought to have been to let the World ſee, that what ſhe calls the Doctrine of the Goſpel, and neceſſary to Salvation, really is not ſo, or that her other

XXI. *The Dr's great Mistake as to the Regard required to the Teſtimony of Men.*

* See Apology, p. 14. &c.

other Sentiments do deſtroy it; for, provided that Men be perſwaded of the Truth of this, that none can be ſaved without the Love of God, and will follow the only way to come at this, the mortifying corrupt Nature, and following the Life and Doctrine of Jeſus Chriſt, ſhe is content to undergo all reproach her ſelf, and that all her other Sentiments and Doctrines paſs for Dreams and Romances. If the Doctor ſay, as he does in his Letter *Article* XV. that he finds nothing good in her Writings, but what is common and handled in every Practical Treatiſe, and the Subject of daily Sermons. Well, might not the Doctor have ſuffered her Books to paſs among Practical Treatiſes, and even to be preferred to moſt of them, by ſuch who ſee the Doctrine of Chriſt more clearly and purely repreſented in them, than in others, without the Gloſſes of corrupt Nature; and feel a Divine Force, Power, and Spirit accompanying them; who ſee in them the horrid Corruption of our Nature, and of our Wills, clearly laid before them, the Chriſtian Vertues moſt lively repreſented, and moſt excellent Directions how to copy them out according to the great Original, Jeſus Chriſt.

XXII. *The true Reaſons why A. B. was highly eſteemed, not adduced by the Doctor. Nor thoſe adduced, ſufficiently diſproved: As 1. her Sanctity.*

XXII. The other Part of the Doctor's Narrative, is ſpent in diſproving the Reaſons why *A. B.* is ſo much admired, and ſaid to be divinely inſpired, *&c.* and I am ſorry that his Paſſions or Prejudices do as much darken his Reaſon, and with-hold him from candour and fair dealing here, as in the former. The Reaſons which they bring, are to be had more truly from her and their Writings, and are ſet down in the Third Part of the *Apology*; and ſome of thoſe mentioned by the Doctor, were never brought by them as Reaſons why they thought her divinely inſpir'd, but upon other Grounds; of which afterwards.

The firſt he conſiders is her *Sanctity*, which he ſays, is not always attended with extraordinary Illuminations; and then inferrs, that ſuppoſe her to be truly and extraordinarily Holy, ſhe is not therefore to be reckon'd to know the Mind of God in all things, by immediate Revelation; all which is readily granted: But make once the Doctor's Suppoſition, and then add, that the Perſon ſo truly Holy declares, that God is pleas'd to communicate his Light immediately unto her, and that without all humane Helps; and that upon trial it be found, that what ſhe declares

declares is the ſame with the Goſpel of Jeſus Chriſt, and what God has already revealed by his Spirit, this I think may be reckoned a weighty Evidence of Divine Inſpiration; for a Perſon ſo truly Holy would not lye, nor would God ſuffer ſuch a one to be ſo deluded. The Doctor ſingles out every Reaſon by it ſelf, and would prove, that ſuppoſe it were true, the Conſequence is not juſt, and ſo rejects the Conſequence drawn from them altogther; which is juſt as if one ſhould reaſon that 2 and 4 and 6 do not make 12, becauſe 2 makes not 12, and 4 makes it not, nor yet 6, *Ergo*, &c.

In the reſt of this *Article*, he has a long Diſcourſe to ſhew, 'How far Saints ſhould keep their Diſtance, and be 'cloathed with Humility, and how others ſhould beware 'of running into exceſs when they honour them, not to 'exalt them to an equality with God, nor near it; we 'ought to honour thoſe whom God hath honoured, yet 'only ſo as to make them the ſubject Matter of honouring 'God. *A. B.* and her Friends, do perfectly join with the Doctor, what goes beyond this, they abhor it. Where there is no Humility, there is no Sanctity; for that is the Foundation of this; but we may be greatly miſtaken, to call that *Humility* which is the *greateſt Pride*, to ſpeak meanly of our ſelves, when it appears by all our Actions that we are not ſo in our Hearts: the Saints may declare the Grace of God to themſelves with the greateſt Humility, aſcribing all to God, and ſeeing the more their own Nothingneſs. As *David*, *Paul*, &c. and what *A. B.* ſays of her ſelf, may proceed from the ſame Spirit, notwithſtanding of all the Doctor's Reaſons. That her Friends publiſh blaſphemous Encomiums of her, and are guilty of Idolatry, as to her, is a bold, unjuſt, and malicious Calumny, which they utterly deny.

In the XV. *Article*, he juſtifies his Zeal againſt her and them, for exalting her above the preſent State and Capacity of humane Nature, only, that all her metaphyſical Whimſies, which M. *Poiret* is paſſionately fond of, might be received for Divine Truths. I have already replied to this, that neither *A. B.* nor M. *Poiret*, do bid any believe what he calls Whimſies to be Divine Truths, but only entreat Men to be True Chriſtians, and if they pleaſe, they may look upon all her other Thoughts, that have no immediate relation to this, to be really metaphyſical

ſical Whimſies. It is a wrong Imagination of his, that they make her impeccable, or at leaſt never to have actually ſinned. * She aſſerts the contrary her ſelf, and they believed no ſuch thing, as I have already ſhewn. M. *de Cort's* Expreſſion, (As if *Adam* had never ſinned in her) implies no ſuch thing as the Doctor inferrs from it, but that during the time he converſed with her, he obſerved in her ſuch a compleat and ſolid Vertue, that he thinks, ſhe could not have been in a purer State, tho' ſhe had not been born of the corrupt maſs of *Adam*, as indeed ſhe was. So this is the Subject of another Conſideration, whether by the Grace of God, a Perſon may be advanced to ſuch a State of Vertue, as not actually to commit any Sin, neither in Heart nor Life, tho' they be born of the corrupt maſs of *Adam*, are not impeccable, and have been guilty of many Sins.

* *See* Apology, p. 137.

The Doctor not faithful in relating the Proofs of her Sanctity.

In the Sixteenth and Seventeenth *Article*, he proceeds to ſhew, That the things they inſtance in her, are not certain Proofs of *Sanctity*; and firſt excuſes himſelf, that he offers to judge and cenſure her Actions. If he ſatisfie himſelf, I ſhall excuſe him; but can find no excuſe for his Miſrepreſentations, and giving theſe as the greateſt Proofs of Sanctity, adduced by her Friends, which neither ſhe nor they reckon to be ſuch, *viz. Affected Solitude and Retirement*, *Celibacy*, *Faſtings*, *Watchings*, *Humiliations*, *wearing of Sackcloth*, *a contempt of the common Ornaments of her Sex*, with ſuch like *Auſterities*, and great *Raptures*, and *Extaſies* in Devotion; and declaring, that he perceives no ſingular Inſtance of Sanctity mention'd by them, beſide thoſe: For it was eaſie to obſerve from the Accounts given of her, that ſhe lived as one conſtantly travelling towards Eternity, and as ſuch, ſtudied in all things to conform her Life to that of Jeſus Chriſt. I ſhall not here recount the many Inſtances of this, which are to be ſeen in the Firſt Part of the *Apology* *, and in the Character given of her, in the end of the *Apology*; but ſhall refer the Doctor to the Places cited on the Margent, in which Places he will ſee ſome Inſtances of true Sanctity, which he did not think fit to notice, how obſervable ſoever they be in her own Writings, and in the Accounts that are given of her by thoſe who knew her in her Youth and Old Age, and in all the Stages of her Life, in the *Temoign. de la Verite*; and particularly in that by Mr. *Franken* Merchant in *Amſterdam*.

* *See* Apology, p. 42, 43.

In

In the Eighteenth *Article*, he ſpeaks as if *A. B.* and others, in comparing her Life with that of Jeſus Chriſt, thought that there were an Equality, without giving any Evidence for it; the thing is utterly falſe, both ſhe and they affirm only, that ſhe was a Follower of Jeſus Chriſt, ſhe makes the Eſſence of Chriſtianity to conſiſt in the Imitation of Jeſus Chriſt, and in all her Writings lays before us his Life and Spirit for our Imitation, in a way more divine and forcible, than the general way of ſermonizing: And if her Vertues were truly Tranſcripts of the Life of Jeſus, it is very Juſt that they be repreſented to the World as ſuch, that ſo it may appear, that it is the Devil and our corrupt Nature only that makes us believe that he is not imitable, and that by ſuch an Inſtance we may be ſtirred up to be true Followers of Jeſus Chriſt.

In the next *Article*, he hath a long Diſcourſe upon *Solitude*: 'Becauſe, he ſays, it is recommended as a ſpecial 'Act of Sanctity by the Example and Sentiments of 'A. B. and becauſe it has been much debated by Hea'thens and Chriſtians, by Ancients and Modern, yet few, 'ſays he, have offered a juſt Deciſion of the Matter: I was in good Hopes this ſhould have been done by him, yet at laſt he will not determine which of the States, the Active, or the Contemplative is fitteſt: but then he thinks, 'A mixt State the happieſt, (which is plainly every Bo'dies State) and gives his Reaſons for it, and corrects a 'vulgar Error concerning the Clergy, as if they all ought 'to be Men of Study and Retirement, which, he ſays, is 'a great Miſtake, ſince they are to ſhew the Poſſibility of 'the Divine Laws, by their Practice, and he who can 'hear himſelf prais'd without Vanity, and accuſed with'out Wrath, can accept of good things when they are 'offered, without a brutal Joy, and yet never be out of 'Humour when are they wanting.—Such a one proſecutes 'the End of his Calling better, and his Converſation does 'more good, *&c.*

A. B. conſiders and determines this Matter upon other Principles, and by another Spirit. 'It is not which of 'the States makes a Man a Drone or a Drudge, in which 'a Man may enjoy himſelf beſt, or do moſt good; ac'quire Knowledge and Experience; give himſelf to Study 'or to Buſineſs: Which are the Meaſures by which the

Doctor

Doctor determines. But, ſhe ſays, we are all travelling to Eternity, and our great Buſineſs, both as Men and Chriſtians, is to give our whole Love to God; and to keep our ſelves unſpotted from the World; that every one is obliged ſincerely to examin their own Hearts and Conſciences, and whatever they find to be a Hindrance to the Love of God, by all means to avoid it, and whatever they find to be to them a neceſſary Help to it, to embrace it; that the Corruptions abounding in the World make it very hard for ſome to converſe with it, and not become Partakers of their Sin; that many are ſo weak or ſo eaſie to be ſurprized by the Temptations it offers, that they find it for their Safety as much as they can to avoid them by *Solitude* and *Retirement*; that *Babylon* is preſently over all, and God calls to all his Children to come out of her, leaſt they be Partakers of her Sins, and ſo of her Plagues alſo. That nevertheleſs, God has different Ways of bringing Souls unto himſelf; and therefore what Method one follows, and finds for his Eternal good, he is not to impoſe upon others, nor are others to deſpiſe him.

XXIII. *His Reaſons againſt her Sanctity diſproved; and ſhe vindicated from,* 1. *That of a light and vain Converſation.*

XXIII. In the 20th. *Article*, the Doctor brings, as he thinks, certain Proofs, that ſhe had no Sactnity.

1. That till the 18th Year of her Age, ſhe ran into a vain and light Converſation, by which ſhe loſt her Converſation with God; where, in his Judgment, he ſhews a flat Contradiction in the Preface to the Engliſh Reader, of the *Light of the World*; becauſe a few Lines before he had affirmed this, he had ſaid, that from her Childhood ſhe had inward Converſation with God, as if any could loſe a thing they never had, or never loſe it becauſe they had it from their Childhood: However, this he thinks proves, 'That ſhe 'could not be anointed by the Spirit of God to declare 'his Will; for if it had been ſo, it is no ways likely he 'would have left her ſo ſoon to her ſelf, or ſuffered her 'to be corrupted, whom he had appointed to be ſo great 'a Light, eſpecially when that which tempted her was 'but the Cenſures and Miſconſtructions of other Men: 'What, could not the Spirit of God break through this 'Temptation? Was her Grace too weak to reſiſt it? Muſt 'ſo Holy a Perſon do Evil, merely to paſs for a Wit? The Doctor reaſons upon other Principles different from thoſe of the reſt of Mankind, when he comes to ſpeak of *A. B.* Were not *David* and *Solomon* ſeparated from the

the Womb? Did not their Graces and Sanctity appear early? Did they not fall into grievous Sins? Is this a Proof that God did not anoint them to declare his Will? Could not the Spirit of God break through their Temptations? *&c.* But moreover, it is to be conſidered, that it was no groſs and ſcandalous Sin, by which ſhe loſt her Converſation with God, and yet notwithſtanding ſhe lived a Life of great Mortification for it, for ſeveral Years.

2. His next Proof is, that even after this, which is pretended to be the Time of her Converſation, 'She did not 'determine the great State of her Life, by Motives and 'Principles of Religion, but by her own Humour; ſhe re-'ſolved upon a Celibate Life, only becauſe ſhe would not 'be croſt, *&c.* But the Doctor ſets this in a falſe Light, as he does every thing elſe that concerns her. The true Caſe is this, when ſhe was a Child, it troubled her to ſee her Father ſometimes ſo rough to her Mother, and when he was in Wrath, ſhe would run and embrace his Knees to appeaſe him, and then would retire and pray, that God would never ſuffer her to marry, but that he would take her for his Spouſe. This was before her turning aſide from God, to divert her ſelf with the Vanities of the World. In the 18th Year of her Age, ſhe was ſtruck with a deep Remorſe for her ſtraying from God, and led a Life of moſt ſevere Penitence for Seven Years; ſo that other Conſiderations did then affect her, and draw her to a State of Celibacy. As for the Doctor's immodeſt Inſinuations upon this Occaſion, I ſhall leave it to his own Conſcience to check him for them; but for the other Reaſon he gives for her Celibacy, *That ſhe undervalued all ſhe ſaw, and could find none of Merit enough to deſerve her*, &c. its purely his own Invention, without the leaſt Ground given for it, in her Life or Writings, or any manner of way, and will be judged by every enquiring Reader, to be a malicious and wilful Calumny.

2. From following her own Humour without any regard to the Principles of Religion.

3. A Third Evidence againſt her Sanctity is, ſays he, *her Diſobedience to her Parents*; contrary to whoſe expreſs Commands, ſhe was importunate to go into a Cloyſter, and when that would not do, ſtole away from her Father's Houſe privately. He exaggerates this matter greatly, but is not aware of one Reaſon he brings, which determines the Caſe clearly on her ſide; 'If the Caſe had 'been, ſays he, about turning Chriſtian, ſhe ought to 'have

3. From her Diſobedience to her Parents.

'have done it, even without a particular Revelation; 'whether her Father would or not. The Caſe was the very ſame with her, and a particular Command from God to ſtrengthen it: She ſaw ſhe could not become a true Chriſtian, without abandoning the World, and that while ſhe was in her Father's Houſe, ſhe could not ſufficiently diſingage her ſelf from it, and therefore reſolved to obey Jeſus Chriſt, who bids us forſake Father and Mother and all that we have, for his ſake. Our Lord called *James* and *John*, the Sons of *Zebedee*, from waiting on their Father, *and they forſook all and followed him.*

4. From Covetouſneſs, becauſe of her Law Suits.

4. The Doctor triumphs greatly in his Fourth Inſtance, her ſuing her Father at Law, to divide his Goods with her after his Second Marriage; which does not agree, he ſays, with common Meaſures of Grace and good Nature, becauſe it proceeded from an inordinate Love of the World, and could not be managed without great diſreſpect to her Father. The Doctor's Paſſions make him ſo diſingenuous in every thing that relates to this Virgin, that it will not be thought ſtrange to tell that he is manifeſtly ſo in this Inſtance. Mr. *Poiret*'s Reply to this being ſo full in the fore-mentioned Letter to a Friend, I need only adduce it for her Vindication, and this the rather, becauſe the Doctor thinks that the Reaſon why he who continued her Life, takes no Notice of this Paſſage, (tho' ſhe gives an Account of it herſelf) was, becauſe he knew not how to juſtifie it. 'It is not true, ſays he, (M. *Poiret*) that 'I had any Intereſt to defend the Life and Actions of 'Mrs. *A. B.* by a Legacy which ſhe left me, (as the Nar'rator ſays) ſhe did not leave me in Legacy to the Value 'of a Penny. But there is nothing more contrary to 'Truth, as well as to Juſtice and Charity, than what he 'ſays of the Law-Suits of Mrs. *A. B.* with her Father, 'and Step Mother; I pray God he may not have acted 'maliciouſly, againſt his Knowledge, in the Judgment 'that he would have the Engliſh and Scots to make of 'her Civil Actions, whoſe Civil Laws are different from 'thoſe of her Country. It may be, it would be a Crime 'in *England*, or *Scotland*, for a younger Daughter, after her 'Mother's Death, to require by Law, of her Father, the 'Goods of her deceas'd Mother. But in *France*, where 'among Citizens, in the matter of Succeſſion, there is no 'Diſtinction between Son or Daughter, elder or younger,

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'it is the Law and Cuſtom in many Places, That after 'the Deceaſe of the Mother, her Goods are tak n from 'the Adminiſtration of the Father, and put under other 'Curators, to be after equally divided amongſt the Chil-'dren: And in Mrs. *A B*'s. Country the Law is, That the 'Widow-Husband cannot marry again, until he firſt di-'vide with the Children of the firſt Marriage, and give 'them their Mother's Goods, and to refuſe this, is to vio-'late Law and Juſtice; now this is what the Father of '*A. B.* did, whoſe Injuſtice our Doctor thinks fit to juſti-'fie, and for this end, to ſuppreſs, change, and falſifie 'the Circumſtances of the Affair, againſt the Truth of 'what he had read of it.

'To render Mrs. *A. B.* faulty and impious againſt her 'Father, he ſpeaks nothing of the Laws or Cuſtoms of the 'Place, (*a*) (tho' they were expreſly mention d in her Ac-'count of the Affair) according to which the Father is 'the Breaker of them, and the Daughter would have 'them obſerved. He ſays, the Father would have main-'tain'd her in his Houſe; but he does not tell that his new 'Wife whom he had taken clandeſtinly, tho ſhe was but 'a poor Girl, without Wit or Vertue, ſtudied to waſte 'and conſume the Goods of *A. B.* perſecuting her, for 'the Four Months ſhe ſtaid with her Father, in ſo con-'tinual and cruel a manner, as cannot be expreſſed. '(*b*) Mrs. *A. B.* ſaw and experienced, that this was inconſi-'ſtent with her Recollection, and contrary to the Will of 'God. He ſays, that Mrs. *A. B.* was picqued, becauſe her 'Father refuſed her Money, but does not tell that her 'Father was then in a moſt plentiful Condition, (*c*) that as 'for her ſelf, ſhe had not a Penny, that ſhe ask'd only 'what was neceſſary for her: That he (irritated by his 'Wife) was ſo cruel as not to aſſiſt her with a Penny when 'ſhe was dangerouſly Sick; that for want of Conveni-'ence ſhe was obliged to lie under a Roof, when the Snow 'and Cold deprived her even of the Nights reſt, (*d*) ſo that 'Strangers were mov'd to give her Alms. He would have 'it to be underſtood, that ſhe entered into a Law Suit 'againſt her Father, of her own head, and therefore ſays, 'that her Siſter was already dead, and that her Brother-'in-Law perſwaded her to proceed, hoping afterwards to 'wheedle her out of it, all which is falſe. Her Married 'Siſter was yet living, and lived Five Years thereafter, and

(*a*) Vie exter, n. 49.

(*b*) Par de deu. n. 9. Vie exter. n. 48. 49.

(*c*) ibid. n. 57.

(*d*) Vie exter, n. 52, 54.

about Four Years after her Husband. (*e*) The half of
(*e*) ib. n. 5, 49, 51. the Mother's Goods belonging to the Sister and her Husband, they resolved to require their Father to deliver
(*f*) ib. p. 180. them, to whom they did not appertain; (*f*) and it was only by way of Concomitance and Adjunction, that Mistress *A. B.* interven'd in it, it not being Just that she should wrong her Brother-in-Law, and Sister, by refusing her Assent to this Affair, and it appears that she came in but accessorily; for how soon her Brother-in-
(*g*) ib. and Part de Dieu n. 9. p. 163. Law died, she wholly desisted from it. (*g*) So that the Question comes to this:

'If in a Place where the Laws require that a Father, before he marry again, leave the Goods of the deceas'd Wife to the Children that he had by her, a Daughter of more than Twenty Years of Age, persecuted by a Mother-in-Law, who wastes her Goods, does commit a Crime, when, (after having asked in vain, but only simple Necessaries, from her Father who is in a plentiful Condition) she consents, that her elder living Married Sister and her Husband, should apply to the Judges, to demand their own Goods which are wasted, and a Portion for this Maid, while they constantly refuse to allow her the least share, for the necessities of Life, so as to leave her generally without any Help, even in her Maladies, how dangerous soever they were, or might be?

'No Man living hitherto, not even any of her greatest Enemies, had so much as a Thought to give her the least Reproach for it; and this is the Reason why he who continued her Life, had no ground nor thought of making any Apology for this. Fifteen or Twenty Years after this, a certain Doctor lifts up himself to accuse her for this of Impiety, and an inordinate Love to the World, and that she had neither Law nor Reason on her side, and glories publickly in this fine Discovery, which ought rather to fill him with Confusion before God and Men, considering the Artifices wherewith he hath disguised and perverted the Matter of Fact; God's forbidding to meddle with other Mens Matters; and the wretched Injustice with which he takes part against the Right of oppressed Innocence. — Having given an Account of the just Reason she had to resume the Sute after her Father's Death, he thus concludes, 'As there was nothing in this, but what was according to Divine, Natural, and

'Civil

'Civil Equity, and ſince Mrs. *A. B.* affirmed, that ſhe 'acted in this by the Will and Motion of God, and a-'gainſt her particular Inclination, and in ſhort, ſince the 'Effect makes appear, that ſhe made uſe of her Goods 'for the Glory of God, and the Advantage of the Poor, 'in the Erection of a Hoſpital, which ſubſiſts to this Day, 'and to which ſhe left all her Goods: What is here in 'all this, that deſerves not to be eſteemed in the Judg-'ments of all good Men? So far M. *Poiret*.

The Doctor is unjuſt, when he would have it paſs for an Invention of M. *Poiret*'s, 'That ſhe was commanded by 'God to purſue her Right, and that ſhe ſhould need it for 'his Glory, *&c.* — He knows that M. *A. B.* declares (*h*) that ſhe was expreſly mov'd to it by God. And the Sincerity that appears in all her Life and Actions, and that Poverty of Spirit which ſhe ſtill poſſeſſed in the midſt of Abundance, may convince any unprejudiced Perſon of the Truth of her Declaration; and that ſhe was not acted by an inordinate Love of the World.

(*h*) Parole de Dieu. p. 67.

That this was not inconſiſtent with her Abſtractedneſs from the World, as it appears by an excellent Reſolution which ſhe gave on another Occaſion, (*i*) the Extract of which you ſee in the Third Part of the Apology, *N.* 23. *p.* 227. So he who continues her Life does ſufficiently evince it in the Place cited by the Doctor, (tho' not with that Juſtice and Candour that might be expected from a Narrator) (*k*) by ſome Reflections upon God's Dealing with her in that Matter, ſuch as, that this happened after he had made Trial of her hearty Sincerity by a twelve Years actual Diſingagement from the World; that it was againſt her Will, but by God's expreſs Command, that ſhe reſumed her Goods; that ſhe poſſeſs'd them in a moſt real Diſingagement, and employed them in God's Service only, and concludes with this Illuſtration of the Matter, '(*l*) If 'we had not ſeen *Abraham* paſs three Days with Peace and 'Tranquility of Mind, in the Reſolutions and actual Pre-'parations to kill his Son; if we had not ſeen him ready to 'ſtab him, and putting the Knife to his Throat, we could 'not have known, and he himſelf could not have certainly 'known whether his Affections were ſo diſingaged from his 'Son, as to give him wholly to God. But after this Proof, 'God gives him back that which he might afterwards poſ-'ſeſs according to God. It is ſuch an Abandoning of all,

(*i*) Vie exter. p. 186.

(*k*) Av's ſalut. p. 86.

(*l*) Vie Continuée cap. 12. p. 128, 129.

'that God requires of all true Christians (tho' not of all
'after the same Manner) after which he restores unto them
'their abandoned Goods, or not, as he sees fit; and if he
'give them, they are a Charge to them who possess them
'then, when their Disingagement is true, they possess
'them then as Goods which are not theirs, but given
'them of God, that they may employ them for God only,
'who allows them to take of them their simple Necessa-
'ries and no more; all the rest ought to be for him and
'on his Account. This is what truly befel M. *A. B.* who
'on this Occasion receiv'd and dispens'd God's Goods with
'an exemplary and unviolable Fidelity, and spared no
'Pains to maintain what was God's, because he had de-
'clared, that such was his holy Will.

The other Branch of the Doctor's Accusation, as to Covetousness in her suing her Right to the Isle of *Noordstrand*, is no less unjust than the former; and his Account of it is not fair nor ingenuous. M. *de Cort* left her sole Heiress by his latter Will, without her Knowledge or Consent, when he was far distant from her in *Noordstrand*, and when she testified an Aversion unto it, her own Goods being a Charge to her already; he told her, with Grief, there was none else that he could trust with it, for if he should leave it to the Fathers of the Oratory, they would not pay his Debts; if to his Relations, they would destroy one another with Law-Suits. The Doctor might have taken the true Narrative of it where it was to be had, and not from M. *Bayle's Dictionnaire Critique*, if he had given her own Defences against his malicious Accusation when it was brought against her with the same Spite and Fury, by *Benjamin Furly* the Quaker; he might have spared all his Insults, or the Reader would have found them to be very ridiculous. Her Defence is to be had at large in the Place cited * on the Margent, in her own Words, the Substance whereof, in short, is this: That it could not be Covetousness that acted her in that Business of *Noordstrand*, since she was told it was burdened with Debts more than it was worth, and was therefore refused by his Blood-Relations, when she proffered it unto them with the same Conditions she her self held it: That she had given sufficeint Testimony of her Detachment from the World, when at the Age of Eighteen she voluntarily abandoned all that she might have possessed with rich Parents; and when

Temoign. de Verite, Part 2. P. 302, 303

* Avertis. contre les Tremb. p. 213, &c.

when afterward ſhe had an expreſs Command from God, to aſſume her Goods; ſhe took them only as a great Charge and Burthen to her, not knowing how to employ them according to the Will of God; that ſhe was herſelf ſatisfied with ſimple Neceſſaries, and employ'd all in the Glory of God, and in Charity to her Neighbour, that ſhe ſpent herſelf, and Goods and Cares in training up young Girls, ſometimes Fifty at a Time, providing both for their Souls and for their Bodies, *&c.* She afterwards adds, 'That 'he (*Benjamin Furly*) wrongfully accuſes me, that *I ſeek* '*worldly Goods, and that I poſſeſs my own Goods in Cove-*'*touſneſs, and alſo thoſe of others*, viz. *thoſe of the deceas'd* 'M *de Cort*. I know not what this Covetouſneſs would 'ſerve for, ſince I have reſolved to live ſoberly without 'all Attendance or Service, which I have no more deſired 'ſince I poſſeſſed my own Goods, than I did before; and 'would not do, even tho' I ſhould poſſeſs *Noordſtraad*, 'yea tho' I ſhould poſſeſs a whole Kingdom: Becauſe 'the Reſolution I have to imitate the Lowneſs of Jeſus 'Chriſt, is more valuable in my Judgment, than all the 'Wealth, Pleaſures, and Commodities in the World: 'Which Reſolution I will never alter, and therefore I 'have no need to covet this World's Goods, to make my 'ſelf Great, or to take my Delights here; for I look for 'them after Death, and when it ſhall be lawful to enjoy 'all ſorts of Contentments: but it is not lawful in this 'Valley of Tears, which is the time of *Penitence*.

XXIV. The Doctor's 5th. Inſtance to diſprove her Sanctity is conſidered already: And now ſince the Doctor is an intimate Acquaintance of Mr. *Bayle*, and well verſt in his *Dictionaire*, *Hiſtor. & Critique*, he being one of his great Vouchers, whom it ſeems he approves in his way of treating Divine Things and Perſons, he ſtill ſpeaking honourably of him, tho' Men of another Character, ſuch as Dr. *Tillotſon*, and Dr. *Wake*, how far ſoever they ſeem to be out of his Road, cannot eſcape his lath: I would entreat him to compare his own Character of *A. B.* with Mr. *Bayle*'s of the Royal Prophet and Pſalmiſt *David*, and he will find that tho' he has been very ſolicitous in drawing of her Picture, not to render her very Lovely, yet if he compare it with his Friend's Picture of *David*, it will be found, that what appeared to him, as he ſays, like ugly Scabs and Ulcers, are really Marks of Beauty (tho'

XXIV. *A juſt Reflexion upon the Doctor's making Citations from Mr. Bayle's Dictionaire, &c.*

taken in his own Senſe) in Reſpect of the Lineaments his Friend gives the other: There is hardly any Crime or Vice, wherein he does not make him exceed the worſt King of his Age, and that throughout all his Life, and yet he ſays, it cannot be deny'd that he was inſpired by the Holy Spirit, becauſe he wrote the Pſalms. If the Doctor approve of his Critique, he confounds his own, if not, how can he pretend Zeal for God and the Authority of his Holy Word, and yet make him one of his moſt familiar and moſt intimate Friends, cite the Authority of his Book on all Occaſions, to juſtifie his Narratives, which good Men are aſhamed to ſay they have look'd into, as well becauſe of the Impudicity of it, as of his impious Undermining of the Sacred Scriptures, by ſtudying with the moſt malicious Art, utterly to diſcredit the Writers of them, as Men void of all True Vertue.

XXV. 2. *Her Knowledge of ſecret Thoughts not diſproved.*

XXV. In the XXI. *Article*, the Doctor very weakly diſproves her Knowledge of ſecret Thoughts, by denying the thing, as being aſſerted only by M. *de Cort*: Whereas there be ſeveral Inſtances given of it by Mr. *Franken*, Mr. *Van de Velde*, *Tiellens*, and others, in *Temoignage de la Verite*. It is true, God is the only Searcher of Hearts, but it is neither againſt Reaſon nor Scripture, that one ſhould know the Thoughts and Heart of another, when God is pleas'd to reveal it to him, and that the Thoughts and Diſpoſitions of the Hearts of ſome, were made known by God to Mrs. *A. B.* and declared by her, is more than once teſtified both in her Life, and in the *Temoign. de la Verite*.

XXVI. 3. *Her foretelling things to come not diſproved.*

XXVI. As to the XXII. *Article*, as the foretelling of things to come, is no infallible Sign of Divine Inſpiration, unleſs it be joined with the real Holineſs of the Perſon, and the Purity of the Doctrine: So, that things do not immediately come to paſs in the time and after the manner that we think they have been foretold, is no ſufficient Proof that they who foretold them are falſe Prophets, as appears in the Third Part of the *Apology**. *Jonah* foretold that *Nineveh* ſhould be deſtroyed within Forty Days, and yet it was not deſtroyed: And tho' he ſays, ſhe told things very poſitively, which are not yet come to paſs, yet that does not infer that ſhe was not inſpired by God; her Meaning as to the laſt Judgments, is touched upon already, and is miſtaken by the Doctor:

* Apology, p. 230. *&c.*

Beſides,

Beſides, we are to conſider, that thoſe inſpired by God, have their Minds ſo filled with the Repreſentations of Divine and Future Things, that they appear to them near even at the Door. So St. *Paul* ſpeaks of the laſt Judgments, and of Chriſt's Coming in the Clouds, and of their being to be changed, who were then upon the Earth at his Coming, as if all were to be accompliſhed in his own Days.

It is much that has obliged the Doctor to ſay one good Word of her, ſure the Matter muſt be very notorious, that he had not the Confidence to paſs it by, and conceal it: He ſays *Article* XXIII. 'It muſt be acknowledged, 'that ſhe ſpeaks and writes more plainly and intelligibly 'than any of the Myſtick Sect, and is ſomewhat more on 'the Moral than others of that Gang. But as if it were againſt the grain to ſay any thing that might ſeem in the leaſt to commend her, he daſhes all again, by telling, 'That her high Flights were effects of Fancy rather than 'Judgment, as not having much Reaſon and Meditation. 'That her Notions are Sublime, but ſo are a Bedlamites. Well *A. B.* will not quarrel with any, who diſtinguiſhing the Acceſſories from the Eſſentials of Chriſtianity in her Writings, do firmly adhere to, and practice the firſt, tho' they look upon the laſt as Dreams or metaphyſical Whimſies: For ſhe requires no Body to believe them, if they ſee no Clearneſs in them, ſhe lays no Streſs upon them. He undertakes to prove that her Notions do neither hang well together, nor are conſonant to the Scriptures, and pawns his Reputation for the Performance: But he did not well to hazard what he ſo highly values, where the Probability of loſing was ſo great.

XXVII. In the XXIV. *Article*, He is at a ſtand what Reply to give to the Account of the Supernatural Means by which ſhe came to her Knowledge, without Reading, without conſulting Men and Books, and even without Meditation. He ſays, 'It muſt be owned that ſhe con-'ſulted Men and Books very little, for ſhe had both in 'great Contempt: And yet within Eight Lines he ſays, 'That her ſublime Thoughts were ſuggeſted by her Con-'verſation with others, by Sermons which ſhe heard, and 'by Conferences with Confeſſors, Prieſts, and Learned 'Men. The Doctor who is ſo ready to faſten Contradi-ctions upon others, would do well to clear himſelf of them,

XXVII. 4. *The Supernatural Means of her Knowledge not diſproved.*

here he ſeems to contradict himſelf, with his Pen in his Hand. ‘ O, but, ſays he, no matter how ſhe came by ‘ them, unleſs they be Solid and True. But if they be both Solid and True, it is certainly worth the while to conſider both them and the Source of them. His Calumny of her *deſpiſing the Scriptures*, is already anſwered. It had been good the Doctor had given us a Specimen of the fine Thoughts of the metaphyſical mean Perſon of his Neighbour Pariſh; he has been unkind to his Acquaintance there, that he never let them know of this fine Wit; he might have given a Narrative of him in *Bourignianiſm detected*. As for the Singular Talents of his Weaver, he may meet with ſuch in every Pariſh.

XXVIII. *Comets not given as a Reaſon for having A. B. in Eſteem.*

XXVIII. One of his great Talents in his Narratives, lies in making long Common Places, and then giving ſuch a turn to ſome Expreſſion of *A. B.* or of her Friends, as may amuſe the Reader, and make him think that they act, or write, contrary to the Vertues or Divine Truths, about which he has been preaching, or are guilty of the abſurd things he has been expoſing; and when he comes to the Application, he ſpeaks not Truth in one Article; but has the Art of darkning and confounding things, inſtead of putting them in a true Light; this appears in his XXV. *Article*, as well as in all the former. It is not true, that the Appearance of Comets is given as a Reaſon for having Mrs. *A. B.* in ſo high eſteem; for they were not mention'd as Signs of her, but as Preſages of the approaching Judgments of God which ſhe alſo declared, concerning which the Author of the *Vie continuè*, had good Reaſon to regret that the Devil ſhould prevail ſo far, as to get Books and Sermons publiſhed, to efface out of Mens Hearts the Fear of God's Judgments, which might ariſe from the Conſiderations of ſuch *wonderful Appearances*, by telling that *Comets* are Natural things, and ſo there is no Reaſon to be apprehenſive of them; as if the greateſt Judgments were not inflicted by natural Means; as that Author there conſiders to excellent Purpoſe. And as *A. B.* does in the Place cited on the Margent, ‘ Many Signs, ſays ‘ ſhe, have appeared in Heaven, in the Sun, in the Stars, ‘ fearful Comets, menacing great Evils, which did affright ſome at firſt: But ſo ſoon as the Devil had leiſure ‘ to make his Adherents ſtudy to find out Reaſons, ſhewing that theſe were but Natural things, he made the

c. 34 n. 5, 6

See Apology, p. 72, &c. Light of the World, Part 1. Conſ. 29 p. 189, 190.

‘ Fear

'Fear of theſe *Threatnings of God*, ſent as the Fore-runners of his Juſtice, to evaniſh out of their Minds, *&c.* '—It ſeems Men mock (now) at God's Warnings, calling 'them *Natural things*.—The Deluge was made by a 'Natural Rain, and the laſt Plagues will be made by 'Peſtilence, War, Famine, and Fire, all Natural things. But 'the Devil to divert us from believing that theſe things 'are the Beginnings of the laſt Plagues, makes it be ſaid 'by his Adherents, That *theſe are Natural things*; that 'no Body may turn to Repentance. So nothing could occur more naturally in the writing of the Life of ſuch a Perſon, giving warning of ſuch approaching Judgments, than to excite Men alſo to conſider God's Warnings from the Heavens. From all which, there was not the leaſt Ground for the Doctor to make the Inferences which he does, or to call his Brother *Fool*, not fearing the Danger incurred by ſo doing. But the Doctor with his Friend, the Author of *Penſees diverſes ſur les Cometes*, will tell us, 'They are all the ſuperſtitious Obſervers of Comets, 'who look upon them as Preſages of Divine Wrath, and 'that Eclipſes were ſometimes as formidable; and Co-'mets now come to be better underſtood. And in all Appearance, the better they are underſtood, they will become the more dreadful and terrible, not only as Preſages and Warnings of God's Judgments, but alſo as the moſt dreadful and immediate Inſtruments of them.

XXIX. *Juſt Remarks upon what remains of the Narrative.*

XXIX. As the true Reaſons for which *A. B.* and her Writings are eſteemed by ſome, are not at all weakened by the Doctor, but rather confirmed, ſo neither is the Teſtimony of M. *de Cort*, and M. *Poiret*, being Men led by Truth, more than Paſſion or Fancy) by all that he alledges to the contrary. What ſhe ſaid at the Age of Four Years, being ſo weighty a Truth, and the *Text* of her whole Life, is moſt deſervedly laid before the Doctors and Teachers, by the Author of her Life, and the Uſe that every good Man will make of it, will be, to ſearch his own Heart, and not to leſſen the weight and due Impreſſion of any of God's *Calls*, even out of the Mouths of *Babes* and *Sucklings*.

What he ſays to diſparage the Purity of her Soul, as well as of her Life, ſhews only the Diſorder of his own Mind, who from Spiritual things, ſtudies to excite in himſelf, and others, impure Imaginations. *Unto the Pure,*

all things are pure. The Contradiction he finds out in M. *Poiret*, lies only in his own Fancy: Jeſus Chriſt, the Saints, the Holy Scriptures, do certainly ſend forth an Odour of Truth, Charity, Holineſs, Chaſtity, and of all Vertues; but this is not perceptible but only by them who are rightly diſpoſed, and who truly ſeek God: Whereas they who love Falſhood and Impurity, are ſo far from feeling thoſe Impreſſions, that their Paſſions are rather excited to the contrary; as appears by the Enemies of the Goſpel. So the Writings and Converſation of *A. B.* might make Divine Impreſſions of Charity and Purity upon ſome, and yet the Spite, and Malice, and evil Paſſions of others, might be thereby the more enflamed; and that this is neither a Falſhood nor a Contradiction, daily Experience does teſtifie.

Narra. 1. p. 75. As to the Paſſage cited out of the Preface to M. *Poiret's Divine Æconomie*, whoſoever ſhall read it at length, as it is in the Preface it ſelf, will find the Thought ſo juſt and ſo excellent, that he will ſee the Doctor has bewrayed only the Weakneſs of his own Underſtanding in cenſuring of it. We ſee the Art that is now moſt magnified for finding out the Truth, and upon which the Mathematicians do ſo much value themſeves, (and I hope the the Doctor is a Friend to the Mathematicks, tho' not to the Metaphyſicks,) is that of *ſhutting out all Idea's foraign to the thing in Queſtion*; that the Mind may ſearch after the Truth, without Reſpect to its former Conceptions of it, upon which the Truth does not at all depend.

Ibid. p 76. If there be unqueſtionable and ſufficient Evidences of the Divine Illumination of a Perſon; this is not a ſufficient Ground to deſpiſe them, or to diſparage the Judgment of others who think well of them, that there are many things in them which appear unto us wild and unintelligible. God may reveal things under moſt myſterious Figures, altogether dark and hidden from us, and yet before the Conſummation of all things, may make them plain and evident; as we ſee in *Ezekiel*, *Daniel*, and the *Revelations*: We muſt not therefore deſpiſe them, becauſe we have unqueſtionable Evidences of thoſe Perſons their being inſpired by the Spirit of God. So, rather than with the Doctor, to ſpeak Evil of the things which I do not know, I will conclude, *Quæ intellexi, optima ſunt; puto item & quæ non intellexi.*

XXX. I have detained you ſo long upon the Doctor's first Narrative, that I ſhall need to ſay little of the ſecond, for what anſwers the firſt ſerves for an Anſwer to the ſecond alſo; where he has done nothing toward the ſatisfying Peoples Expectations, which he rais'd by his big Promiſes. I ſhall let it paſs with three or four Remarks only. XXX. *Some Remarks upon the Second* Narrative.

1. He continues ſtill to give falſe Repreſentations of her. It is not true, that ſhe pretends to a Sanctity above the Prophets or the Apoſtles, a Sanctity next to that of God; nor to a comprehenſive Knowledge Natural and Divine, and all manner of ſpeculative Truths, nor to the Knowledge *of all matters of Fact*, at what diſtance of Time and Place, or how ſecret ſoever; nor that ſhe contradicts her ſelf, as if ſhe aſſerted ſometimes, that both the Divine Truths which ſhe declares, and all the Words by which ſhe utters them, were inſpired by the Spirit of God, and ſometimes the firſt only; nor that ſhe makes Jeſus Chriſt a Type of her; nor that ſhe is the Mother of all that ſhall be converted unto God; her Sayings import no ſuch thing, when they are conſidered without Prejudice in her own Writings, as is made appear already. 1. *He perſiſts in his falſe Repreſentations.*

2. Notwithſtanding of the Narrator's great Sincerity, and that he intends to ſet down her own Pretences in her own Words, without adding to, or diminiſhing from, or curtailing any Paſſage which may be neceſſary to qualifie the Meaning of them; yet ſo earneſt is he to make her odious, that he forgets himſelf, and either by truly curtailing the Paſſages, or by his Comments on them, he makes her ſpeak quite otherwiſe than ſhe intended: So that they who would not judge raſhly, may pleaſe to read them in her own Writings without the Doctor's Curtailings and Gloſſes. Thus as to his falſe Gloſſes, when he ſays, *My Thoughts, Words, and Actions, muſt have the Three Qualities of Righteouſneſs, Goodneſs, and Truth, elſe I ſhould be as a ſounding Braſs*, &c. Does this infer that ſhe arrogates to her ſelf a Sanctity above the Prophets and Apoſtles, and next to God himſelf? Souls truly regenerate, are Partakers of the Divine Nature, Chriſt lives in them; Piety cannot be true, as he himſelf grants, without a Perfection of Parts, tho' not of Degrees, without an Univerſal Conformity to the Will of God, ſo that their Thoughts, Words, and Actions, muſt be both Juſt, Good, 2. *In his Curtailings and Gloſſings.* Nar. 2 p. 4. Light of the World. Part 2. p. 84.

Good, and True; now as one Star differs from another in Glory so do regenerate Souls. Her Words then imply no more, but that God had truly renewed and regenerated her by his Holy Spirit, and not that she exceeded all others in Sanctity, as his malicious Gloss would have it. Thus when she says, *I do not remember I ever committed any Faults, but when I believed the Counsel of Men.* It is far from her Meaning that she was born without Sin, or that Original Corruption was perfectly cured in her, as appears by all her Writings, and by that very Place cited: but that as Plants and Trees seem all Dead and without Life, in the Winter-Season, till the warm Spring make them all bud anew, and discover the Life and Spirit that was in the Root, so Mens natural Corruption, which seems dead and mortified, is awakened and exerts it self, according to the diffirent outward Occasions, conformable to the Variety and Difference of People's Inclinations, and that this was her weak side, by which her Self-love and Vanity did exert it self.

Light of the World, Part 1. p. 92. Nar. 2. p. 5.

Again, when she gives a convincing Reason for what she says, or speaks of her self with the greatest Humility, or limits general Sayings, so as to confine them to her true Sense and Meaning, all this he very cautiously keeps out, and conceals, as appears in the Citations, out of the *Light of the World* in the 9, 11, 17, 20, and 21st. p. of the *Narrative*. Thus where she wonderfully Illustrates how the Holy Spirit communicates to pure Souls such a comprehensive Divine Light and Knowledge, as cannot be express'd by many Words; the Doctor industriously skips it over, and joins the foregoing and following Sentences together. 'I have need, says she, to express my 'self by humane Reasons and Comparisons, because 'otherwise they could not understand me; for the Holy 'Spirit speaks so succinctly, that one Word makes me 'comprehend many things. He gives Subtility to 'the Understanding to conceive great things, by one of 'his small Motions. It is just as if one were in a fine 'Room well adorned with Variety of Furniture and Ra'rities, but there were no Light in it whereby to see all 'these things: In such a Case it would need a great many 'Words, to make him who had never seen them, under'stand in particular all the fine Things and Furniture 'that were in the Room, telling him here be such and

'such

'ſuch Pictures, ſuch Tables, ſuch Seats, and ſuch like
'things; and yet we could not make him comprehend
'well the Beauty of this Furniture and Rarities: But
'if a Light were brought into the Room, tho' it were
'but that of a Candle, in a Moment, it would give more
'Knowledge of all the things that are in the Room, than
'all the Diſcourſes that were uttered to make them known.
'So it is with the Light of the Holy Spirit, when it en-
'ters into a Soul, it makes it know and comprehend all
'things, very clearly. Nevertheleſs, theſe things cannot
'be ſeen by Souls, who are yet in the Darkneſs and Ob-
'ſcurity of their own Paſſions; many Words and Diſ-
'courſes muſt be uſed, to make them underſtand the
'Rarities that are in the Works of God. So far *A. B.*
All this is left out by the Doctor, except only the firſt and laſt two Lines the reſt did not ſerve his turn; he deſign'd to confound and darken all, and they gave too diſtinct and convincing a Light. They who ſhall be pleaſed to peruſe that whole Conference, will ſee how little Ground there is for his ſcurrilous Jeſts, if we conſider the thing in *Theſi*, without relation to *A. B.* that when the Spirit of God does immediately enlighten a Soul, he does not endite all the preciſe Words that it ought to make uſe of in explaining that Light and Truth to others, only that he brings along with him the Gift of Wiſdom, to expreſs it ſelf ſo as to make the Divine Truths to be underſtood. It cannot be miſtaken then as to the Subſtance, and Eſſence of the Truths, tho' it may be, as to Faults of Speech through its own Weakneſs and Ignorance, which Faults come from it ſelf, and not from the Holy Spirit: And yet it is not the Will of God that it ſhould be taken up about the Correcting of theſe Faults, both becauſe this would divert its immediate Attention from God, and make it loſe the Divine Light, and withal his immediate Force and Power is ſeen in its Weakneſs.

Again, in the 17th. p. of his *Narrative*, when he cites a part of this 13th. *Conference*, of the 2d. Part of the *Light of the World*, to prove that ſhe pretended to know *all* matters of Fact whatſoever; he leaves out that which ſerves to qualifie the Meaning of it. 'All that is needful in this, Light of the World Part 2. p. 39.
'ſays ſhe, is to diſingage our Soul from earthly Affecti-
'ons, and to reſign it to the Will of God; then he go-
'verns and illuminates it in ſuch ſort, as that it cannot

be

'be ignorant of any thing that it *ought to know*: *For as 'for ſimple Curioſities we ought never to ask or deſire 'them, but only that which is well-pleaſing to God or pro-'fitable to our Neighbours*; the Knowledge of which 'things, God does not deny to Souls, who are faithfully 'dedicated to him. Thus the Spirit of God made known 'to *Peter*, the matter of Fact of *Ananias* and *Saphira*; 'and to *Elijah*, that of *Gheazi*; where is there Occa-'ſion from this, for all the Narrators idle Jeſts, in the '19th. and 20th. p. of the *Narrative?*

3. Makes Queſtions upon a falſe Suppoſition.

3. The Doctor ſtarts a great many Queſtions upon a falſe Suppoſition, p. 31. it being already told in the Engliſh Preface to the *Light of the World*, that not M. *de Cort*, but M. *A. B.* did write all the Conferences of the *Light of the World*, which are now publiſhed.

4. He oppoſeth the Truth, and joins with the Pelagians.

4. I am ſorry that he ſeems to have drunk in the Hetetodox Sentiments of his new Friends, and to declare himſelf ſo much Pelagian as to deny all kind of Union betwixt a regenerate Soul and God: For one of the Articles of his Impeachment of *A. B.* ſeems to import no leſs; for he accuſes her becauſe ſhe aſſerts, *that there was ſome kind of Union betwixt her and God*, and that he dwelt with her, in ſome ineffable and incomprehenſible manner. I thought that all God's Woorks had been incomprehenſible, and that if he dwell in any Soul, it is in an ineffable manner: And Jeſus has ſaid, if any Man love me, he will keep my Words, and my Father will love him; and we will come unto him and make our Abode with him; and St. *Paul* declares that Chriſt lived in him; and that if any Man have not the Spirit of Chriſt, he is none of his: I thought all this did import ſome kind of Union betwixt a regenerate Soul and God.

If any will pleaſe to read the half Sentence, *if you knew me, you ſhould alſo know God*, in the Original it ſelf, they will ſee how far ſhe is from his Inſinuations of Paralelling her ſelf with Jeſus Chriſt, or making her ſelf equal with God. 'If, ſays ſhe, I ſhould ſay things contrary 'to the Goſpel, do not believe me: For you ought not 'to believe any thing becauſe I ſay it to you, but only 'becauſe it is really true: And if you knew me, you 'ſhould alſo know God; becauſe he is one and the ſame 'Spirit in all things. (*e*) So far as you ſhall diſcern 'Righteouſneſs, Goodneſs, and Truth, in any Perſon, ſo 'far

Light of the World Part 2. Conf. 13. p. 85.

(*e*) 1 Cor. 6, 17.

' far ſhall you diſcern God living in them, and no farther.

The Doctor wilfully miſtakes her Meaning in the other Paſſage he cites, (*Light of the World*, Part 2. *Conference*, 17. p. 128, 129,) and keeps out of the midſt of it, that which clears it moſt. She makes not a Diſtinction betwixt a Doctrine as from one of a prophetical Spirit, and as immediately from God, as he would inſinuate, but that what God thought fit to declare more darkly by the Prophets, now about the time of their Accompliſhment, he declares them more manifeſtly, with ſuch Clearneſs and Reaſons, as bring along with them their own Evidence: And that he communicates now a Light, not of prophecying things to come, but of ſhewing the approaching and preſent Accompliſhment of what has been foretold already. ' The Prophecies, ſays ſhe, of the ' Antient Prophets will all of them very ſhortly be fulfilled; there is no need of any longer having obſcure ' Prophecies, becauſe we are fallen into the laſt Times, ' wherein all the Prophecies ſhall ceaſe, and we ſhall ſee ' them all entirely accompliſhed, and we ſhall not receive ' any more new ones; becauſe the King of all the Pro' phets will himſelf, govern his People, and will give an ' entire Accompliſhment to all that has been propheſied ' of him; ſo tho', Sir, you ſhall not need to ſay, that ' you hold theſe Truths from a Prophet, becauſe the Work ' does always bear witneſs who the Workman has been. Thus *A. B.* in the midſt of the Paſſage which the Doctor has cited. No doubt when the Doctor began this *Narrative*, he reſolved to be Ingenuous, and to curtail no Paſſage that might qualifie her Meaning. But when he writes againſt *A. B.* it will not do with him.

D. C. Nar. p. 36, 37.

Naturam expellas furcâ licet, uſque recurret.

5. *A juſt Character of M Poiret, and the Narrator's unchriſtian dealing with him, conſidered.*

5. M. *Poiret* being ſtill alive, the Narrator ſhould have dealt by him as a prudent Man, and a Chriſtian Paſtor; he ſhould have pleaſed to tell him his Fault, and endeavour'd to reſtore him in the Spirit of Meekneſs; if there were any Defects and Errors, I am perſwaded he would have found him eaſily convinced of them, for he is none of the *crack'd, whimſical, bigotted, Heterodox and Blaſphemous Fools*, which he and his Friend repreſent him to be: He is a Proteſtant Miniſter whom Providence has diſchar-

ged

ged from the exerciſing of his Office, by the Diſſolution of his Congregation, through the Miſeries of Wars; he has a ſound Mind, a ſolid Head, a clear Underſtanding, a penetrating Reaſon and Judgment, a cheerful Temper, and a ſincere Mind: He is not wedded to any Party or Perſon, farther than they are united to the Truth as it is in Chriſt Jeſus; he values the Writings of *A. B.* becauſe they contain the true Doctrine of Jeſus Chriſt reſcued from the falſe Gloſſes of corrupt Nature, and becauſe her Life and Spirit were conformable to her Writings; he moſt firmly believes and adheres to all the Articles of the Chriſtian Faith, and labours to have them tranſcribed in his Heart and Life, and values no other Sentiments nor Reaſonings but as they tend to promote the Intereſts of Chriſt's Goſpel. The unjuſt and unaccountable Repreſentations given of him by the Narrator and his Friend, have made me give you this Character of him, and that this is a true one, his Writings are irrefragable Evidence; which whoſoever diſparages, betrays only the wrong ſet of his own Heart and Underſtanding.

As for that Letter which has given Occaſion to the Doctor's haſty Excommunication of him, and made him inconſiderately rank him with *Mahomet*, *Ebion*, and *Corinthus*; it ought to be conſidered,

1. That it was in a manner extorted from him, by one who ſome time before, had gone over to the Church of *Rome*, and becauſe his Change was diſaproved by *A. B.* being enraged at her, endeavour'd to divert well-meaning Perſons from hearkning to the Truths of the Goſpel contain'd in her Writings, becauſe it was not foretold in the Holy Scriptures, that God would communicate his Graces to a Woman, for the *Renovation of his Goſpel Spirit*, M. *Poiret* upon this Occaſion applied himſelf to ſhew both the Abſurdity and Falſeneſs of the Exception, which otherways, it may be, would never have entered into his Mind.

2. That the Doctor here again falls into his ordinary Method, of connecting very diſtinct Paſſages together, and leaving out that which would put them into a right Light, as is evident from the Letter it ſelf, and falſly tranſlating ſome part of it, as that *Adam ſome time after his Creation, had brutal Inclinations*; for there is no ſuch Expreſſion there.

3. That

3. That M. *P.* conſiders the thing only in *Theſi*, what Evidences the Scriptures give of God's purpoſe and deſign to make Womankind the Inſtrument of his Light and Spirit to the World, when the other Sex, Man, through his Pride and Wiſdom, had rendred himſelf uncapable of it.

4. That if the Narrator had been ſo juſt as to have ſhewn the Principles upon which M. *Poiret* proceeded, I am ſure no candid Reader would have ſubſcribed the Doctor's Sentence. They are to be gather'd from *Temoign. des S. Ecrit.* That God is reſolute in all his deſigns, and will at laſt bring them to paſs; *The counſel of the Lord ſtands for ever, and the thoughts of his heart to all generations:* That God made Man for true Happineſs in the Enjoyment of his God, and that he perſiſts in this deſign, through all Generations: That *Adam* beginning ſoon after his Creation to turn away from God to the Creatures, God, to prevent his total Fall, reſolved to give him a Help-meet for him, a Woman, in whom the divine Image ſhould ſhine; that his Soul might be thereby raiſed unto God: That this firſt *Eve* thwarting his deſign, by turning Man farther away from God, yet he ſtill perſiſted in his deſign, reſolving to put his divine Image in a Woman, and by her, as by a ſecond *Eve*, to reduce the Generality of Mankind; and that accordingly he gives the Promiſe of the Enmity between the Seed of the Woman, and that of the Serpent, *Gen* 3. 15. That Jeſus Chriſt coming in the Fleſh is pointed out in this Prophecy by theſe words, *I will put*; for it is he who ſpeaks in a glorious Body, and ſhews that he will be the Source of the *Enmity* againſt the Devil and Sin, that is, the Author of Grace, Sanctification, and all divine Strength and Virtue that we need againſt the Enemy: That the Serpent's Head not being yet bruiſed, Jeſus Chriſt muſt be ſuppoſed farther to fulfill this Prophecy, by making a Woman his Organ or Inſtrument for exciting again and promoting among Men this Enmity againſt the Devil, *&c.* Now what is there in all this that deſerves Excommunication, as a Blaſphemer, and a vile Heretick, not worthy to live? Blaſphemy is, to ſpeak Evil of God; and Hereſy, pertinaciouſly to teach that which turns away from the Love of God: and this is very far from either.

Tem. des S. Ecrit. p. 387, 388. *Ibid.* p. 402, 403.

5. The Doctor ought to treat others with Meekneſs and Charity, and Equity, leſt he himſelf be tempted, and fall into the ſame Condemnation with which he unjuſtly re-

proaches others. When he conſiders the Reaſons why God was pleaſed to permit Sin, which is ſo diſagreeable to himſelf, and ſo pernicious to his Creatures, he tells us, 'God has not concealed from us the Reaſon of this Conduct; his own Glory is the End of all, and by Sin his Glory is exceedingly manifeſted. As he manifeſted the Omnipotency of his Power by creating many things out of nothing, ſo he demonſtrates the infinity and vaſt wonderful reach of his Wiſdom, in that he can bring Good out of Evil. How could we have known God's wonderful Patience, his Meekneſs, Long ſuffering and Forbearance, and his ſtrict and ſevere Juſtice, in diſtinguiſhing the merits of Perſons and Things, if Sin had not entred into the World? What adorable Inſtances of Love, Mercy, and Goodneſs, would have been wanting, if Sin had not given occaſion for them? If Sin had not happened, where would there have been place for the Mercy of God? Who would have dream'd of the ſtupendious Love of God towards Mankind? It might have been ſuſpected, without Sin, that God, and all other things, were under ſome inevitable Fate; but now it appears that he is free, that he can do what he pleaſes, and that all things are managed by his Wiſdom. If the Revelation of the Goſpel be admitted, God has had more Honour, and been more glorified by the Fall of Angels, and the Sin of Man, than by the Creation of the World.

D. C's *Eſſays*, part 2. pag. 163, 164, 165.

'I have ſtaid long, ſays he, upon this; but it is pardonable, ſeeing the importance and intricacy of the Subject required it; and ſeeing ſome have written Volumes upon this alone, which very few have cleared to Satisfaction.

And the ſum, you ſee, of the Doctor's Reſolution is, That God decreed and reſolved to permit Sin and Wickedneſs in the World, becauſe by his way of managing it, it would tend moſt to his Glory, and his Perfections and Attributes would not have been ſo conſpicuous without it. *Father, forgive him, for he knows not what he ſays.* I doubt not but the Doctor has written all this with a good Intention, but upon the matter it is Blaſphemy with a Witneſs, and a very unfit Reſolution for convincing of the Atheiſts and Deiſts. *Non ipſa peccata* (ſaith St. *Auguſtin*) *vel ipſa miſeria, perfectioni univerſitatis ſunt neceſſaria, ſed animæ in quantum animæ ſunt quæ ſi velint peccant; ſi peccaverint miſeræ fiunt.* *A. B*'s Writings, which the Doctor ſo much

deſpiſes,

deſpiſes, do clear the Myſteries of Providence far more to the Honour and Glory of all the divine Attributes, and to the Conviction of our Reaſon; as many, who do read them without prejudice, are fully perſwaded.

6. But, to return to the Narrative, as to what he ſays of a Parallel drawn up by *A. B.* betwixt her and Jeſus Chriſt. his Miſrepreſentations and Miſtakes lie in this, That ſhe calls it a Compariſon not a Parallel, there being a great difference between theſe two. In how many publick Sermons have the Sufferings and Virtues of King *Charles* the Martyr been compared with thoſe of his Maſter *Jeſus Chriſt?* Will it be ſaid that the Preachers intended to make a Parallel betwixt them, or to make Jeſus Chriſt the Type of him? 2. The Compariſon is between the *ſecond* Birth of Jeſus Chriſt, or the renewing of the Church, and his *firſt* Birth; and not betwixt him and *A. B.* He may ſpeak, as ſhe ſays, out of a Buſh, or out of an Aſs, but his Spirit is ſtill to be regarded through all; ſhe is but the Organ, the Inſtrument, and the Conduit; but the Spirit, Life, and Power, the living Waters, and the pure Truth, come from Jeſus Chriſt. 3. Tho' there were no more but this one Expreſſion in the Compariſon, it were enough to ſhew how far ſhe is from making a Parallel as to what relates to her ſelf: *The Child Jeſus*, ſays ſhe, *gathered Diſciples after him: the ſecond alſo will draw a great number of perſons to be Diſciples of the firſt.* 4. There are few ſerious Chriſtians, who do not believe that there will be a renewing of the Church of God before the End of the World, and that Jeſus Chriſt will live in her by his Light and Spirit. Now there being a great Analogy in the Works of God through the ſeveral Ages of the World, a prudent ſerious Chriſtian will not ſcoff at the making a Compariſon betwixt the *Renovation* of his Goſpel-Spirit in the World, and the firſt eſtabliſhing of it.

6 The Narrator's Miſtakes as to the compariſon betwixt Jeſ. Chriſt's First birth and the Renovation of his Goſpel Spirit.

7. As to what he ſays in his Tenth Article, her own Defences are already given in the Apology. As I ſhall never deſire to mock at and ſpeak evil of things that I do not know, ſo, had the Doctor lived among the *Phariſees* at the time of the Birth of Jeſus Chriſt, he would have made it as much the ſubject of his Scorn and Raillery, that it was ſaid, a Virgin betroth'd to a Husband had conceived a Son only by the power of the Holy Ghoſt, as now he diverts himſelf and others with his light and fooliſh Jeſts in relation to this Virgin. To turn an innocent Raillery in Con-

7 His raſh Cenſure of things he does not underſtand.

Narr. 2. p. 49. verſation, which had nothing in it of any impure Idea, and uttered 30 years ago by a Perſon of known Gravity, who never ſtaid with *A. B.* tho' he greatly eſteem'd her, and with whom her other Friends had never any Acquaintance; to turn this, I ſay, into an impure Jeſt, and fix it upon her and her Friends as their ordinary Converſation, ſhews only how impure, as well as malicious, the Imaginations of ſome are, who catch at all occaſions to turn the moſt innocent things that way. *Turpe eſt Doctori*, &c.

8. *His inconſiderate boaſting.* 8. It is a dangerous thing, it ſeems, to come near the Narrator when he is in his Majeſty, for then he lays furiouſly about him. The Author of *The State of the Philadelphian Society* had a modeſt Reflection upon the Doctor's boaſting that he would overturn the *Quakers*, *Philadelphians*, *Quietiſts*, and *Pietiſts*, as well as the *Bourignianiſts*, all at one blow. The Doctor treats him with a great deal of Inſolence and Scorn, tho' what he ſaid ſtands good after all that the Doctor hath yet replied. The Doctor ſays, that the *Church of England* and the *Presbyterians* do not ſtand upon the ſame Foundation, nor reſolve their Faith by the ſame Rule, yet themſelves ſay they do it; *viz.* by the divine Authority of the Scriptures, and the Practice of the pureſt Ages of the Church: which was all the Poſtſcript affirmed. What that Author ſaid of the internal Light of the Spirit of God, being ſo rationally ſtated in the Treatiſe it ſelf in oppoſition to all Enthuſiaſtical Deluſion and Impoſture, and made appear to be own'd by all the Reformed Churches, and particularly by the Church of *England*. I am ſorry that the Doctor ſhews himſelf ſuch an Enemy to the Grace and Spirit of God, as to flout at it, and to ſcoff at Authors and Writings which he does not know. There are many who look upon the Writings of *A. B.* as excellently repreſenting the Eſſentials of Chriſtianity, yet they do not believe her other particular Sentiments, but commend her Diſcretion in the manner of their delivery. Now he who that Author hopes may undertake to give a true Character of her, may be of that number: and ſo the Doctor might have ſpared all his Declamations about his *Utopias* and *Hennepins*.

The Conclusion. The Doctor concludes with an uncommon ſtrain of diſdainful and boaſting words. If he perſiſt to amuſe Men with his *Narratives*, as he has already given a proof with how little Candour he manages them, and confounds and darkens the Truth inſtead of clearing it, ſo he may be diſappointed

appointed of his Deſigns and miſs his Aim, come ſhort of the Glory and Name he aſpires after, and make the Writings of M. *A. B.* to be more valued and eſteemed in the World, (in which I am ſorry he ſhould think himſelf unhappy;) for the more narrowly they are enquired into by ſincere and ſerious Perſons, their Worth will the more appear, and they who clearly ſee the great and eſſential truths of Jeſus Chriſt contained in theſe Writings, will never be ſhaken by his *Narratives:* and let him calumniate as he will, it will ſtill more and more appear, that God has choſen the weak, baſe, and fooliſh things of the World to confound the Wiſe, the Learned, and the Mighty; and the Writings of that deſpiſed and pious Virgin M. *Ant. Bourignon* will be admired and eſteemed, when it will be quite forgotten that ever there were ſuch Writings in the World as the *Preface to the Snake in the Graſs*, and *Bourign. Detected.* It may pleaſe God to open his Eyes, and to let him ſee what Miſtakes his Paſſions and his raſh and hatty judging of things, have made him run into, and what miſchief he does unto the true intereſt of Chriſtianity; how he entertains and diverts the Scoffers, and the Profane, and lays a ſtumbling-block in the way before many ſerious Perſons, to turn them away from that by which they might reap unſpeakable ſpiritual profit to their Souls, by his giving ſuch Characters of Perſons and Writings which aim at nothing but to perſwade People to the Love of God, and for that end to follow the Example of our Lord Jeſus Chriſt in a Life of Penitence and Mortification of our corrupt Nature; which deſire none to follow the Inſtrument of theſe Writings but Jeſus Chriſt only nor believe any thing upon her Authority, but upon his only, and as it is conformable to his Goſpel; nor to have any regard for her particular Sentiments, as not being neceſſary to Salvation, and which do not at all tend to make a new Sect, or divide Chriſtians, or ſeparate them from their lawful Paſtors, but to unite us all in the Spirit of Jeſus Chriſt. If he ſeriouſly purſue this great Deſign himſelf in the true Fear of God, his Prejudices will vaniſh as a Miſt before the Sun. That God may grant him this Grace, and that he may inſtantly ask it of him with a ſincere and humble heart, is the earneſt and daily Prayer of,

SIR, *&c.*

POSTSCRIPT.

Having ſeen a Letter of M. Poiret's *to a Friend, I here ſend you an Extract out of it; by which you will ſee with what a Chriſtian Spirit he conſiders the* Doctor's *unworthy Uſage of him.*

Nil moror quod in me ita debacchetur Narrator, dicta in ſenſus horridos & blaſphemos interpretetur, averſionem ſuam ſummumque odium teſtetur adverſus me. qui hominem incognitum, reſq; ejus tetigi nunquam. Quæſtio mihi fuit cum aliis circa rem quæ ipſum non concernit. Contendebant nonnulli, licet veritates egregiæ, donaque non vulgaria in *A. B.* ejuſque ſcriptis eſſent; eam tamen non eſſe audiendam, ſiquidem è Scripturis non pateat Deum velle homines per fœminam docere, provocabantq; uti hoc oſtenderetur: provocatus, qui alias tacuiſſem, oſtendere conatus ſum Deum in Scripturis declaraſſe quod placeat ipſi in ultimis temporibus fœmina aliqua ſive fœmineo ſexu uti, tanquam inſtrumento, quo lumen Chriſti, di inaſq; veritates evangelii multis efficaciter communicet ad unam Dei gloriam, hominumque ſalutem: atque hoc eſt meum illud crimen, quod omni hæreſi ac inſaniæ anteponit, & ob quod ipſemet ad rabiem uſq; videtur in M. *A. B* & in me inſanire. Si mens ille Theologa eſſet aut Chriſtiana, diligeret me quamvis inimicum, & ex Chriſtiana indole omnia in meliorem partem tentaret interpretari; quæ in bonum utcunque capi poſſunt, licet incommode enunciata, charitate ſua tegeret; ſi qui errores & defectus non poſſent à charitate ſua excuſari, miſericordia moveret eum pro errante Deum deprecari, ut per Gratiæ lumen mihi ſubveniret; tum homines cæteros ad eandem erga me charitatem commovere, memor ipſe propriæ ſuæ infirmitatis, timenſque ne ſi in eos, qui opinione ſua ceciderunt, inſolentius inſurgat, permittat Dominus, ſuperbæ inſolentiæ oſor, eum profundius cadere, quam ab ullo alio factum ſit. Verum nil ſimile in ejus ſcriptis, in quibus è contra, tantum demonſtrat coram omnibus ſibi animum eſſe malevolum, de inventione mali gaudere quærentem, quævis aliis bene dicta depravantem, irriſorem, bonorum adverſarium, & ut omnes iſtis qualitatibus infecti ſint, efficere geſtientem; quod ſane doleo, licet non invito animo hanc amplector occaſionem, oſorem ac inimicum meum dilectione & benedictione proſequendi, rogans Deum ex animo ut ipſi ſit propitius, eum è malis ſuis eripiat, donetque luminoſo, miti ac humili ſpiritu ſervatoris noſtri, cujus miſericordia ego quoque ſumme indigeo.

A Se-

A Second

LETTER

CONTAINING

Some ſhort REMARKS *upon* Bourignianiſm Detected, *Second* Narrative, *and the Author's* Letter *to his Friend.*

SIR,

I. THo' I am ſenſible that I have very good Reaſon to be diffident of my ſelf, and to entertain always a profound Senſe of the weakneſs and fallibility of my Underſtanding, and of my unfitneſs to paſs a Judgment on the Performances of great and learned Men, yet ſince you have put that Honour upon me, as to deſire once and again, that I ſhould give you my Senſe of the Reverend Dr. *Cockburn's*, 2d. *Narrative*, and the Letter annexed, I might juſtly challenge my ſelf Guilty of a piece of Rudeneſs, if I deny'd your Requeſt; and therefore I reſolv'd not to decline doing that which perhaps might afford you a little innocent Divertiſement. I. *The Occaſion and Deſign of the Letter.*

I have always, I think, own'd to you, that I am an impartial Enquirer after Truth, and I hope, if my Heart deceive me not, I ſhall through the Divine Grace, be ready to embrace it, and rejoice in it, where-ever I find it. And it is my humble Petition to the Father of Mercies, the God of Light and Truth, that he would never ſuffer me to eſpouſe the Intereſts of any Perſons or Parties any farther than they have Truth and Goodneſs on their ſide.

A general Verdict on the whole of the Doctor's Performance, might be diſpatch'd in a few Lines, but I ſuppoſe, this would not be Satisfying, and therefore I conclude, that giving you my Thoughts, together with the Reaſons of them, in ſome particular Inſtances, will be

more agreeable, and more fully anſwer your Expectations.

II. *Remarks upon Doctor Cockburn's Letter to his Friend:* 1. *He judging others, condemns himſelf.*

II. The peruſal of the Doctor's Letter to his Friend, gave me Ground to make the following Reflections, which I ſhall impart to you with all the Succinctneſs that is poſſible for me, and you may judge of the Juſtice and Reaſonableneſs of them: 1. Whatever Comments Enthuſiaſts may make on providential Events, yet they whom the Doctor calls M. *B*'s. Admirers and Followers, who do not pretend to be inſpired Perſons, are not very forward to interpret the Language of theſe Diſpenſations. However, I find, the Doctor * himſelf, notwithſtanding the Cenſure he paſſes on the bold and temerarious Pretences of Enthuſiaſts, to know the ſecret Reaſons of providencial Occurrences, ſcruples not to fall a gueſſing and even determining of the Intent and Meaning of that Diſpenſation which hath lately befallen himſelf. He is very ſuſpicious that *A. B*'s. Diſciples may have entertain'd ſome ſecret Triumphs in their Boſoms on the Account of his being forced to retreat to *Holland*, and is at ſome pains to abate the Joy of theſe imaginary *Jo Pæans*. But for any thing I know, he is out in his Conjecture, and might have ſpared himſelf the Trouble of what he wrote on that head. I very much doubt, if our being put in more advantagious Circumſtances for accompliſhing the Deſigns that we are very eager and intent upon, and which we may fancy to be very uſeful, be a good Aſſurance to us of the Countenance and peculiar Interpoſal of Divine Providence in our Favours.

* Letter, p. 2.

2. *Unjuſt in his Maxims, Applications, and Charge.*

2. The Doctor * in theſe Paſſages where he tells us what are, and what are not the Grounds of his appearing againſt *A. B.* hath ſeveral very pretty and juſt Reflections. Such generals go well away with every Party. It is the Juſtice of their Application that will be diſputed. Yet I queſtion the Truth of ſome of his general Maxims; ſuch as, for Inſtance, that true Piety, like Gold, is current every where, and at all times. I am ſure it was not ſo in the Days of our Saviour and his Apoſtles. The great thing that hath engaged his Zeal in this Attack, is his ſuppoſed Diſcovery of *Errors*, *Hereſies*, and *Deluſions*. The mutual Charge of pernicious Doctrines, is what hath ſet the ſeveral Sects by the Ears. The Doctor indeed advances his Charge againſt *A. B.* to a very great height, affirming

* Pag. 5. & 12 pag.

affirming that the whole Scheme of her Principles hath a Tendency contrary to the Christian Constitution. This Assertion, I know, will oblige some to tell him, that it would seem he had not yet well digested his Thoughts on that Matter. However, if he solidly evince this, he will do a great Kindness to many, who for the Present think that they are not wholly ignorant of the Designs and Tendency of the Christian Constitution. In the mean time, the Doctor modestly acknowledges that he is not infallible.

3. In the preceding *Narrative** the Doctor had asserted, that neither the Virgin, nor any other Saint, was so much honoured by the Roman Church, as *A. B.* is by her Followers. Now I presume that one of the greatest Instances of Honour, paid by that Church to the Virgin, is their making Addresses t her very frequently, and in these same Terms that they do to God himself. And since the Doctor translated that Passage in M. *de Cort*'s Letter concerning *A. B.* thus, *No Body makes Prayers to her*, was it not reasonable to infer, that he intended his Readers should believe that *A. B*'s Friends paid the like Deference to her? I am sure a great many Readers took it in that View: However, now he retracts it, yet I wonder how he comes to call his Translation of the Passage, a literal and close one, which indeed is none at all. The Words are these — *Et maintenant, dans les Affairres publiques, dans les fleaux universels, dans tous ces Perils, ne la point consulter, ne la point faire prier? Ni l'employer?* Certainly the true and literal Translation of that Period is *No Body makes or obliges her to pray.*

3. *The Doctor in Danger by becoming his own Interpreter.*

* Pag. 30.

4. I think the Doctor doth not sufficiently discharge the Censure that he brings in *Num.* XIV. It supposes that there are a great many good things in *A. B*'s Life and Writings, and certainly there are, and to a far greater number than the things that are more singular, and not so agreeable to all. And why might not these have been taken to make up, at least, some Strokes of her Picture? But the Doctor will needs have her to be absolutely Black and Deformed, and is very angry that all others do not think of her as he does. There are some Faces and Shapes, that to some, appear very agreeable, which others imagine to be full of Deformities and Unhandsomness, and they will pick Quarrels at every Part and Lineament, tho' really there

4. *Not just in making of Characters.*

there may be no juſt Ground for ſo doing, and the true Reaſon of the Diſlike may be the falſe Meaſures which Men have ſet up in their own Fancies, whereby to judge of either Natural or Moral Beauties.

5. Makes a Controverſie where there is none.

5. The Doctor, in my Opinion, ſtates the Controverſie very invidiouſly, *p.* 14. 'There is a Debate, ſaith he, whether '*A. B.* is to be preferred before Fathers, Prophets, and Apo-'ſtles? *A. B.* never claim'd to any ſuch Preference, ſhe owns and honours theſe Holy and Eminent Perſons, as the Meſſengers of God, and the Organs of his Spirit. She acknowledges the Doctrine of the Apoſtles and Prophets to be the Standard of all other Doctrines, and of her own too. All which might be verified from an Hundred and an Hundred Paſſages of her Books; And why ſhould the contrary be peremptorily aſſerted?

A. B's Writings valuable for their Plainneſs, Simplicity, and Diſintereſtedneſs.

6. I wiſh from my very Soul that the Doctor's *Remarks*, p. 15. were true, namely, that what is good in *A. B*'s Writings, is handled and recommended in every Practical Treatiſe, and is the Subject of almoſt daily Sermons. But I am afraid, it will be found not with that Plainneſs, Simplicity, and Diſintereſtedneſs; for we have the Chriſtian Graces and Vertues, ordinarily ſo cruſted over with the fulſome Varniſh of a gaudy Eloquence, or ſo blunted and diſpirited by the Flatterings, Conſtructions, and Gloſſes put upon them, that we neither ſee them in their true Beauty, nor feel the Divine Force and Vigour of them, but have them with any Face our deceived Fancy pleaſes to put upon them, and being almoſt brought into any Compliance with our corrupt Natures, ſo as they are nothing bettered by them. The Doctor in my Opinion is Injurious to *A. B*'s Friends in repreſenting them to the World, as egregious Undervaluers of Sermons. Such as preſs and urge the great Deſign of our Religion, they dearly value, and I believe the Doctor himſelf will pay no great regard to theſe Diſcourſes that are meerly calculated to recommend the petty Intereſts and little Opinions of a Party, as if they were the great things, the Cauſe of God, *&c.* or that are viſibly the Product of Vanity and Oſtentation. Indeed the Names of *Reſignation* and *Self-denial*, are not new, yet I believe the Import of them may be unknown to not a few. And I doubt not but vaſt numbers, who pretend to look into the Scriptures ſeriouſly enough, are ſtill ignorant of the Nature of them, and inſenſible of their Obligations to them.

I

I wonder extreamly how the Doctor could forget that falſe Notions of Religion do oftentimes draw ſuch a vail over the Underſtandings of Men as hinders them from diſcerning the Import of the Duties of the Goſpel. The frightful and tragical Expoſtulations that I meet with in this and the following Page, are, I muſt ſay, nothing but calumnious Inſinuations, and go all upon the wild Suppoſition, that there is a new Name, a new Authority beſides, and above that of Jeſus Chriſt and his Apoſtles obtruded on the World, which they whom he here Levels at, do infinitely abhor.

7. The Improvement that the Doctor makes of the Twelve Apoſtles, as being the Twelve Foundations of the *New Jeruſalem*, bids fair to ſeclude St. *Paul*, who was none of the Twelve, and gives Ground to think, that if the Doctor had been in thoſe Days he would have entered his Proteſtation againſt him, and cry'd out, How comes a new one to be added, are the other decayed? Or did not God foreſee what is neceſſary? Will Men offer to mend the Work of God? But St. *Paul* built on the ſame Foundations, and ſo *A. B.* pretends likewiſe to do, and on Jeſus Chriſt the chief Corner Stone. Hear her ſelf, 'Since Jeſus Chriſt 'is the only Foundation of the true Church, and whoſo-'ever does not build on this Foundation, builds upon the 'Sand, *&c.* 7. *The Doctor's Principles not friendly to* St. Paul. Etoile du Matin. *p.* 23.

8. I would fain know upon what Grounds the Doctor affirms, p. 20, 21. That they who favour *A. B.* do it on M. *de Cort*'s, and M. *Poiret*'s ſimple Authority, and why he accuſes them of a lazy, unreaſonable, and overhaſty Credulity? Does he think that they either wanted the Exerciſe of, or did not imploy their rational Faculties and Diſcretion in this Matter, or that they were not at the Pains of any mature and ſerious Deliberations about it? Theſe and a great many more of the Doctor's Complements ſeem, in my Opinion, to be pretty Rude, and to ſavour too little of good Breeding or Charity. 8 *His Rudeneſs to A. B's Friends.*

9. The Doctor makes good Company with the Philadelphian. Yet, I think, he ought to have returned him the Civility of the Two Illuſtrious Epithet of *Ingenious* and *Learned*, wherewith he adorned him in his Poſtſcript, and not to have treated him ſo coarſly as he doth. I am of the Mind that the Philadelphian by the ſame Foundation on which all the Parties he mention'd pretend to ſtand, and 9. *His Rudeneſs to the Philadelphian.*

and by the ſame Rule according to which they reſolve the Principles of their Faith, underſtands the Holy Scriptures. And it is evident, I think, that theſe he inſtances in, do pretend to reſolve their ſeveral Principles into the Word of God, as their Foundation and Rule, whereas the Doctor, as I take him, ſeems to mean by them, the Improvements and Deductions which the ſeveral Parties make in their own Favours, both from Scripture and Reaſon, and argues againſt the Philadelphian in that View. I think moreover, that when the Doctor in the heat of his Oppoſition againſt Pretences to Inſpiration, argues thus, as if it were impoſſible or unheard of, for one to be deluded, and yet not to be ſenſible of it, or to exclaim againſt a thing, of which he himſelf is as guilty as any, puts a Sword in the Hand of the Deiſts, whereof they may very dexterouſly turn the Edge againſt ſuch as were unqueſtionably inſpired, ſince they who truly bore that Character, did very much cry out againſt falſe Prophets, and many of them I believe, did not juſtifie their Pretences to Inſpiration by working Miracles. In fine, I think, the Doctor needed not have made ſuch a Buſtle about the Import of neither a Friend nor an Adverſary, ſince it ſeems obvious, that the Philadelphian meant no more than one who is neither a fond Friend nor a fierce Enemy.

III. *Remarks upon the ſecond* Narrative.

III. I proceed next to glance at ſome things in the Doctor's Second *Narrative*: He introduces it with a very fair Promiſe, aſſuring us that he will ſet down her own Pretences, in her own Words, without adding to them, or diminiſhing from them, or courtailing any Paſſages which may be neceſſary to qualifie the Meaning of them. This, if he keeps to it, is a very honeſt and candid Reſolution. And indeed could he aſſure alſo, that he will put no other Meaning on her Words but her own, nor diſtort them to a Senſe that ſhe never intended, he might then very plauſibly invite his Readers to depend on his Citations, without needing to conſult her Writings. But I much doubt if this can be expected from one who examines in the View, and with the Deſign, that the Doctor doth: We know that a great many, who pretend to make free and impartial Enquiries, gloſs or rather pervert the Holy Scriptures themſelves in favour of their own Prejudices.

That I be not uneaſie to you, I ſhall only touch on a very few things, and by my Animadverſions on them, you may

may judge if the Doctor be as Candid and Impartial as he pretends to be, or hath kept his Promiſe.

1. He charges *A. B.* as arrogating to her ſelf a Sanctity above the Prophets and Apoſtles, without the Alloy of humane Paſſions or Infirmities, a Sanctity which is next to it, or rather the ſame with that of God himſelf. Now let any free and diſintereſſed Spirit determine if the Paſſages which the Doctor adduces, will amount to this Aſſertion, I would ask him, Is it not our Duty to have Truth, Righteouſneſs, and Goodneſs, in all our Thoughts, Words, and Actions? And if ſo, is it not attainable by the Grace of God? And if *A. B.* by this Grace attained to ſome ſingular Meaſures of them, ought that to have been made her Crime and Reproach? Doth ſhe arrogate any Truth, Righteouſneſs, or Goodneſs to her ſelf, as the Cauſe and Author? Where doth ſhe ſay, That ſhe arrived at theſe Heights of Sanctity that the Bleſſed are poſſeſſed of? For I think that to pretend to theſe, were to aſſume to ones ſelf a Sanctity without the Alloy of humane Paſſions or Infirmities. But why doth the Doctor aſſert, That a Sanctity without this Alloy, is the ſame with that of God? Is not the Sanctity of Angels without it? Shall we then ſay, that theirs is the ſame with that of God? Further, are not the Actions of ſuch as are made Partakers of the Divine Nature, in the Apoſtle's Phraſe, more than humane; that is, Do they not come from a higher and more noble Principle than what is meerly Natural?

1. *A. B's Pretences to Sanctity not ſo high as he deſcribes them, for ſhe does not exalt her ſelf above the Prophets, &c.*

And when a Soul hath attain'd to this Bliſs, when Chriſt is formed in him, when he is the Maſter, and Guide, and Inſpirer of his inward Man, muſt it be accounted Blaſphemy or a Rivaling the Deity, to ſay that his Actions are not Humane. This is certainly all that is meant by that Paſſage which ſo ſcandalized the Doctor. *A. B.* owns indeed, that by the Divine Grace ſhe arrived at great Meaſures of Sanctity, but yet ſuch as others might attain to by a faithful Dependance on that ſame Grace; and ſhe encouraged all that converſed with her, generouſly to aſpire after it. What if ſhe had delivered her ſelf in the Words of the Pſalmiſt? *I am undefiled in the Way, I keep God's Teſtimonies, I ſeek him with my whole Heart, I alſo do no Iniquity, I walk in his Ways.* Would the Doctor have quarrelled it? Is not this the Character of every truly Righteous Perſon?

The

She does not pretend to be without Sin or Corruption.

The Doctor, p. 5. after a ſcornful Preamble, brings an injurious Aſperſion upon *A.B.* he will have it, that either ſhe was born without Sin, or that Original Corruption was perfectly cured in her, and ſo that ſhe was not as others liable to Sin, without external Temptations. How is this proved? Why, becauſe ſhe ſays, 'For my part, I can ſay in 'in Truth, that I do not remember I ever committed any 'Faults, but when I believed the Counſel of Men: Now, if I have any Senſe, this Paſſage overturns what the Doctor would eſtabliſh by it; For does not our yielding to outward Temptations, evidently ſuppoſe that there is ſomething within us that complies with them, and what is that but our Original Corruption? For, I think, it is very plain, that if Original Corruption were perfectly cured in us, there would be nothing within us on which outward Temptations or evil Counſel could get hold. *Achan*'s taking the goodly Babyloniſh Garment which he ſaw among the Spoils, and *Judas*'s complying with the Offer of Thirty Pieces of Silver, did diſcover the covetous Diſpoſitions of their Hearts: When I believe and liſten to the evil Counſels of another, and thereupon commit Faults, this ſeems clearly to demonſtrate that there is ſomething within me that likes, and agrees to the wicked Suggeſtions that are made to me, which plainly implies a Depravation. Very often it comes to paſs that outward Temptations do awaken and diſcover ſome latent and hidden Corruption, or wicked Inclination that the Perſon was not ſenſible of before. Doubtleſs St. *Peter* did not know that latent Cowardice and Infidelity that were in his Heart, till the outward Temptation gave him the Diſcovery of them; ſo that tho' it were true that one did never actually ſin but by means of outward Temptations, yet it will not therefore follow that he hath no internal Corruption, or that he is exempt from that Degeneracy of Nature, that is common to all the fallen Poſterity of *Adam*. The Doctor for all that he talks here, ſince he reads *A. B*'s Books, could not be Ignorant, that ſhe frequently acknowledges the Degeneracy of her Nature, and that ſhe was of the ſame Make and Frame with the reſt of lapſed Mankind. Take this one Paſſage for the Proof of it. 'If I had not known, *ſays ſhe*, that my own Will was Evil 'and Corrupt, I ſhould never have learned to reſiſt it, ſince 'there is not any thing more agreeable to our Natures than 'accompliſhing

Solid Vertue. Part 2. p. 71.

'accompliſhing their proper Wills. To be perfectly cured of Original Corruption, is the Privilege only of the Bleſſed. Even they who were ſanctified from the Womb, did, while they were in this Life, feel, and were obliged to reſiſt the Importunities of corrupt Nature.

She owns her Failings.

The Doctor adds, That neither here nor any where elſe, does *A. B.* give any Inſtances of her Faults, except ſome Levities before ſhe was Sixteen years old; and, that ſhe does not any where own the having Sin. I intreat that it be remarked, That what the Doctor here diminiſhingly calls ſome Levities, was by him egregiouſly aggravated in his firſt Narrative, *Sect.* xx. Here he can find no Inſtances of her Faults, and there he thought he diſcovered too many. Here he repreſents her as no where owning that ſhe had Sin; there he introduces her confeſſing, that ſhe had run into a vain, light, and idle Converſation, following the Pleaſures, Recreations, and Divertiſements of the World. And this Scene of her Life, when he thought it ſeaſonable for him ſo to do, he delineates in all the ſhapes of Horror, telling us *, 'That ſhe ſuffered an Eclipſe for ſome 'years--- Pride and Ambition, Senſuality and Covetouſneſs, 'prevail'd on her, that ſhe reſiſted the Spirit of God, and 'walked contrary to the Dictates of her Conſcience, *video 'meliora*--- In effect, he turns her into what Forms he pleaſes; ſometimes ſhe muſt be a Goddeſs, and at other times a very Devil.

* 1 Narrat. p. 49.

In that very paſſage cited by the Author.

I judge that it will be evident to any impartial Perſon, that the Doctor hath dealt very unfairly by that Paſſage which he cites at the cloſe of *pag.* 5. I ſhall ſet it down entire. 'I 'ſpent, ſays ſhe, moſt of my time all alone in my Chamber 'in Prayer, and Tears, and great Grief, for my having 'thus followed the [*ways of the*] World; I entred upon 'a very auſtere Life, uſing hard Beds, Faſting, Watching, 'and wearing Sackcloth, that ſo I might chaſtiſe my Bo- 'dy; I viſited the Poor and Sick, I frequented the Church- 'es and Sacraments, not knowing by what means I might 'be reſtored to the Favour of God, which I had loſt by my 'own Fault. I could not ſleep at night, fearing leſt I 'ſhould go down to Hell, for I was afraid of the Judg- 'ments of God, that I dared not ſhut my eyes becauſe of 'my Sins, which appeared to me ſo great, as none had ever 'committed the like: not becauſe I had done any [*wicked 'or*] evil Actions, for all Men eſteemed and honoured me; but

Vie exter. p. 150.

'but becauſe I had parted with the raviſhing Intercourſes 'which my Soul had with God, that I might take my plea-'ſure in the Divertiſements of the World, after I had re-'ceived ſo many Favours from God as merited my Ac-'knowledgments throughout all my Life. This Sin ap-'peared to me ſo great, as Hell had no Puniſhment an-'ſwerable to it. I ſhould think it had been impoſſible for any body, after having peruſed this Paſſage, to write at the rate the Doctor does, without firmly reſolving to croſs all the Dictates of Ingenuity and Candor: Is this then no where to own that ſhe had Sin? and to juſtifie every thing that ſhe ſaid or did? Are there no Inſtances of Faults given here? or does the Doctor think, that following the World, or turning the heart from God, tho' but for ſome time, and not in the higheſt degrees, are but little venial Levities? Are there here no penitential Acknowledgments made neither general nor particular? What would the Doctor have? Are there not here ingenuous Confeſſions of very great Faults? and a very deep and ſenſible Sorrow for them? Doth ſhe not highly aggravate them, both as to the Guilt they included, and the Puniſhment they deſerved? And doth ſhe not, on the account of them, put in Practice the Severities of Mortification and Self-denial? Is the Doctor angry becauſe ſhe was not a greater Sinner, or would her being ſo have recommended her the more to him?

He moſt injuriouſly miſtakes and tranſlates ſome of A. B's *words.*

* Pag. 6.

The Doctor tranſlates * that period, *point que J'euſſe fait aucunes mauvaiſes actions*, very diſingenuouſly thus, *That ſhe had never done Evil*; whereas he ſhould have turned it, you ſee, 'Not that ſhe had done any wicked or evil Acti-'ons. It is manifeſt, that there is a vaſt Difference between Never having done evil, and Not having done any wicked Actions. The Doctor's Tranſlation, which is neither literal nor true, though it ſerves his preſent turn, makes *A. B.* pretend to an abſolute Innocence and Guiltleſſneſs; but by the other, which is a juſt one, the Reader eaſily ſees, that her Words import only, That ſhe had not done any outward Actions that were groſs and ſcandalous. But then it is very poſſible that one may be guilty of having done a great deal of Evil inwardly, and in his heart, tho' he had never committed any groſs and viſible Immoralities. And that this is the true Senſe of the Paſſage, is evident not only from the ſcope of this whole Paragraph, but particularly from the Reaſon that ſhe there aſſigns, namely, That eve-

ry

every one eſteem'd and honour'd her: they did ſo, becauſe they diſcovered nothing in her outward Carriage but what was modeſt, ſober, and agreeable. And I think none that conſider well what they read, will make any Scruple to admit this as a ſufficient Reaſon for what ſhe aſſerted, tho' the Doctor inſinuates ſome will. And thus tho' *A. B.* refuſes that, in the Circumſtances in which ſhe then was, ſhe had not done any Actions that were viſibly ſcandalous, yet with the ſame breath ſhe acknowledges very penitently, that ſhe was guilty of very great Evils in ſuffering the World to gain Ground on her Heart. Now tho' the Doctor promiſed his Readers at the beginning of his Narrative, that he would give them *A. B*'s Pretences in her own Words, and not curtail Paſſages; yet let any that is unbyaſs'd, judge if he hath done ſo here, and whether the Nice and Inquiſitive have not need to conſult her Writings, and rather believe their own Eyes than his partial Accounts: and whether in fine, tho' he engages in his Letter, *pag.* 28. that he will be as faithful in relating matters of fact, according to his Knowledge, as if he were a Witneſs upon Oath; whether, I ſay, this Promiſe of his can be a ſufficient Security for relying on his Teſtimony, if it be found that he falls frequently into ſuch Inadvertencies or Miſrepreſentations as theſe?

Put malicious gloſſes upon others.

The Doctor ſets down the Return which ſhe made to the Charge of M. *Serarius* very faintly. I will impart to you ſome Periods of it. * 'In effect, *ſays ſhe*, my only Fear is, leſt 'I ſhould not continue faithful to my God, and I cannot 'bear with them who ſay or believe, That there is a ſtate 'of Perfection in this World, wherein Men are impeccable. 'I look upon this as a great Error, and Self-preſumption 'in them. And then he tells M. *Serarius* how he was preſent when ſhe rehearſed before ſeveral Perſons the account of the great defection of her Youth, which ſhe here relates again with a freſh Sorrow, and in very exaggerating Terms, tho' the Doctor affirms that in all this Paſſage there are no penitential Acknowledgments, neither general nor particular. And afterwards ſhe adds, *Or ſi je raccont ſi librement comment*, &c. 'Now if I ſo freely relate, how groſly 'I fell from ſo exalted a State of Grace as that wherein 'God had placed me from my Infancy, how can I [*be ſuppoſed to*] ſay or believe that I can no more fall, ſince 'what one hath once done, he may do many times? And

* Tomb. dela Fauſ. Theol. part 2. let. 14. p. 115.

Ibid.

after having aſſerted that no Creature can be impeccable during this miſerable Life, where there are ſo many ſtones of ſtumbling, and inſtanced in *Peter*, *David*, and *Solomon*,

Ibid. ſhe ſays, 'Can I be ſo ignorant, as to believe that I can 'no more fall, or decline from the Grace of God? I am 'certain I may do it every moment, if I would retire my 'ſelf from my Intercourſe with God, and entertain my ſelf 'with my Senſes. I know, ſo long as I remain united with 'him, I cannot fall; but if I ſhould break off this Commu-'nion, I ſhould fall the firſt ſtep I made thereafter, as a 'young Child that cannot go. Doth ſhe not here plainly own her Lability, Weakneſs, and Inſufficiency, that of her ſelf ſhe could not be without ſinning, no, not for a moment: that ſhe, as well as all others during this Life of Temptations, is continually liable to Falls; and that her only fear was, leſt ſhe ſhould diſcontinue her Fidelity to God? But is this to arrogate to her ſelf a Sanctity without the Alloy of humane Paſſions or Infirmities, and which, as

Pag. 7. the Doctor afterwards hath it, is not exceeded, but only equall'd by that of Jeſus Chriſt? It is his ordinary courſe, all along in the Commentaries that he makes on *A. B*'s words, to run into intolerable Exceſſes. In effect, the Gloſſes he puts on them do in a great many places palpably deſtroy the Text, and gives them a Meaning that ſhe never intended. I believe the Doctor would take it very ill to have his own Words ſo dealt by. I muſt here take notice of a Paſ-

Pag. 2. ſage of his Letter, which ſounds as highly at leaſt, as any that he quotes out of *A. B.* on the Head we are now conſidering. Indeed, ſaith he, I was never ſo profane as to forget my Dependance on God. Now it is certain, that one never ſins, but when he forgets this Dependence; and to ſay, that Sin is the forgeting of our Dependance on God, is a very proper Definition of it. Here then the Doctor arrogates to himſelf an abſolute Innocence. I know he intended no ſuch thing; but yet you ſee, the words very eaſily bear this Meaning.

I ſhall not now enter upon the Enquiry, into what heights of Purity and Holineſs God may by his Grace advance ſuch as are truly regenerate, and who continue faithful to him. This, I know, will fall under the Doctor's Diſquiſition more properly afterwards: But whatever theſe heights may be, they do not contradict that Paſſage of Holy Scripture he mentions, nor ſuperſede the uſe of the Lord's Prayer,

Prayer. I thought fit to diſcuſs this Section of the Doctor's *Second Narrative* at ſome length, becauſe he frequently raiſes a great deal of Duſt about what he inſiſts on in it. I ſhall touch on a few other Paſſages more paſſingly.

2. *A. B.* does not pretend to have made by her Diſcoveries any Additions to the Eſſentials of the Chriſtian Religion: this ſhe every where diſclaims, and affirms that the Holy Scriptures contain a full and perfect Syſtem of them: She ſays indeed, that the things which were revealed to the Authors of the Sacred Books more generally and more darkly, are diſcovered to her more fully, more clearly, and more particularly, but that they are ſuch as do not ſtrictly concern the Eſſence of Chriſtianity; tho' alſo ſhe pretends to reſcue even theſe things from the falſe and deluding Gloſſes which the ſelf-flattery of Men hath put on them. Now *dato ſed non conceſſo* that this were ſo, I do not ſee that her owning of it is, as the Doctor alledges *, a preferring her ſelf unto, or ſetting her ſelf above the Prophets and Apoſtles; for it is certain that the Apoſtles had more clear and more full Revelations of the Chriſtian Oeconomy made to them than were made to the old Prophets: but I hope by their owning this, they did not claim a preference to them. This is an invidious ſtating of the matter: all that can be juſtly inferred from ſuch a Pretence is, that it hath pleaſed God, for great and wiſe Reaſons, to manifeſt himſelf more to one than to another; but then the Inſtrument he makes uſe of hath no ground of boaſting or ſelf-exaltation, as *A. B.* tells very often.

2 A. B. *has made no Additions to the Eſſentials of Chriſtianity.*

* 2 Nar. p. 11.

3. She confidently aſſerts, ſaith the Doctor *, that God hath given her the favour to ſit in *Moſes*'s Chair; and that ſhe has more right to it than any of the Doctors or Paſtors who now pretend to it. Had the Doctor ſet down the Paſſage to which he here refers wholly as it is, it would have look'd with a more acceptable Aſpect than in the tour that he gives it. In number 288 of the Book that he cites, the Spirit of *Burchardus* is compared with that of *Moſes*. *Moſes*, ſaith ſhe, exhorted and taught the People to obſerve all the Commandments of God, whereas *Burchardus* affirms that Men are too infirm to keep theſe Commandments; and becauſe I teach that we muſt keep them if we would be ſaved, he is moved with Anger againſt me: then follows the Paſſage which the Doctor notices, --- 'By which it appears 'that I am more in *Moſes*'s Chair than is *Burchardus* with

3. *Her Expreſſion about Moſes's Chair no mark of Pride.*

* 2 Nar. p. 11.

Pierre de Touche, p. 286.

'all his Promotion, ſeeing he teaches the contrary to what '*Moſes* taught, and I teach the ſame things *Moſes* taught, '---- And all theſe Graces which God has imparted to me, 'ſufficiently evince that I am by him ſet in *Moſes*'s Chair, 'by being in his Doctrine and Sentiments. Where it is, I think, very evident, that the Reaſon why ſhe aſſerts her being in *Moſes*'s Chair is not a vain-glorious Affectation of, or pretending to a Magiſterial Superiority over others, but becauſe ſhe taught *Moſes*'s Doctrine as to keeping the Commands of God: And, in effect, all that ſhe means by being in *Moſes*'s Chair, as the peruſal of the whole Section will convince any candid Reader, is nothing elſe but having *Moſes*'s Spirit and Sentiments. Nothing of all this appears in the Paſſage as it is curtail'd by the Doctor.

4 *Her Pretences to Knowledge not ſuch as he deſcribes them.*

4. *A. B.* does not pretend, as the Doctor will have it, *pag.* 14. *num.* iv. to the Knowledge of all manner of ſpeculative Truths, not to be ſure of the nice and vain Subtilties of the Schools, which are moſtly but the Inventions of corrupt and airy Heads, but only of theſe that are ſolid and uſeful, and might tend to advance the Souls of Men in true Goodneſs. Neither does ſhe pretend to the Knowledge of all matters of fact, but of theſe only, (as the Paſſages quoted * by himſelf do expreſly bear,) that were needful to be known for her own and others Conduct, and therefore not of ſuch as would tend only to gratifie Pride and vain Curioſity, and carnal Intereſts of Men; and conſequently, tho' we ſhould ſuppoſe that *A. B.* had the Spirit of God, yet it will not follow that ſhe would be uſeful to the Doctor for eaſing the Minds of curious Girls, by ſhewing them what was written in the Book of *Fate*, as he very piouſly jeſts, *pag.* 18. He falls very foul on M. *P.* (1 *Narrat.* p. 49.) as if he and others deſcended to the light and wanton Railleries of the Profane, for relating a much more innocent Jeſt, tho' I think his half Page looks liker that ſort of Wit. The Doctor ſeldom narrates any thing *A. B.* ſaid or did, or was ſaid of her, but he puſhes it to an Exceſs, and carries it to a height that was never intended. However, I ſuppoſe he will not, neither indeed can he deny the poſſibility of the thing, ſince the Holy Scriptures furniſh us with a great many Inſtances of God's having diſcovered the ſecret Diſpoſitions of the Souls of Men, and other matters of fact to illuminated Perſons: All then he can aim at, muſt be to evince the Nullity of this Pretence as to *A. B.*

2 Nar. p. 15.

5. To

5. To ſay * that *A. B.* requires the ſame Reſpect to her Sayings as to the Scripture, is, in my opinion, to do her very great Injuſtice; for ſince very plainly and frequently ſhe acknowledges and aſſerts that the Sacred Writings are the Standard and Rule by which all other Doctrines muſt be tried and examined, it is evident, that in ſo doing ſhe owns a peculiar Reſpect and Deference to be due to the Holy Scriptures, which neither hers, nor any others Sayings ought to pretend to. * 'Look, *ſays ſhe*, with a ſuſpicious 'eye upon any thing I declare unto you as coming from 'God, in caſe you find my Doctrine not entirely agreeing 'with the Holy Scripture. Whence it is plain, that ſhe would have her Sayings to be tried by the Holy Scriptures, and that the value of what ſhe ſays is to be determined by its Conformity to them. This, one would think, is not to put the Scriptures and her Sayings in the ſame ballance, or to require an equal reſpect to be paid to both. The Doctor, now that he peruſes *A. B*'s Writings, could not but remark this and a great many more Paſſages to the ſame purpoſe. How comes it then to paſs, that he brings not in theſe into his Accounts of *A. B.*? Why this would ſpoil the deſign that he hath conceived of expoſing her to the World altogether in black and horrid ſhapes. But, ſays the Doctor, what ſhe delivered muſt be of the ſame Authority with the Holy Scriptures, becauſe God is the Author of it. But tho' we ſhould ſuppoſe *A. B.* to be truly inſpired, yet his Conſequence will not follow: and the Reaſon is, becauſe, as one very pertinently expreſſes it, *Quæ à Deo procedunt, ejuſdem ſunt veritatis*, &c. 'Things that proceed 'from God are of equal Truth, but not of equal Authori'ty; for tho' ſome things may be of God, yet if any Per'ſon do not know, or doubt if they be ſuch, they have not 'the ſame Authority nor Right to ſuch a Perſons Obedi'ence, as thoſe things whoſe divine Origin is allowed by 'univerſal Conſent: altho' when it is evident to any perſon 'that any thing is revealed to them by God, they are bound 'to pay the ſame Obedience to things thus revealed, as to 'God himſelf. Several Books that are now univerſally received into the Canon of Scripture were for ſome time doubted of in the Primitive Church: it is certain that the queſtioned Books, tho' really of Divine Original, were not of the ſame Authority with theſe that were by unanimous Conſent acknowledged to be Divine.

5. *That ſhe requires the ſame reſpect to her Sayings as to the Scripture, is falſe.* 2 Nar. p. 20, 22.

* Lum. en ten. *part* i. *pag.* 2.

6. The Doctor draws unjuſt and invidious Conſequences, 1. Inſtance.

6. If the Doctor can hit on any Period in *A. B*'s Books, that can give the leaſt Colour to an invidious Conſequence, he is ſure to make it ſerve his turn, but without any Regard to that Candor that might be expected from him. Of this we have a remarkable Inſtance, pag. 32. n. 7. I ſhall give you the whole Paſſage to which he refers, as it is, * If, 'ſaith ſhe, I ſhould ſay any thing contrary to the Goſpel, do 'not believe me; for you ought not to believe any thing 'becauſe I ſay it to you, but becauſe it is really true. And 'if you knew me, you ſhould alſo know God, becauſe he 'is one and the ſame Spirit in all things, ſo far as you ſhall 'diſcern Righteouſneſs, Goodneſs, and Truth in any Per'ſon, ſo far ſhall you diſcern God living in them, and no 'farther. So that its never good to follow Perſons for themſelves, but to follow the Righteouſneſs, Goodneſs, and Truth, which you ſhall diſcover to abide in them. Now to diſcover the Vanity of that Improvement which the Doctor makes of this Paſſage, let it be conſidered, that when things which import Excellency are attributed both to Jeſus Chriſt, and to Chriſtians his Followers, it is undeniable that we muſt alter our Idea's of theſe things according as we differently apply them either to him or them: Our Lord calls himſelf the Light of the World, and he is ſo in a Supernatural manner, becauſe he is the Divine Source and Original of all ſpiritual Light, he *in whom are hid all the Treaſures of Wiſdom and Knowledge.* This ſame very Title, he gives all his faithful Followers: But will any Body imagine that it is applied to them in that ſame Sence in which it is underſtood of him? No ſure, for we conceive of them only as ſubordinate Luminaries which receive all their Light and Heat from the Son of Righteouſneſs. And when St. *Paul* aſſures *Timothy*, that by doing what he recommended to him, he would ſave both himſelf and thoſe that heard him, we muſt not entertain the ſame Idea of *Saving*, when we apply it to *Timothy*, that we have when we attribute it to Jeſus Chriſt. Juſt ſo, tho' our Lord uſes, concerning himſelf, Words to the ſame Purpoſe with theſe which *A. B.* hath in this Period, yet we muſt not imagine that they are of the ſame Import, or that ſhe intended they ſhould. Indeed the very Scope of the Paſſage plainly enough determines that ſhe meant no more but this; if you were acquainted with me, and ſaw my Life and Practiſe, you would ſee that I imitate and

* Light of the World Part 2. p. 85.

Matt. 5. 14.

1 Tim. 4. 16.

and tranſcribe in my Converſation, the Divine Qualities of Truth, Righteouſneſs, and Goodneſs; for God who by his Holy Spirit, works uniformly in all his Children, imprints theſe Characters of himſelf on them all, and as much of theſe as you diſcern in me, ſo far do you diſcern God in me, and your ſeeing me exemplifie them before you in a lively manner, will be an Inducement to you to imitate them, and ſo to know God truly; for then we truly know God when we imitate his Perfections. If the Doctor had not been viſibly in a Diſpoſition to Cavil, he would not have put a Gloſs on this Paſſagess that it cannot bear, without doing it open Violence, nor omitted what was ſo evidently neceſſary to qualifie the Meaning of it. Neither can I divine, what but this could have moved him to imagine that the Paſſage which he here cites, do import that *A. B.* aſſerted ſome kind of unaccountable Union between God and her. I can ſee no Union that ſhe can pretend to, but to be taught, guided, and influenced by his Spirit. And will he call this an uncouth thing? How can he digeſt that Paſſage of St. *Paul*, *He that is joined to the Lord is one Spirit.*

Such an invidious Tour he gives * the Paſſage that follows, as if *A. B.* diſdained that her Doctrines ſhould be publiſhed as from one of a prophetical Spirit; that was too mean, ſaith the Doctor. Now the Peruſal of the very firſt Period of it, even as it is curtail'd by himſelf, will ſufficiently diſcover the Fallacy: * "I am not ſaith ſhe, Prophe 'tical as the Ancient Prophets were, who ſpoke of very 'obſcure things. Whence it is plain, that the Reaſon why ſhe denies her ſelf to be Prophetical, was not, becauſe ſhe declined that Character as too mean for her; but whereas the Prophets delivered themſelves in dark and obſcure Terms, God, ſhe pretends, enabled her to ſpeak of Divine Things more clearly and more diſtinctly, and that this is her Meaning, the laſt Clauſe of the Paſſage abundantly evinces. 'There is no need, *ſaith ſhe*, to ſay that I have a 'prophetick Spirit, when God gives Reaſons and Compa-'riſons to explain it after the manner of Men.

Second Inſtance.

* Pag. 32.

Light of the World Part 2. Conf. 17. p. 128, 129.

7. When the Doctor affirms, * that the Reaſon of this ſingular Grace to *A. B.* is, becauſe by the Eternal Purpoſes of God's Counſel, ſhe was deſign'd to be the Organ of the Holy Ghoſt, he bewrays that he hath not as yet digeſted well her Principles; for ſhe owns not any perſonal

7. The Doctor's Ignorance of A. B's Principles appears.

* 2. Nar. p. 33. n 7.

Decrees to have been made from all Eternity, neither is the leaſt Ground given him from the Paſſages he here cites, for aſſerting them with Regard to her ſelf. The Doctor's Inferences from many Paſſages of the Writings of *A. B.* are very often as wide as his was who would needs prove that there muſt be a Pope; becauſe in the Beginning of *Geneſis*, it is ſaid, *In Principio.*

But here I muſt ſtop; my Circumſtances will not allow me to employ my Thoughts any more at preſent on this Subject. I intended indeed to have gone through the whole, and particularly to have animadverted on the Improvements which he makes on two or three Paſſages, which as he repreſents them, look ſomewhat Frightful; but the Preparations that I am obliged to make in order to *take my Staff in my Hand*, as himſelf ſpeaks, keep me ſo hurried, that I have little time for ſedate Thoughts; tho' if I underſtand that the Proſecution of this Matter, would do you a Pleaſure, and can have ſo much leiſure, I may yet perhaps reſume the Deſign.

IV. *A brief Survey of the Doctor's whole Performance; with Reflections on his undiſcreet Zeal.*

IV. But that I may give you my Senſe of the Doctor's Performance in brief, there are ſome things, that to the beſt of my Thoughts, he exceſſively aggravates, ſome he palpably miſrepreſents, and in other ſome he is down right miſtaken. He charges *A. B.* with a great many ill things, he imagines that he hath evinced the Truth of the Charge, and upon this Suppoſition, which I muſt needs ſay is precarious, he heats himſelf into a Tranſport, and falls a pelting of her with the moſt opprobrious Language that an angry Zeal is wont to inſpire. He ſatisfies himſelf that to juſtfie the Rudeneſs of this Treatment, it is ſufficient to tell his Readers briskly, *Who ſhould hinder the thruſting back with Contempt and Scorn, an overforward and blaſphemous Arrogancy, one who without any Reaſon, without any Warrant, Divine or Humane, demands a Place above Prophets or Apoſtles, and all who were truly inſpired; nay, who inſults over Jeſus Chriſt himſelf, aſſumes the Honour and Power that he has been in Poſſeſſion of from the Beginning of the World, and who pretends to be more competent to carry on a Victory over the Devil and his Train?* If the Grounds on which the Doctor builds theſe Aſſertions be not yet ſolidly eſtabliſhed, I think he begins his Triumph too ſoon, and if he believes really that they are, then, in my Opinion, he needs not be at the pains of writting any more *Narratives*;

2 Nar. p 55.

tives; for enough is already done to beget in the Hearts of all honeſt Chriſtians, an eternal Horror and Diſlike of *A. B.* It is beyond Contradiction plain, that no Body can adopt theſe Poſitions without an open and bare-fac'd Renounciation of Chriſtianity. The Doctor indeed acts a very pretty Play, but it ends tragically enough to ſome. *A. B.* and ſuch as favour her, are brought on the Stage as formally diſclaiming the Redeemer of the World, as diveſting him of his unqueſtionable Prerogatives, and cloathing a mad Woman, a Viſionary, with them. Certainly this is the moſt bloody and criminal Charge that can be laid at the Door of ſuch as profeſs the Chriſtian Religion; this is to repreſent them as having turned downright Apoſtates from it, as trampling under foot, and crucifying afreſh, the Divine and Adorable Author of it. But then if this dreadful Accuſation be falſe and illgrounded, if they, againſt whom it is brought, do infinitely deteſt ſuch an abominable Villany, if they ſet no Perſon on the ſame Level with the Son of God, but would appear againſt ſuch ſacrilegious Pretences with as much Zeal as the Doctor himſelf, if they own that no Victories can be obtain'd over the Devil and his Train but only by the Almighty Grace and Power of Jeſus Chriſt, and that he alone, and none other, is competent to triumph over the Powers of Darkneſs; and in fine, if they adhere to the Foundations of the Apoſtles and Prophets, and to Jeſus Chriſt the chief Corner Stone, and diſclaim, as falſe and unſound, what is not built thereupon and conform thereto, I ſay if theſe things be ſo, as moſt certainly they are; How can the Author and Spreader of ſuch injurious Calumnies, excuſe himſelf from a Degree of Uncharitableneſs, that cannot be well parallelled? To act the Scene in a Corner had not look'd ſo very ill-natur'd, but to act it publickly before the Face of the whole World, and thereby to expoſe theſe he levell'd at as much as in him lay, not only to Contempt and Deriſion, but alſo to Hatred and Perſecution, is ſuch a Flight of Zeal, as, in my Judgment, cannot pretend to the Qualities of peaceable and gentle, eaſie and impartial. But did not the Doctor engage to give us *A. B*'s Pretences in her own Words? Where then doth ſhe pretend to be more Competent to carry on a Victory over the Devil than Chriſt himſelf? Where doth ſhe aſſume to her ſelf his Honour and Power; or claim a Place above the Apoſtles and

Letter p. 21.

and Prophets, and all truly inſpired Perſons? Muſt he conclude Men irrecoverable, becauſe they will not be reduced from their ſuppoſed Errors by Noiſe and Banter? All, to the beſt of my Underſtanding, that *A. B.* pretends to, is only to be an Inſtrument in Chriſt's Hands, and that no otherwiſe than by publiſhing theſe Truths, that he by his Spirit communicated to her, and which his Power and Grace alone was afterwards to make effectual. Now let it be ſuppoſed, but not granted that it was ſo, What Diſparagement is it to our Redeemer, to make uſe of a poor contemptible Creature in order to accompliſh great Deſigns? Was it any Diſhonour to him, that his Apoſtles in his Name and Power, converted more to the Chriſtian Religion, and wrought more Miracles than he did himſelf, when he dwelt in mortal Fleſh?

V. *The Writer apologizeth for himſelf.*

V. Perhaps it may be thought I am byaſſed in Favours of *A. B.* and therefore not ſo capable to diſcern that *Latet Anguis in Herba.* I am ſure, if I am ſo, my Prejudices are of no old Date, they are not yet ſo rooted, but ſober and juſt Reaſonings might diſcuſs them, and reclaim me from my Miſtakes; neither, I think, can it be ſaid that they have been fortified from any proſpect of Reputation or worldly Intereſt. But whatever my Prejudices may be, I can ſincerely declare, that what determined me to have an Eſteem for this Perſon's Writings, was a Conviction, that they not only recommended the great and eſſential Duties of the Goſpel, diſtinguiſhed them from the Acceſſories, diſcovered the Miſchief of Sects and Parties, and the Vanity of laying Streſs on nice and airy Speculations, but alſo becauſe they ſuggeſted ſolid Principles which might ſerve as an Antidote againſt the Infuſions of Atheiſts and Deiſts, Pelagians and Socinians, Antinomians and Fataliſts, and falſe Pretences to Inſpiration. And tho' I met with ſome things in them that ſeem'd a little odd and ſtartling, yet I choſe rather to ſuſpend my Judgment, (ſince even her ſelf does not impoſe them on any) than forego what appear'd to me ſo very ſolid and uſeful.

Vale.

SOME

Some LETTERS OF M. *ANT. BOURIGNON.*

Whereby her True Chriſtian Spirit and Sentiments are farther juſtified and vindicated, particularly as to the Doctrine of the Merits and Satisfaction of Jeſus Chriſt; as is to be ſeen in the Third and Fourth Letters. *All of them are moſt worthy to be peruſed by thoſe who ſincerely love, and impartially ſeek after the Truth and the Salvation of their Souls.*

LETTER I.

Concerning the Love of God.

Written to a Paſtor at Mechlin; *and is the* 15*th. of* La lum. nee en tenebr. Part I.

SIR,

I. I Know not how one of ſound Judgment can love any other thing but God, ſeeing there is no created thing that is worthy of our Love, as he is, being the Fountain of all Good, Wiſdom, the Giver of all Wiſdom, the Beauty that creates all Beauty, the Righteouſneſs of the Righteous, the Goodneſs of all Goodneſs, the Accompliſhment of all Perfections; in ſhort, the only Object worthy of our Love, without whom nothing is Lovely, neither in Heaven nor in Earth. Nothing without him can ſatisfie our Soul, nothing can content it, nothing can give it Perfect Pleaſure, nothing can make it happy, neither now nor hereafter. It is he who created us; it is he who preſerves us; it is he who will judge us.

I. *God alone Lovely; Motives to the Love of God: 1. He is the Fountain and Accompliſhment of all Good.*

If *Good* of its own Nature is always Lovely, why then does not the Soul employ all its Powers to love the Original, the Perfection, and the Conſummation of all Good, which is God?

II. If

II. 2. *The Soul's Likeneſs to him.*

II. If *Likeneſs* beget Love, how can your *Soul*, which was *made after the Similitude of God*, live without loving him? What other Lovely Object can it find without God, whom only it reſembles? What Original or Pattern is there among all periſhing Things to this Divine and Immortal Soul, which cannot find its like, but in God himſelf?

III. 3. *Of the Benefits beſtowed by him upon the Soul and Body.*

III. If *Benefits* do oblige even Nature it ſelf to love its Benefactors, how ought the Soul to love its God, when he has given it all that it poſſeſeth, and has promiſed infinite and eternal Goods, beyond Compariſon, in the Life to come? He has given the Soul, which he created of nothing. He not only made it after the Similitude of the Angels of Heaven, but *after the likeneſs of God himſelf*, ſo that all Souls are by Creation made little Gods. Could this God of Love give unto Man greater Goods and Gifts to make himſelf be loved by him, than this Divine Creation of his Soul, Immortal as himſelf? The Body, which he formed to be the Keeper and Sheath of this Soul, could it have more Perfections? Is there any thing in Nature more Admirable than the Body of Man, animated with all the Powers of the Soul, with an Underſtanding to conceive, with a Memory to remember, with a Will to act; ſo that the very Body is in ſome manner an Image or Reſemblance of the HOLY TRINITY.

IV. 4. *The Proviſion he has made both for Soul and Body.*

IV. Could God give unto Man more and greater Gifts than he has done to oblige him to love him? For after having given him a Being and Life, he upholds and maintains it with all neceſſary things, which he has likewiſe created for the Entertainment of this Man, to whom he has ſubjected ſo many Creatures under his Power, having made him Superiour over all the living Creatures, and given him Authority as the Maſter-piece of the Works of God, the Earth for his Foot-ſtool, the Air to breath in, the Fire to warm him, the Water to refreſh him, the Fruits to nouriſh him, the Flowers to recreate him; in ſhort, all the viſible and material things that God created were only for the Body of Man. What muſt he have laid up for his Soul, which is beyond all Compariſon more valuable, as being Divine, created after the Image of God? If he has made ſo many admirable Things for the entertainment of the Body, which muſt die and remain for ſo ſhort a time upon Earth? Should not all thoſe Gifts, all thoſe Benefits, oblige Man to love ſuch a Benefactor? Seeing

ing he has not received, and can never receive any true Good without this Giver of all Good.

V. How can he be without loving him, when he conſiders his Love, which was not ſatisfied with having freely imparted unto us ſo many Gifts; but after that this ungrateful Man had abuſed ſo many Favours, by turning away from his Creator to join himſelf to the Creature, valuing the Gifts more than the Giver, preſuming to merit yet more, he rebels againſt his Orders, will needs out of Ambition of Spirit know more than it pleas'd his Creator, and breaks his Commandment that he might equal himſelf unto him? This God of Love, who in a Moment could have puniſhed all theſe Ingratitudes by an eternal Damnation unto which he had baniſh'd the fallen Angels, lov'd Man more than the Angels; and having more regard to the Love he bear him than to his Diſobedience, he pardons his *Sin*, and forgives his Fault, upon Condition of a temporal Penitence. V. *5. His Mercy to become the Saviour of Man.*

VI. This Teſtimony of Affection, from a God towards his Creature, does it not deſerve that it love him? He farther obliges it by more powerful Means: For that he might make them ſee that *his Delight is to be with the Children of Men*, he *becomes Man*, viſible and ſenſible as themſelves, not being ſatisfied to have made Man after his Image and Likeneſs; but God is made after the Image and Likeneſs of Man, yea, he becomes truly Man to teach them how to love him by material Words and Deeds, conformable to their humane Capacities. VI. *6. His Incarnation.*

VII. Could God teſtifie more Love for Man, than to abaſe himſelf, yea, to annihilate himſelf (to ſpeak according to our Language) and to cloath himſelf with humane Nature? What Judgment could conceive greater Teſtimonies of his Love? Or what Means could be fallen upon, more powerfully to oblige Man to love him, than to become like to Man in Nature, to become his Equal in Condition, not preferring himſelf to the meaneſt Men; to converſe and be familiar with them as their Brother and Companion; yea, he ſubjects himſelf unto, and obeys Man that he might gain his Friendſhip, he ſerves him, even to the waſhing of his Feet, and tho' Man offend him, he prevents him always with Friendſhip; lets a *Judas* kiſs him who contriv'd his Death; and at the time he came to deliver him up to his Enemies, he even calls him his Friend. VII. *7. His Annihilation.*

VIII. And

VIII. 8. *His becoming a Teacher and Prophet.*

VIII. And for an Evidence that he makes Man his Friend, he declares unto him his *Secrets* and all that he learned from his Father; and all this to engage Men to a reciprocal Love. He eats and drinks with them, draws them by his ſweet Converſation, teaches them familiarly all the neceſſary Means to *love him*, gives them *a Law all of Love*, which contains no other thing but the *Love of God and our Neighbour*. All his Goſpel contains nothing but the true Means to fulfil this Law of Love. He ſo earneſtly preſſes this Love, that he threatens with eternal Damnation if we do *not love him with all our Heart, with all our Soul, and with all our Strength*. Could he expreſs more powerfully the Deſire he has that Man love him, while he draws him even by force to his Love?

IX. 9. *His becoming a Prieſt.*

IX. And to make this Force altogether Lovely, he charges himſelf with the Burthen of Man's Sins, reſolving, out of the Love he bear him, to ſuffer in his own Body the Puniſhments due for them. He ſuffers Hunger, Thirſt, Wearineſs, travelling through ſo many Places to ſeek Man, and to help him in his Penitence, that he might have no other Care but to love him. Is it poſſible that Man ſhould not acknowledge ſuch a Love? Is he ſo unnatural as not to love ſuch a Benefactor, who obliges him by ſo many, ſo painful Proofs of his Love, that they ſeem to exceed the Bounds of Reaſon?

X. 10. *That he gave his Life, even for his Enemies.*

X. Who ever ſaw Love arrive to ſuch an Exceſs of Good-will for the Perſon beloved? For a GOD to debaſe himſelf, to ſubject himſelf, and to ſuffer for his Creature; that which no Body would do for his Equal, and it would be no ſmall Love for one to give his Life for his Friend: Which JESUS CHRIST gave for Man who was his Enemy, having overcome his Malice by the Exceſs of his Love: And the more that Man is tranſported to deal hardly with him, he is led the more to love him, laying down his Life voluntarily the more to oblige him by the Conſideration of ſuch a LOVE, *that ſurpaſſes all Underſtanding*, that a GOD ſhould be enclin'd to love a Worm of the Earth, of which he has no need, and which is led even to outrage and offend him, inſtead of being enclin'd to love him!

XI. 11. *The Advantages of Divine Love.*

XI. Ingrate Creature! Wilt not thou yield to this LOVE? Cruel to thy Self! Enemy of thy own Good! Wilt not thou bow under this Yoke which is ſo gentle and

and lovely? Its Captivity is Liberty; its Service is a Kingdom; its Pains are Delights; its Labours are Repoſe; its Griefs are Contentments. This LOVE ſatisfies the Soul, fills it with all Happineſs, comforts it and adorns it, keeps it always chearful with its Beloved, nothing can offend it. What Happineſs, what Joy, what Peace, what Delights to the Soul that poſſeſſeth this Love! It fears nothing, it hopes for nothing, it ſeeks nothing, it finds nothing Lovely without this LOVE.

XII. How blind and ignorant is he who loves the Wealth, the Honours, and the Pleaſures of this World! He is never content, nor ſatisfied! For *Riches* bring along with them a Thouſand Cares and Diſquiets, with an unſatiable Thirſt, which faſtens the Soul to Earth and to Metals, and turns it away from God. XII. 12. *The Vanity of the earthly Love of* Riches.

Honours are yet more vain than Riches, for they are nothing but Fantaſtical and Imaginary, which give nothing to the Soul that loves them but an empty ſwelling of Pride, which makes the Heart break at the leaſt change of Fortune, which vexes and torments them continually with the fear and care of Loſing them; and tho' they did poſſeſs them lawfully and ſecurely, yet they are nothing but a Smoak of Vanity, ſince we are nothing, and all they who honour us are equally Nothings. What Folly is it to look for Glory from all theſe NOTHINGS, and to love Honours ſo vain, and of ſo ſhort Continuance? Honours.

Pleaſures, ſuch as they may be, give very little Satisfaction to Man in general, becauſe they are of ſo ſhort Continuance, in particular, for that they are ſo vile and earthly, unworthy of the Nobleneſs of our Soul, which is Divine and Spiritual; for to take Pleaſure to eat and drink, is to level our ſelves in this Point with the Beaſts, and often to hurt both Soul and Body; ſeeing theſe Pleaſures do ſometimes breed Exceſſes, prejudicial to the Health, indiſpoſing both Body and Mind, which pay very dear for the Pleaſures which they pretend to have in Meat and Drink. All the other Pleaſures of the Body are always inſatiable to him who would pleaſe his Five Senſes; the Eye will never be ſatisfied with Seeing, the Ear with Hearing, and ſo of the reſt; if Reaſon do not govern all, they will ſtill importune us, yea become Inſolent and Unſatisfiable: To love Play, is loſs of time; to love Hunting, is Wearineſs; to love Company, is Diſquiet: The Pleaſures.

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more we would oblige them, the more they are diſſatisfied. And what ſhall we have after having ſatisfied all our Senſes, and given to our Body all the Pleaſures that it deſires? Nothing but Wearineſs and Remorſe of Conſcience, which will torment the Soul, eſpecially at Death. We may lawfully uſe theſe things, but not love them; for they are no wiſe worthy of our Love.

XIII. XIII. There is nothing LOVELY and that can ſatisfie our Soul, but GOD ALONE: Neither was it created for any *other End but to love its God, and to cleave to him only.* All other Goods are falſe and deceitful. Since we cannot live without LOVE, Why do we not love this GOD, who is ALONE LOVELY? So much the rather that he deſires it, that he has obliged us to it by ſo many Gifts, and that he continues them every Moment, and will continue them even to our Death?

13. *Nothing Lovely but God.*

14 *Without him all is Folly and Miſery.*

From whom do we look for our *Happineſs*, but from God who will judge us? If we have ſerved the World, it will pay us with Ingratitude; if our ſelves, we have nothing but Weakneſs and Miſeries. I can ſee no other *Happineſs* but that of LOVING GOD; all the reſt is vain and periſhing: Riches, Wiſdom, Pleaſures, Honours, are nothing but Smoak, if they aim at any other End but this of LOVE. All the reſt is nothing but Emptineſs, Filthineſs, and Inconſtancy, unworthy of being lov'd by a Soul ſo Noble and Divine, the Lawful SPOUSE of GOD, and the COHEIRESS of JESUS CHRIST. Is it not ſad, yea Abominable, that it ſhould joyn it ſelf or commit Adultery with the Baſe things of the Earth, forſaking its Faithful BRIDEGROOM, who loves it ſo perfectly, and who has done ſuch admirable things to engage it to his Love, yea to conſent only to let it ſelf be loved by him according as he deſires; but that it ſhould thruſt away from him to love and cleave to the Earth, Winds, Metals, Fleſh and Blood, how depraved is its Judgment! Which makes me often ſigh, when I ſee this Ingratitude of the Creatures towards their Creator, whom I beg that he may open the Eyes of their Souls, to ſee the true Means of their Salvation. In the mean time I continue,

Sir,

Your moſt humble Servant,

Antho. Bourignon.

Gaunt, March, 15th. 1667.

LETTER II.

LETTER II.

Of PRAYER, *wherein it conſiſts. Of ſet Prayers and Exerciſes, and their Uſe. Of* CONTINUAL PRAYER, *its Nature, the abſolute Neceſſity of it for overcoming our Enemies, both inward and outward; for obtaining the Grace of God, for attaining unto Perfection, and how to perſiſt in it, without Interruption.*

This Letter is the 7th of *Tomb. de la Fauſſe Theologie*, Part iv.

My dear Friend,

SInce you have reſolved to deny your ſelf, and no longer to follow your Senſualities, you have need of *Continual Prayer*, that you may be enabled to perform your good purpoſes. For when the Devil has once had Power over a Perſon, and made him love and follow his Senſualities, he does not eaſily depart from him, not being willing to quit the Fortreſs of which he has once been Governour; but he keeps it by force, and againſt the Inclination of the Perſon who would thruſt him out of it: ſo that he muſt oppoſe him by force. It is of ſuch Devils that Jeſus Chriſt ſays, *That they go not forth but by Faſting and Prayer*: not that Jeſus Chriſt and his Apoſtles had not Grace from God powerful enough for caſting out all ſorts of Devils; but when they have once gained a Power over the Will of Man, and he has conſented to all the Suggeſtions of the Devil, he will not go out but by the force of *Faſting and Prayer*, ſeeing he has gain'd the Man's Soul by *Senſualities and the Neglect of Prayer*.

2. He muſt of neceſſity be thruſt out by means directly contrary to thoſe which he has made uſe of for getting entry into Souls. When they have obeyed the Devil in following the *Senſualities* of corrupt Nature, they muſt afterwards renounce the ſame Senſualities by *Faſting and Abſtinence*; otherwiſe they will never caſt out this ſort of Devils. And if they have *hearkned to the Temptations of the Devil* inſtead of the Inſpirations of the Holy Spirit, there is a neceſſity of continual Prayer to caſt forth this kind of Devil, ſeeing he has continually entertained the Spirit with *vain Thoughts*, the ſame Spi-

rit muſt *entertain* it ſelf *continually* with God, otherwiſe it can never thruſt out this kind of Devil.

3. And therefore I exhort you unto CONTINUAL PRAYER, that you may overcome this Enemy of your Soul, and chaſe him out by the help of Prayer, which is a powerful Armour againſt all the Furies of Hell.

4. In the mean time I muſt ſhew you what PRAYER is, before you can perform it aright; for we often take ſome fine words that we have read, or heard of others, to be Prayer, as in this Country they uſe to read or ſing Pſalms when they would pray, and in other places they ſay ſo many *Pater Noſter*'s, *Ave Maria*'s, or ſome other Prayers written in ſome Books, or they learn the words, that they may repeat them when they would pray.

5. All this ought not to be termed Prayer, ſince theſe words and theſe Pſalms may be ſaid without making any Prayer to God: and that one may pray in ſaying Pſalms, he ought to have the ſame DESIRES which they had who made them, and to ſay the ſame words with the ſame Deſire that they had in ſaying them; otherwiſe, this cannot be PRAYER, but rather idle Words, which do not profit: yea, by theſe Words Men do often reproach God, or they utter Lies or Mockings. For to ſay a Pſalm of *David* which he uttered when he was penitent, when he faſted and prayed, waſhing his Couch with his Tears, while they who ſing theſe things are very often fill'd with Wine and delicious Fare, ſpending whole Nights in Riot and Luxury, is not this to mock God, and to lie in his Preſence? So do they alſo who ſay the Lord's Prayer, or any other Prayers, without having Deſires ſutable to the Words which they pronounce.

6. They will ſay that God is *their Father*, without being willing to obey him as Children. That *his Name be hallowed*, while indeed they diſhonour and deſpiſe him, loving rather their own Will and Honour than God's. They ſay, *Let his Kingdom come*, when they deſire nothing but to reign in this World, where they would wiſh ſtill to live, if God would give them Proſperity. And by word they ſay, *His Will be done on Earth, as it is in the Heavens*, while they will not reſign themſelves to the Will of God in any thing, but endeavour to accompliſh their own as much as is poſſible for them. And while they pray to *have daily Bread*, they labour and ſtudy to have Abundance, and maugre God, they will needs have more than the daily Bread for which they pray. They pray

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likewiſe, *That he would forgive them their Sins*, while they love them, and will needs go on to commit them more and more every day. And, *That he would deliver them from evil*, while they purſue and do the Evil from which they ſay they would be delivered. And while they pray to God, *That he would deliver them from Temptation*, they feed it, follow and obey it.

7. Behold how Men do mock God by ſuch Prayers, and lie in his Preſence! I do not therefore deſire that you pray after this manner, for it avails nothing; and you cannot thereby obtain the Grace of God, but rather a greater Condemnation: for God will not be mocked, and he takes no pleaſure in vain Diſcourſes. He only *ſearches* the Reins, and tries the Conſciences, being the *Searcher of hearts*, and not the Hearer of our feigned words. The Goſpel likewiſe tells us, *That we muſt not pray as the Phariſees, who thought to be heard for their much ſpeaking*, and adviſes *to ſhut our door when we would pray to our Father in ſecret*, aſſuring us, that our *Father knows what we have need of, without our much ſpeaking.*

8. It is not then theſe kinds of Prayers to which I exhort you, my Child, but unto CONTINUAL PRAYER, which muſt ARISE FROM THE HEART. Every moment you have need of Strength and Aſſiſtance from God to reſiſt the Devil, the World, and the Fleſh; and tho' you have undertaken to overcome them, yet in effect you do it not, but you are often overcome by them. You ſtand in need then of *ſupernatural Strength*, which you cannot obtain but by Prayer, which, if you underſtood it aright, would be very eaſie, and would become habitual to you. And as you have *continual* need of Aſſiſtance from God, ſo alſo you have need of *continual* Prayer.

9. You muſt therefore embrace it, and NEVER AGAIN LEAVE IT OFF, if you would ſubdue your Enemies; otherwiſe you can never overcome them, but they will always tyrannize over you againſt your Inclination and Will. I doubt not but you have often prayed to God to be delivered from your Enemies; but theſe *Paſſing-Prayers* are not ſufficient for reſiſting an Enemy ſo common (or continual) as is the Devil, who every moment aſſumes new Vigour, and is never wearied in tempting and ſurprizing us, ſeeing this Enemy is never at reſt, and never ceaſes to do evil. He will indeed ſometimes leave us in quiet in the time of Prayer; but no ſooner is it finiſh'd than he returns, and oft times with more

Vigour than before: and thus he regains what he had loſt during Prayer.

10. This is the Reaſon that he is never affrighted with the Prayers that we make *Morning*, *Evening*, *Before* and *After Meat*, or at other expreſs times which we ſet apart for Prayer, tho' theſe Prayers be performed with Attention. The Devil withdraws indeed for that little time: but, as when a Friend abſents himſelf for ſome time from his Friend, he returns to him, from his Voyage, with greater Expreſſions of Friendſhip than he had before his Departure, and oft-times makes ſome new Alliance; ſo does the Devil with the Man who gives himſelf to Prayer by cuſtom: for he believes he has pleaſed God, after having ſaid his *ordinary Prayers*; and when they are over, he lets looſe his Spirit to the Cares after earthly Goods, or to take his Pleaſures and Recreations, without minding God.

11. This is not, that I would blame Morning and Evening Prayers, or thoſe at Meat, or any other expreſs time which Men ſet apart for Praying; for this is commendable for thoſe who live in the World, who being ſo diſtracted and diverted in their Affairs and Buſineſs, if they ſet not apart certain times for Prayer, it is to be feared that they would never find any leiſure to think upon God: they do therefore very well to ſet to themſelves a Rule, and to appoint an expreſs time for their Prayers, that they may ſometimes think upon God, and may not forget themſelves amidſt their worldly Affairs.

12. But as for the Children of God, and thoſe who tend to Chriſtian Perfection, they ought *to pray continually, and never to ceaſe*, becauſe the Devil never ceaſes to tempt them: and the more they deſire Perfection, the more are they aſſaulted with Temptations, and they have the more occaſion for continual Prayer; ſometimes to beg Aſſiſtance from Heaven, ſometimes to thank God for his Graces, ſometimes to bleſs and honour him. So that there never paſſes one moment of the day wherein he who obſerves narrowly the Diſpoſitions of his Soul, has not ſome occaſion to pray unto God He will find it ALWAYS NECESSARY TO PRAY CONTINUALLY, becauſe he has continual matter for it, by the occaſions which befall us, both inwardly and outwardly.

13. For if we converſe with Men, they ſometimes will praiſe us, ſo as to give us occaſion of Vain-glory; at other times they will deſpiſe us, ſo as to make us angry, or ſullen,

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or to deſpiſe or hate them: and when we have any buſineſs with them, Avarice ſlips in, or we ſeek our ſelves. A proſperous Event will make us rejoyce, or will puff us up: an Adverſity will make us ſad and melancholly: and thus a thouſand other Accidents which do daily befall us outwardly, do continually afford occaſion to have Recourſe unto God by Prayer, to beg of him his Grace, and ſtrength to uphold us that we fall not into Sin amidſt ſo many divers Rencounters, which do outwardly befal us, and much more inwardly. For if we did conſider well the divers Agitations and Motions of the Paſſions of our Souls, we would there find infinite Evils which we muſt reſiſt. This of bridling our vicious Inclinations, is a continual Employment for him who applies to the Perfection of his Soul; and he will find ALWAYS MATTER FOR PRAYER TO GOD, and for begging his help and aſſiſtance, without which we cannot fight againſt ſo many viſible and inviſible Enemies. He muſt give himſelf to *Continual Prayer*, or elſe live and die their Slave, and be always miſerable.

14. I do not deſire that you ſhould have your Spirit continually bent unto Prayer after your ordinary way; for this would wrong your Head, and would forge a thouſand Imaginations which would neither be neceſſary nor uſeful. But I would have you to call upon God always when you have need, and to bleſs him as often as you receive from him any Grace and Aſſiſtance, ſeeing it is an Ingratitude not to thank him for every particular Gift that he beſtows upon us; ſince gratefulneſs for a Benefit obtains always new Favours from God, and he deſires that we ſhould call upon him in our Needs, promiſing to ſuccour and help us. If God deſires that we pray unto him, why ſhould we not do it? He ſays, *Seek, and ye ſhall find; ask, and ye ſhall receive; knock at the door of Mercy, and it ſhall be opened unto you.*

15. How comes it then, my Child, that you cannot overcome your Enemies, ſince God on his part has given you ſo many Promiſes, which on his ſide will always be infallible? It muſt needs be ſaid, that the Failing is on your ſide; and I cannot ſee what it can be but that of *Continual Prayer* which you do not ſufficiently underſtand; and you think to overcome your Enemies with your own Strength; which you will never do. You have indeed given them power to hurt you by your own Will; but it is not ſtrong enough to chaſe out your Enemies. There is needful now AN ALTOGETHER

PARTICULAR GRACE OF GOD, WHICH WILL NOT BE GIVEN YOU BUT BY PRAYER, and that CONTINUAL.

16. I will tell you what PRAYER is, that you may underſtand it, fearing leſt it ſeem to you too hard to be embraced, tho' there is nothing more ſweet and agreeable: But Mens Imaginations make it appear difficult, yea impoſſible, to ſome, becauſe they have never diſcover'd what *Prayer* is. Some attribute it to many *vocal words*; others to Speculations [or Meditations] of the Spirit, which they call *Mental Prayers*. But believe me, it is neither Words, nor Speculation, that makes Prayer. But TRUE PRAYER conſiſts in the Converſation of Spirit that Man has with his God, when his heart ſpeaks to him, and asks the things that he has need of; or bleſſes him and thanks him for his Favours; or praiſes his Greatneſs, Goodneſs, Love, and the other Qualities which Man obſerves in his God. This *Elevation of Spirit*, or Converſation that he has with God, makes up true Prayer, without which there can be no true Prayer, tho' they call by this Name many divers things, which it were impoſſible that Man could do continually, as Jeſus Chriſt has ſaid, *that he muſt always pray, and never faint.*

17. He could not have appointed Man to do impoſſible things, as continual Prayer would be after the manner that they would underſtand it. For if to pray, a Man behov'd to be always in Churches, all the other things neceſſary for the ſupport of Life would periſh, and Man would die for want of them. And if to pray he muſt be always on his Knees, the Body could not ſuffer this continual Fatigue. And if he behov'd always to *meditate fine Speculations* in his Spirit, he would break his head: or if he muſt ſpeak Prayers continually, he could neither ſleep, eat, nor drink. So that it is not to be believ'd that God demands of Man any other continual Prayer but that of the *Converſation of his Spirit with God*, which may be done continually, while working, drinking, eating, writing, yea, even while ſleeping; ſeeing he who has entertain'd his Spirit with God all the day long, does certainly reſt with him while ſleeping, becauſe the Spirit having walked with its God while awake, it repoſes it ſelf likewiſe with him when ſleeping. And uſually the vital Spirits are full of that which they love, and that which has been ſeen and heard in the day time, is repreſented unto the Spirit in Sleep. So that he who converſes *with his Spirit elevated unto God*

God by day, loſes very little of the ſame Converſation during the night; and even ſometimes God communicates himſelf unto him by Dreams.

18. By which it appears, that it is very poſſible to *pray continually*, as Jeſus Chriſt has taught us: yea, there is nothing more eaſie and agreeable. For my part, I could not live without this continual Prayer, and Death would be more ſweet to me than to be one hour out of it, becauſe all ſorts of Pleaſures, without this Converſation, are to me Vexations, and mortal Afflictions. For this cauſe I abide always in it, and I do not think that you have ſeen me go out of this Converſation to delight in other things. By which you may ſee that it is very poſſible *to pray always, and never to ceaſe*: and that it is even good and pleaſant, ſeeing he who is in this continual Prayer is never melancholy: which you may alſo have obſerved as to me, amidſt ſo many different Events, and occaſions of Grief.

19. Give your ſelf therefore to this Continual Prayer, and by it you ſhall overcome both your inward and outward Enemies. You ſhall have Joy and Peace in your ſelf, and you ſhall learn all that you have need to do and avoid. Do not apply your ſelf to contemplate the great Wonders of God, or his Conduct towards Men, nor the other Myſteries of God or of Religion; but *practiſe this Continual Prayer* according to your need, *ſpeaking to God continually*. If you are in Temptation, beg his Aſſiſtance: if you are in Ignorance, beg Wiſdom from him to fulfil his Will: if you are weak, Strength: and if you receive his Graces, bleſs him and thank him for this Favour done to you a Sinner. And thus you ſhall have continual matter of having *your Spirit lifted up to God*, in which TRUE PRAYER conſiſts. By this, you ſhall habituate your ſelf by degrees to ſpeak unto God, and to converſe with him in Spirit; and at laſt he will ſpeak unto you, and you ſhall be here united unto him, looking for a perfect Unity in Eternity. Which ſhe wiſhes you, who remains,

From the place of my Retreat Apr. 7. 1671.

Your very affectionate in Jeſus Chriſt,

A. B.

LETTER III.

That the Spirit cannot rule where the Fleſh rules.

That to him, who has mortified the old Adam *in himſelf, it is moſt eaſie to imitate Jeſus Chriſt; and that it is difficult only to him who would live according to his Natural Inclinations.*

This is the 7th Letter of the Third Part of *La lum. nee en tenebr.*

My dear Child,

1. I Do not wonder that your Friends ſay, *It is impoſſible to imitate Jeſus Chriſt*, ſo long as they live according to their Natural Inclinations; for it is a certain Truth, that a natural Man cannot live according to the Spirit of Jeſus Chriſt. He muſt be regenerated, and the old *Adam* muſt die in him; for the Spirit cannot reign where the Fleſh reigns; ſeeing they are two ſworn Enemies, and cannot agree together, no more than Heat and Cold: This it is that makes Thunders and Lightnings in the Air when the Cold and Heat meet together; the ſame befalls Souls cold in Charity, when they feel themſelves touch'd by the Arrows of God's Love, or the heat of his Anger.

2. If it be ſaid to a carnal Perſon, *that he ought to love God with all his Heart, with all his Soul, and with all his Strength*; you ſhall ſee him preſently break out in Words, and throw out as it were fiery Flames of Anger to maintain that he loves God; while in effect he loves nothing but himſelf. And if it be told him that he cannot love God while he loves himſelf and the tranſitory things of this World, he will let fly like Claps of Thunder againſt him who lays before him this Truth; becauſe he neither knows nor conceives it, and his natural Inclinations cannot take pleaſure in loving that which they do not ſee nor feel, ſuch as God and eternal Things, which are inviſible to his Carnal Eyes.

3. We muſt of neceſſity die to the Fleſh, that we may live to the Spirit, otherwiſe we ſhall never comprehend Spiritual things: There are two Natures in us, the one is Divine

Divine, and other Humane: The Divine Nature loves things Eternal; and the Humane Nature loves things Temporal: The Divine reſpects nothing that is earthly, and the Humane reſpects nothing that is heavenly; becauſe each of theſe tend always to their Centre: The Divine part in Man, aims and tends to Divine things; and endeavours to ſerve God, who is its Principle from whence it comes; and the Humane Nature aims and tends always to Earth, from whence it takes its Original, and cannot be pleaſed in any other thing. This is the Reaſon why they who live according to their Nature ſay, *That it is impoſſible to imitate Jeſus Chriſt*; which is moſt true as long as they will needs continue to live according to their Nature: For it was corrupted by Sin, ſince which time, it can produce nothing but all ſort of Evil, it being impoſſible for it to do any Good, or *to have* one good Thought. For this Cauſe, *Job* had good Reaſon to curſe the Day of his Birth; for none of the Beaſts would be ſo miſerable in their Nature, as is Man, if he had not in him a Divine Nature.

4. All muſt grant this, and ſay with your Friends, *that it is impoſſible to imitate Jeſus Chriſt*, ſeeing he lived ſupernaturally, having ſubjected his Humane Part to his Divine, and made his Fleſh die that he might live to his Spirit, and deſpiſed Temporal things that he might embrace Eternal. But I would gladly ask all thoſe Natural Perſons, if they deſire to do the ſame things? And if they have put to Death the old *Adam* in them, that is, the Inclinations of corrupt Fleſh? And if they have labour'd with all their Power to revive in them the Spirit of the new *Adam*, which contradicts the Senſualities of the Fleſh? Which appears by the Perſon of Jeſus Chriſt, who overcame all Natural Senſualities.

5. It may be, they will ſay, that it would be impoſſible for them to attain to ſuch a Perfection as Jeſus Chriſt had; while they will not part with ſo much as one of the Affections which they have for their Pleaſures or Senſualities, that they might follow him at a diſtance: For they do not ſo much as deſire to imitate him, far leſs to tend to his Perfection. They believe indeed by an imaginary Speculation that Jeſus Chriſt has ſatisfied all for them; and they will not believe by a Divine Truth that he has merited for them by his Sufferings, the Grace, and the Power to imitate him, becauſe they do not deſire to do it; for they love rather to remain in the Corruption of the old *Adam*, than to be quickened into the new, which is Jeſus Chriſt. 6. Thus

6. Thus it is that thoſe poor Souls flatter themſelves to their Ruine, while they ſay, that *they cannot imitate Jeſus Chriſt, nor live without Sin becauſe of their great Frailty.* This is as much as to ſay, that *they reſolve not to be ſaved, and they reſolve to die in their Sins*; for there are only two ways, the one of Salvation, the other of Damnation; and Jeſus Chriſt is that which leads to Salvation. He who will not walk in the ſame Way in which he walked, cannot find Life, but without all doubt ſhall die for ever. Therefore, my dear Child, do not give way to the Diſcourſes of thoſe poor blinded ones, who have fill'd their Underſtanding with Errors; but walk according to the Light that God has given you, and labour to be born again in the Spirit of Jeſus Chriſt our Saviour. Withdraw from the World, ſince he ſays, *that he prays not for the World, but for thoſe whom his Father has given him out of the World.* Thoſe who are of the World, are they who love the tranſitory things of the World, and will not part with them to imitate Jeſus Chriſt. They are rich in Will, and proud in Heart, loving their fleſhly Senſualities, while they flatter themſelves by ſaying, *that it would be impoſſible for them to imitate Jeſus Chriſt, and to live without Sin becauſe of their great Frailty*; which if they underſtood aright, they would uſe means to overcome it; and he who felt his *Heart cleave to Riches*, would not poſſeſs them, but would put them far away from him, as ſome of the Heathens did, who threw all their Money into the Sea, fearing leaſt it ſhould deprive them of the Liberty of their Mind: And if a Man found himſelf *ſo frail as to fall into the Sin of Pride*, he would ſhun Offices, Greatneſs, and Honours, that he might follow the Poverty and Lowlineſs of Jeſus Chriſt; and if he found himſelf *ſo frail as that he could not eat and drink delicate things*, without falling into the Sin of Gluttony, he would take the coarſeſt Meats and Drink proportionably, to ſupport the Weakneſs and Frailty of Nature, weaning it from all Senſuality or fleſhly Appetite. But Men do not feel themſelves too *frail to indulge their Body in all its Appetites and Pleaſures*; and they will needs make themſelves believe that they are too frail to abſtain from Sin, or to imitate Jeſus Chriſt.

7. This Sentiment is ſo Erroneous, that I would be aſhum'd to refute it, were it not that I ſee ſo many Souls poſſeſs'd with it, eſpecially among thoſe of *Calvin*'s Reformation, who live and die in this Belief, that Jeſus Chriſt has ſatisfied

fied all for them, that it is impoſſible for them to do good or to imitate Jeſus Chriſt. This it ſeems is inculcated unto them from the Cradle, ſince in effect we ſee that all their practice is founded upon it, while they live according to the Motions of corrupt Nature, and with this believe that they ſhall be ſaved by the Merits of Jeſus Chriſt, without ſtriving to imitate him; ſince they are taught, that it is impoſſible to do this. And tho' this is a falſe Theology, yet every one follows after it, leaning upon a broken Reed.

8. For that Man of whom I ſpoke to you formerly, ſaid, that it was impoſſible for him to do any good Work, yea, to ſay the Lord's Prayer with Attention, no more than they with whom he convers'd, whom he had often ask'd, if they could ſay it, with Attention; and they all anſwered, they could not. It is to be remarked that they were Merchants of great Trade and Spirit, who found out all ſort of Inventions for gaining of Money with great Dexterity and Care, and their Spirit was not diſingag'd for ſaying the Lord's Prayer with Attention: For where their Treaſure was, there was their Heart; and the Attention cannot be perfect in two ſo contrary things at the ſame time; but if they had purg'd their Souls from coveting earthly Goods, and as carefully applied their Underſtanding to ſpeak unto God, and to hear him, without doubt they might not only have ſaid the Lord's Prayer with Attention, but might alſo have attended ſeriouſly upon continual Prayer, which Jeſus Chriſt has ſo much recommended to us, ſaying, *that we ought always to pray, and never to ceaſe.*

9. But thoſe poor Ignorants think to pleaſe God with fair Words as they pleaſe Men, by ſaying, *that they are too frail to do any Good, far leſs can they imitate Jeſus Chriſt*; for theſe Excuſes will condemn them: For if they were truly ſenſible of their Frailty, they would avoid the Occaſions of Sin, and uſe the Means of Poverty, Humility, and Patience, that they might imitate Jeſus Chriſt; for he did nothing when he was upon Earth but that which another would do that were animated with the ſame Spirit that he was: For the ſame God has through all the ſame Power, and can do by the Body and Spirit of other Men, that which he did by that of Jeſus Chriſt.

10. For in as much as he is God, his Power is not limited, provided that Man give no hindrance to it by his Free-will: So that if one at preſent did ſubmit his Will to that of God,

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as Jeſus Chriſt did; he would certainly feel the ſame Operations of Divine Vertues that he felt in his Soul, and would likewiſe do the outward Miracles that he did, if there were need for them; for the Spirit of God is not leſſened, and his Power was not limited to the Perſon of Jeſus Chriſt only, ſeeing he ſays, *that his Delight is to be with the Children of Men.* He does not ſpeak of one ſingular Man, but of all Men who ſubmit their Wills to his, and renounce the Corruption of the old *Adam*, to be cloathed with the new, which is Jeſus Chriſt.

11. Thoſe will find ſufficiently by Experience, that it is very poſſible to imitate Jeſus Chriſt, yea, that it is eaſie and agreeable when they are denuded of that old *Adam*: For Jeſus Chriſt himſelf ſays, *that his Yoke is eaſie, and his Burthen light.* This Truth it ſelf cannot lye, that it ſhould be true that it is impoſſible to bear this Yoke: But carnal Perſons do certainly lye, while they ſay, that it is impoſſible to imitate him, ſince he did nothing as Man but that which another Man may do, being poſſeſs'd with the Holy Spirit; for God is impaſſible, and cannot have endur'd the Sufferings of Jeſus Chriſt: It was his Humanity only that ſuffered, aſſiſted by the Grace of God, which will not be denied to thoſe that ask it; ſeeing God is the common Father of all Men, and promiſes *to give his Holy Spirit to them that ask it.* His Promiſes are infallible, the Scripture aſſures us of this, ſaying, *Heaven and Earth ſhall paſs away, but my Words ſhall not paſs away*, bringing the Compariſon *of an evil Father, who would not give his Son a Stone inſtead of Bread, nor a Serpent for a Fiſh*; asking them, *How then ſhall not your heavenly Father give his Holy Spirit to him who asks him?*

12. Truly, my dear Child, I can ſcarce reaſon more to make appear thoſe Truths, which are ſo clear. I have ſpoken of them ſeveral times, and they ſtill bring me new Arguments to maintain the Corruption of our miſerable Times, wherein Men have invented ſo much ſilly Stuff, whereby to flatter ſuch as themſelves, and to make them live and die in the Sentiments of corrupt Nature, falſly perſwading them *that they cannot attain to the Perfection of Jeſus Chriſt*, that they may not uſe any Endeavours to attain to it; for it would be in vain to endeavour that which is impoſſible. Therefore we ſee Men to the Envy of one another, give up themſelves to Paſtimes, take their Pleaſures, and heap up Riches, as if they were created for this, looking for Salvation

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as it were in Recompence for their Sins: Which is very ſad, and will make many to be deceiv'd at Death, who in this Life think that they are good Chriſtians, becauſe they have not committed the groſs Sins of Theft, Whoredom, or Drunkenneſs, and have frequented Churches and Sacraments, prayed much, and given much Alms: All this will avail nothing before God, if we are not animated with the Spirit of Jeſus Chriſt.

13. For God will know no Men but thoſe who at Death ſhall be cloathed with the Spirit of Jeſus Chriſt, which is Charitable, Humble, poor in Spirit; in ſhort, adorned with all his Vertues; and to be a Chriſtian, one muſt imitate him, as he himſelf has ſaid: For his Doctrine is not a Hiſtory to be read or heard out of Curioſity; but is all Leſſons which we muſt retain to put them in practice, elſe we ſhall falſly bear the Name of Chriſtian, which ſignifies no other thing but a Perſon dead to the Fleſh, to live unto the Spirit; or one who has renounced the Corruption of the old *Adam*, to live renewed into the Spirit of Jeſus Chriſt.

14. It is far more ſafe to believe that Jeſus Chriſt, by his Death and Sufferings, has merited for us the Grace of dying to our ſelves, that we may live unto him, than to believe that he has ſatisfied all for us, while we reſt upon this falſe Pillow, abiding in the Sentiments of our Nature, eating, drinking, and doing all other things according to our Senſualities. This *is the broad Way that leads to Perdition, and many there are who walk in it*; but you, my dear Child, take the narrow Way that leads to Life, even tho' there be few that walk in it. Every one will bear his own Burthen. If your Friends will not walk in it, leave them rather than follow them, ſeeing Jeſus Chriſt ſays, *that we muſt cut off the Member, or pluck out the Eye that offends us*; and that *he who leaves not Father, and Mother, Wife, and Children, for his Names ſake, is not worthy of him.* I do not require of you the Perfection that Jeſus Chriſt had; but that you tend to it, and aſpire after it, as much as is poſſible for you: In doing of which you will oblige her to love you, who ſubſcribes her ſelf

Yours, wholly in God,

Amſterdam, July,
11th. 1670.

Antho. Bourignon.

LETTER.

LETTER IV.

That God does not pardon Sin without Penitence.

To the ſame: Wherein is declared that Men fall every Day of new into Adam's *Sin, turning away from God to love the Creature, and that they can never be ſaved without being revived into the Spirit of Jeſus Chriſt, who has merited for us the Grace to imitate him.*

This Letter is the Eighth of *La lum. nèe en tenebr.* Part iii.

My dear Child,

1. I Wonder how it is poſſible that your Friends ſhould ſay, that I reject the Merits of Jeſus Chriſt, and that I do not look upon them as the Means of our Salvation; ſeeing that I do not look for Salvation for my ſelf but by the Merits of Jeſus Chriſt, who came into the World to redeem us, after that we had been all loſt by Sin, and by it ſold and delivered up into the Power of the Devil.

2. For Sin is no other thing but a turning away from God to turn towards the Creature. The Angels did firſt thus turn away, when they ſaw themſelves ſo Beautiful and ſo Perfect, they were pleaſed in themſelves deſiring to be like unto God: And thus they became Devils, Enemies of God, and of all his Works, looking on them with Envy and Jealouſie, labouring as much as was poſſible to deſtroy and corrupt them. Therefore the Devil tempted Man as ſoon as he perceived his Creation, that he might hinder the Deſigns which God had of taking his Delight with him; and Man, by the Inſtinct of the Devil, turn'd away from his God to regard the Creatures, in regarding of which he coveted and lov'd them, againſt the Prohibition of his God, thus withdrawing himſelf by his Will to cleave to the Satisfaction of his humane Nature, which we do yet daily.

3. And this turning away from God is call'd Sin, which brought forth Death to the Soul of *Adam*, and to all Men in him, ſeeing *Adam* had in his Loins all the Men that are ſince, or ſhall be born by his Seed in Generation: And by this means

means all Men have periſh'd in him, having contracted the Corruption that we do yet feel in our Nature; for tho' God did pardon *Adam*, and all Men in him, his Sin as to the guilt; yet he did not remove the Miſeries of Spirit, and the Corruption of Fleſh, which the ſame Sin had brought upon him; ſeeing even to this Day we feel Inconſtancy, Ignorance, and Wickedneſs in our Spirit, and Corruption, Pains, and Death in our Fleſh.

4. God cannot have made all theſe things; ſince they are Evil, and he can do nothing but Good, being himſelf the perfect Goodneſs, from which no Evil can ever proceed; but he has left to *Adam* and his Poſterity, the Miſeries which their Sin had brought forth, that thereby Penitence might be done for it during this Life, which is our time of Trial: For ſeeing the Juſtice of God could not promiſe the Pardon of Sin without Satisfaction, it was needful by a ſtraight Juſtice that the ſame Fleſh which had taken Pleaſure to turn away from him, ſhould likewiſe ſuffer Pain that it might return unto him.

5. But Men, ſince *Adam*, inſtead of accepting of this Penitence, and ſuffering willingly the Miſeries of this Life, to ſatisfie the Juſtice of God, rebell'd againſt him, and endeavour'd to charm their Miſeries; by ſtriving to reject Sufferings, and to take their Delights inſtead of Penitence, and thus they ſtraied more and more from God, ſo that at laſt they quite forgot him to delight in themſelves. God of his Goodneſs raiſed up Prophets from time to time, as *Moſes* and others, to withdraw Men from theſe Errors: He gave them Laws and Ordinances that they might diſcover their Sins and amend them by returning unto him, and repenting that they had forſaken him; but very few heard his Voice, and many hardned their Hearts, choſing rather to adhere to themſelves and follow their Senſualities, than willingly to take up the Penitence ordain'd by God for this ſhort Life; ſo that all Men in general have at laſt corrupted their Ways, and walked according to the Concupiſcence of the Fleſh, in a forgetfulneſs of God, and thus have all merited Damnation, and that incomparably more than *Adam*; ſince he fear'd God, and repented how ſoon he heard his Voice, not daring to appear before him out of great Confuſion for his Sin.

6. But Men after him, have voluntarily damn'd themſelves, and given the Devil Power to rule over their Souls, whom they do inſenſibly obey more than God: for while they follow their

their natural Will, they do indirectly follow that of the Devil, ſeeing theſe two Wills of the fallen Angels and of Men are equally rebellious againſt God: and thoſe Men who follow the Will of their corrupt Fleſh, may be well called *the Devil's Angels*; for one is always his Angel whoſe Will he does: if he ſubmit his Will to God's, *he is the Angel of God*; for *Angel* imports Subject or Obedient. Thoſe Men who obey the Law of the Goſpel, are the Angels of Jeſus Chriſt: for this Cauſe the Scripture ſays, that *the Son of Man will come attended with his Angels*, which are not pure Spirits, according to the Angelical Nature, but Men who have followed the Will of Jeſus Chriſt.

7. This being ſo, he may be well call'd our Saviour; for if he had not come at laſt into the World, all Men had periſhed. He alone is the Foundation of our Salvation ſince Sin; and I confeſs before all Men, that the Light of Faith teaches me that I could not be ſaved without the Coming of Jeſus Chriſt upon Earth; and I will always aſcribe my Salvation to the Merits of his Sufferings. So far am I from rejecting them, as your Friends do blindly believe. And I have much more reaſon to ſay that they reject the Merits of Jeſus Chriſt, ſince they ſay that they have not Grace to imitate Jeſus Chriſt, while they look only to the Power of their corrupt Nature, without making uſe of his Sufferings, which have merited for us the Grace to be able to imitate him, yea to obtain the Perfection of God himſelf, if we will apply his Merits to our Soul, and let his Spirit fill it, ſince Truth it ſelf ſays to us, *Be ye perfect, as your heavenly Father is perfect.* Jeſus Chriſt will require nothing of us that's impoſſible, no more than his Father; but he ſays, *Seek, and ye ſhall find; knock, and it ſhall be opened to you; ask, and ye ſhall receive.* This does not teach us that we cannot attain to the Perfection of Jeſus Chriſt, but even to aim at that of our heavenly Father.

8. Remark well, *my dear Child*, the Sentiment of your Friends, and you will find that it cannot come but from the Devil; and this under a good Pretext of aſcribing their Salvation to the Merits of Jeſus Chriſt. For if they truly believed that his Sufferings have merited for them the Grace of God, they could not in Truth ſay, that they are too weak to imitate Jeſus Chriſt; ſince this Grace of God gives ſtrength to the Weak to overcome the Corruption of our Nature, from which we ought never to ask Advice if we may

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imitate Jeſus Chriſt: For if his Apoſtles and Diſciples had ask'd Advice from their Wives, their Children, Fathers, and Mothers, Brethren and Siſters, undoubtedly they would not have counſell'd them to forſake them that they might follow Jeſus Chriſt; ſince no man hates his own Fleſh, which ſeeks its own Advantages: ſo that if the Apoſtles, and Diſciples of Jeſus Chriſt had ask'd Counſel of their Fleſh, and their Self-will, if they could follow Jeſus Chriſt, they would never have been Apoſtles nor Diſciples, ſeeing without the Grace of God we can do nothing but know our Frailty and Weakneſs.

9. But ſince Jeſus Chriſt is come into the World to reconcile us unto his Father, and to bring us back to him by his Grace, there is no longer any cauſe of Fear on God's part. We may do what we will, by the aſſiſtance of this Grace, which is never denied to him who ſeeks and asks it; ſo much the more that Jeſus Chriſt is come to merit it for us by his Sufferings, but not to merit Salvation for us while we continue to cleave to our corrupt Nature: by which we may ſee clearly the Falſhood of that Doctrine, *that Jeſus Chriſt has ſatisfied all for us, after the manner that ſo many underſtand it*; for this makes them ſleep the ſleep of Death: ſince they reject the Grace that Jeſus Chriſt has purchas'd for us of his Father, to embrace the means by which we may overcome the Fleſh and live unto the Spirit of Jeſus Chriſt, follow his Example, and imitate his Virtues, that hereafter we may follow him in Eternity, where none ſhall enter but he who ſhall be cloathed with the Spirit of Jeſus Chriſt.

10. This is that of which I was deſirous to warn you, for fear that you let your ſelf be deceived by falſe Appearances, hearing thoſe poor blinded ones ſo often repeat, that Jeſus Chriſt has ſatisfied all for us, and ſay that I reject his Merits by teaching that of neceſſity we muſt imitate him if we would be ſaved. This might well ſurprize ſome weak Spirits, who would think that they did Honour to Jeſus Chriſt in ſaying that he had merited all for them, and that they are too weak to endure any thing. But this cannot ſurprize one of ſound Judgment, who will very clearly perceive that I eſteem the Merits of Jeſus Chriſt, ſince to them I aſcribe my eternal Happineſs.

11. For if Jeſus Chriſt had not interpoſed with God his Father for our Reconciliation, never any Man had been ſaved, ſince every one of them would have turn'd away from God to cleave to their natural Sentiments, of which they were be-

come Idolaters, to love them with all their heart, as they were obliged to love God, having chang'd the Love of God into that of our fleſhly Senſualities. Of neceſſity there behov'd to be a MEDIATOR between God and Man to make this RECONCILIATION, and to obtain the PARDON of ſo great a Fault.

12. We were all guilty of High Treaſon againſt God, and juſtly condemn'd to eternal Puniſhment, unable to deliver our ſelves from it, having loſt the Grace of God, and become his Enemies: There was nothing to be hop'd for on our part for obtaining *Mercy*; for we even knew not our Miſeries, ſo far were we from having Strength to help them, or Aſſurance to beg of God his Grace, whoſe Enemies we had made our ſelves by our Sins. There was no ground of hoping for Mercy by our ſelves; therefore JESUS CHRIST, as our Advocate, undertook our Cauſe, and procur'd this *Pardon*, not as the Ddvocates at the Tribunals of this World, who plead that they may gain Money; but as a divine Advocate, who aims at nothing but his Father's Glory. He offers to pay himſelf the Penalties due to our Sins, that his Father might in juſtice pardon the Guilt of them, and take us again into his Favour, which he has aſſuredly obtain'd; for Light and Grace have been given us by Jeſus Chriſt, otherwiſe no body would ſee from whence he had ſtrayed by Sin, nor whether he had gone by the forgetting of God.

13. It is the Light only which Jeſus Chriſt brought upon Earth that has made us ſee both the one and the other: for after that he had obtain'd the PARDON of our Sins as to the Guilt, by his Merits only, who was innocent, and ſubjected himſelf to Sufferings and to Death, that he might reconcile us with God, and deliver us from the Power of the Devil, to which we had voluntarily ſubjected our ſelves; this bowed the heart of God, to ſpeak after our way, and forc'd his Will unto Mercy towards us. This Grace was granted unto us by God only for the Merits of Jeſus Chriſt, of his Death, and his Sufferings, without our Intervention: So that Jeſus Chriſt may for this be truly call'd our Saviour; for he alone has ſaved us from the death of Sin, and recover'd us from eternal Damnation, into which we had miſerably fallen through our own Fault and our Sins: for it was impoſſible for Man to recover himſelf from ſo grievous a Fall.

14. He would have remain'd to all Eternity in his Damnation without remedy, ſince he ſaw not *the means* by which he might

might be re-united to his God: But Jeſus Chriſt brought Light unto them when he came into the World, and has made them ſee by his Deeds and Words the things which had withdrawn them from God, and what things they muſt do that they may return unto him: for he was not ſatisfied to *have obtained Grace* for them, but he would alſo *procure their Salvation*, which cannot be obtain'd without the co-operation of our own Will, becauſe we are created by God free Creatures. He cannot take back that which he has once given. So that tho' God was able to create us of nothing, without our own Will, before we had a Being, yet we cannot be ſaved without the co-operation of this Free-will which he has given us; for *Adam* could not be ſaved after his Sin without his accepting of the Penitence due unto it: even ſo Jeſus Chriſt cannot ſave Men by the Merit of his Sufferings, and of his Death, if they will not take the Remedies for their Evils.

15. He is indeed the Phyſician who prepares Phyſick for our Souls, and takes it himſelf in our preſence; but if we will not ſwallow it our ſelves, it will have no operation upon us: This we ought well to conſider, if we would know how Jeſus Chriſt has ſuffered for us, and how his Merits will be applied unto us: for, to believe fooliſhly that the Merits of Jeſus Chriſt will ſave us, without our co-operation, is a very dangerous Miſtake, ſeeing God could not pardon the Sin of *Adam*, who had committed but one Diſobedience, without obliging him to ſo long a Penitence, how could he ſave us who have committed ſo great a number of Sins, unleſs we will embrace for them the Sufferings which Jeſus Chriſt has taught us, ſince the Scripture aſſures us, by Jeſus Chriſt, that unleſs we do Penitence we ſhall all periſh.

16. How can we refute this Truth by ſaying, *That we are too frail to imitate Jeſus Chriſt?* This is directly to reject his Merits, ſince they have merited for us *Pardon, and Grace to amend our Sins, and to do Penitence for them.* They who after ſo many Favours ſay that they are uncapable to imitate him, deſpiſe his Merits, and will not have them applied unto them, rejecting them as inſufficient to give them ſtrength to do well; which is falſe: for there is nothing wanting to us on God's part. He ſays, *Be faithful in few things, and I will ſet you over many things.* We have received by Jeſus Chriſt the Light of Truth, which is not a ſmall Grace, ſince by it we can diſcern Good and Evil, and in what ſtate our Soul is.

17. If we were faithful in this Grace of Knowledge, we would obtain that of amending our Faults, and reſiſting Vice; and after being faithful to this Reſiſtance, we would obtain Grace to renounce all together, the Inclinations of our Nature, and to die unto the Old *Adam* that we might live unto the New, which is Jeſus Chriſt. This is to have no Faith nor Belief in Jeſus Chriſt; for if we did believe that he has merited for us the Grace of God by his Death and Sufferings, it would be impoſſible to ſay or believe, that we are too frail to be able to imitate him.

17. Your Friends reject my Sentiments, as if I rejected the Merits of Jeſus Chriſt; and they do not ſee that it is they themſelves who do indeed reject them, while they ſay that they eſteem them. This cannot proceed but from a great blindneſs of Spirit, that they do not ſufficiently diſcover it; and in this they are much to be lamented, ſince they cannot be ſaved in this Belief, becauſe *Faith without Works is a dead Faith*, in which while they remain, they will never obtain Salvation, ſeeing a living and operative Faith is neceſſary, which cannot be recovered but in the imitation of Jeſus Chriſt; for otherwiſe no body can recover the Grace of God, which he has merited for us, for thoſe only who will embrace the Goſpel Law, for it only teaches us how to return to God, and points out all the things which have withdrawn us from him.

18. If the Goſpel Law did not tell me that *I muſt be poor in Spirit*, I would never have known that the Goods of the World could withdraw me from God; and if the ſame Law did not tell me that I muſt be *humble in Heart*, I would have remained in the Pride in which Nature begot me; and if the ſame Law did not teach me that *I muſt deny my ſelf, take up my Croſs, and follow Jeſus Chriſt*, I would never have known that the Love of my ſelf drew me away from the Love of God, or that my natural Inclinations did incline me to Sin: I would never have done Violence to them that I might take the Kingdom of Heaven by force; but having learned in the School of Jeſus Chriſt the Truth of my Duties, I will follow them, and walk in the Light that he has purchas'd for me by his Sufferings, and will not lean upon the Opinions of blinded Men, who take Lies for Truth; for I know well, that for me the Goſpel Law was made, and that without the obſerving of it I cannot be among thoſe whom the Father has given unto Jeſus Chriſt, and for whom he prays unto his Father.

Father. I hope you alſo will be of that number, my dear Child, that having been in this World united in the Spirit of Jeſus Chriſt, we may be united together with him for ever. Which ſhe wiſheth, who remains

Yours wholly in God,

Amſterdam,
Jul. 15. 1670.

A. B.

LETTER V.

A Traveller to Eternity minds not earthly things.

To a Child of God, who did not ſufficiently comprehend that the Cares of this Life, were an Hindrance to the Perfection of the Soul; and was troubled to hear me ſay, that it behoved me to travel alone to Eternal Life, *ſeeing he was deſirous to bear me Company: Shewing him that all the things of this World are vain; and when we make it our Buſineſs to acquire them, or to pleaſe Men, we are not to look for an Eternal Reward.*

This is the Twelfth of *La lum. née en tenebr.* Part iv.

My dear Child,

1. I Know that you are troubled to hear me ſay, *that I am all alone in the World*, ſince you deſire to accompany and follow me. Your Deſire is good in this, but my Propoſition is true, that I am all alone in the way through which God leads me. You ought not to be troubled to hear the Truth, but rather to diſcover what muſt be done to accompany me.

I TRAVEL TOWARDS ETERNITY, and I ſee all the World travelling towards the Land of their Baniſhment, which is this miſerable World, after which every one aſpires; for I have not yet found one Perſon who ſeeks nothing but eternal things only.

2. All Men of ſound Judgment ſay, that *they aſpire after things Eternal*, while their Thoughts, Labour, and Studies,

are taken up about what reſpects the Earth and Time. Is it poſſible that they can have ſuch a Blindneſs of Spirit, as to believe that they deſire eternal things when they deſpiſe them? For he who ſeeks after the Goods of this World, gives a ſure Evidence that he deſpiſes Eternity: Since it gives a full Satisfaction to the Man who deſires it, and he can no longer deſire any other thing. For all that is Temporal and Tranſitory, ſeems to him Dung and Filth; of which *he makes uſe of the leaſt he can*, and would flee in the Air towards Eternity, without any wiſe touching the Earth, if his Body were not of ſo humorous Matter, and obliged to take ſuch groſs Food for its Subſiſtence. But they who travel towards the World, are ſtill deſirous of Silver and Gold, that by this means they may make themſelves to be ſerved and honoured, that they may take their Delight in Eating, Drinking, Walking, commodious Apparel, in adorning their Houſes with fine Moveables, and rich Ornaments, that they may ſatisfie their Five Natural Senſes, of Sight, Hearing Smell, Taſte, and Feeling.

3. So that it is no wonder that a Perſon who travels towards Eternity, finds herſelf alone in the way; ſince all the Men that we ſee now, do ſo deſire and ſeek after all theſe things, ſtudying and labouring with all their Power to obtain them, and they will not deſpiſe or forſake them for all the Reaſons that can be told them. They would indeed have Eternity, without reſolving to forſake temporal things; tho' Jeſus Chriſt tells us: *That we cannot ſerve Two Maſters without being unfaithful to the one or the other.* They wreſt this Paſſage according to the Senſuality of their Inclinations, and they will needs follow them, and have eternal Life alſo; which is impoſſible. Therefore I do not underſtand Men now, neither do they underſtand me; and for this Cauſe we cannot ſtay together.

4. I muſt indeed out of neceſſity be among Men: But as ſoon as it ſhall be poſſible for me, I will leave them to follow the way that God points out to me; and leave them to follow thoſe ways which they will needs chooſe for their Damnation. I will not ſay, my dear Child, that you walk in this way of Damnation, ſince you have an effectual Deſire to be ſaved, and to accompany me: But you are yet travelling towards the World which is not as yet crucified in you; you do not yet know how one muſt die to it in all things. I am therefore troubleſome to you in RESOLVING TO WALK ALONE; and you give me more trouble to oblige me to follow

follow you, in travelling towards the Earth and Temporal things, where I cannot accompany you without continual Strife and Debates; for there is not a temporal Action or Word which is not blameworthy in this way that leads to Eternity: For I ſhould no ſooner hear you ſpeak of things which reſpect the Earth only, but I would reprove you for them as idle Words and unprofitable for Eternity. And if by your Actions you ſhould labour for earthly things, I would complain of your Employ, and reckon your Labour to be vain.

5. You ſee how I would be a Burthen to you, and you would be inſupportable to me. And therefore our Journey would be melancholly and troubleſome both for you and me, and worſe than that of two Perſons who did not underſtand one another by Signs nor Words. Nevertheleſs your Company does not offend me, for I love it becauſe of the good Deſires which you have; neither will I reprove you by way of Correction or Reproof, but out of good Inclination for your Perfection; which I love as my own. But your Nature will feel Troubles thereby, which perhaps would be inſupportable to you, or would wrong your Health.

6. For I YIELD IN NOTHING TO NATURE, knowing well that it is corrupt, and begets all ſort of Sins, which kill the Soul, and make it loſe a Bleſſed Eternity: Of neceſſity we muſt contradict it and deny all its Deſires; or otherwiſe it will lead us to all ſort of eternal Miſeries, which few Perſons do conceive. For we ſee every one follows his own Will without thinking that he does Evil, for they do not ſufficiently perceive that our SELF WILL BRINGS FORTH ETERNAL DEATH, as in Truth it does; which I ſee by the Eyes of Faith. And Jeſus Chriſt has alſo taught us it when he ſays, *that he who does not deny himſelf cannot be his Diſciple.* I cannot find more expreſs Terms to make Man underſtand that he muſt not follow his own Will, but abſolutely deny it all that it asks. Nevertheleſs, we ſee that the beſt enclin'd now adays think themſelves happy that they can follow their own Will, which is always enclin'd towards earthly and temporal things, and never towards Eternity, which is unto it inviſible and incomprehenſible.

7. For this Cauſe I can never Accompany one who travels towards the World, and follows his own Will: I muſt ſtill walk alone, ſo long as I ſhall not find others, being *like a deſolate*

deſolate Widow, who has no Companion, nor Conſolation in this World; which is even very grievous to Nature: Becauſe it is always ſociable, and is pleas'd with the Society of thoſe like to it, which I have not as yet met with in this World, having being always obliged to travel alone, for I have found none to joyn my ſelf unto, tho' I have ſtill ſought after them, and inform'd my ſelf, where are THOSE SOULS WHICH TRAVEL TOWARDS ETERNITY, without having hitherto diſcovered any.

8. I have convers'd with the Religious and Devout Perſons of our ſide, and have found them all ſeeking after earthly things; for if they ſtudy and preach, it is to recommend themſelves to Men, or to get their Living. And ſecular Perſons, who are engag'd in the Practice of Phyſick or in Merchandizing, do all to gain Money, or to acquire Honour and Pleaſure in this World: So that none of thoſe can accompany me in the way to Eternity; and therefore I muſt walk alone, or turn backward to the way of the World: Which I will never do, chooſing rather to die alone in the way of Salvation, than to follow a croud in the way of Perdition; ſeeing the great number of the damned would never eaſe my Pain, but rather encreaſe it by the encreaſe of the number of damned Souls.

Therefore I will continue in the way to Eternity, tho' I ſhould travel ALONE in it even to Death, chooſing rather to be alone with Jeſus Chriſt, than in a great Company with the World and Hell. I know indeed, my dear Child, that you do not deſire to follow the World or Hell; but in effect you ſtill follow them ſo long as you yet ſeek any other thing than Eternity. You think you will not ſeek any other thing, ſince you have reſolved to quit the World: But believe me, ſo long as you yet ſeek *to pleaſe Men*, and that you are afraid *to diſpleaſe them*, you are ſtill in the way of the World: And ſo long as you take pleaſure here in the *Honour* or *Profit* of the World, you cannot reliſh the Delights or the Repoſe of Eternity. And if you have yet an Eſteem for *Wealth*, it is certain you are not come to the Knowledge of eternal good things, for theſe make one always to deſpiſe earthly Goods, finding them to be vain and unworthy of our Love.

9. By which you may certainly diſcern if you are in the way of Eternity, or in that of the Earth and Time; according as your Aims and Deſigns tend unto the one or the other.

other. This is a general Rule for ALL Men of the World, by which they may meaſure if they are in the way to a BLESSED ETERNITY, or in that which leads unto a MISERABLE ETERNITY, by examining if their Cares, Deſires, and Affections are towards earthly things, or indeed towards things Eternal.

10. Not that one muſt live in Idleneſs in this World, for he ought continually to *labour* in it, to accompliſh the Penitence that God has enjoyn'd us. But our Labour ought to reſpect Eternity, the Glory of God, the Salvation of our Soul, or that of our Neighbour; and all that is without this, is Evil. For if one labour for this World, he receives here the Recompence of his Labour; and therefore he has no more to pretend to for Eternity. For otherwiſe, God would not be juſt; ſeeing he who has laboured that he may gain Money, having gain'd it, has received the Reward of his Labour, and has no Right to pretend to any other thing; for he deſired no other thing. If you labour that you may get an Office, and you obtain it, your Labour is well rewarded by the obtaining of that Office. If you labour in Traffick and Buſineſs, that you may gain Money, and if this ſucceed according to your Deſires, you muſt not look for any other Recompence but the Money that you have gained. If you ſtudy that you may accompliſh your ſelf before Men, you are rewarded by the Praiſes which they give you, and the Eſteem they have for you. You ſee all that a Perſon can pretend to who labours for the Earth and for Time. God cannot in Juſtice give him a *Bleſſed Eternity*, when his Labours have no other End but the Earth, towards which he travels all the Days of his Life; as we ſee all Men do now, and they think themſelves Wiſe and Happy when they dextrouſly ſeek after their Advantages in this World: For he who does it not, is deſpiſed by them, and look'd upon as a Fool.

11. This is the way in which all Men do travel, wherein it would be impoſſible for me to follow or imitate them; for I look upon all theſe things as Follies and Amuſements of Satan. For what can it profit a Man if he attains to ſome Office or Benefice, or that he heaps up Money that he may take his Delights in this World? Death puts an end to all; and the Praiſes of Men which he has acquired by improving himſelf, are nothing but a blaſt of Wind, which drives away the Aſhes of our Corruption by forgetfulneſs out of their Memories: And the poor Soul finds it ſelf deprived of eternal

eternal Glory, which it can never recover after this tranſitory Life, which is the only way to a bleſſed or miſerable Eternity. It is a Folly and Deceit to hope for it. He muſt content himſelf with the Earth, which he lov'd; and with Men whom he deſired to pleaſe.

12. Behold, my dear Child, what Recompence the Earth and Men can give them for all the Services which they ſhall render them; nothing but the Pain and Sorrow of being forced to abandon them, and Remorſe of Conſcience for having ſought after earthly things, and travelled towards a deceitful and tranſitory World. For my part, I ſee all theſe things as clear as the Sun; I will therefore deſpiſe and forget them, that I may think only upon durable Goods, which will never end. If you will accompany me, you may do it; for God has created you free, *placing you between Fire and Water, that you may chooſe which you pleaſe beſt.* The Fire will warm you with a Deſire of having Riches, Pleaſures, and Honours in this World: And the Water will make you to embrace Penitence, that you may reſiſt the Devil, the World and the Fleſh, which are the Three Enemies of your eternal Bliſs. You have already taken up a Reſolution to travel towards Eternity, and to quit the way of the World; which in effect you do not as yet perfectly do. Therefore you cannot accompany me, until you ſhall be altogether free from earthly Goods, and ſhall have quitted the Deſire of pleaſing Men: For theſe things would always make you ſtumble in our Journey.

13. For ſometimes a Man muſt loſe or ſpend earthly Goods upon Occaſions reſpecting Eternity; which would be troubleſome to you ſo long as you have yet any Affection for theſe Goods. And in the way to Eternity we muſt often diſpleaſe Men. Therefore Jeſus Chriſt ſays, *that he who would pleaſe Men, is not his Diſciple.* And elſewhere he ſays, *that he came not to bring Peace upon Earth; but War between Father and Son, Brother againſt Brother, Husband againſt Wife,* &c. to ſhew that he who would travel towards Eternity, muſt fight againſt all thoſe who travel towards the World, even tho' it were againſt his neareſt Kinsfolk and Friends.

For if one would ſlacken that he may pleaſe them, he will never arrive at Eternity; for they will ſtill hold us in the way, without coming to the End. For our neareſt Relations are the moſt powerful Enemies that we meet with in travelling towards Eternity, when they will not accompany us; we muſt

muſt therefore quit the Deſire of pleaſing them; for this Cauſe Jeſus Chriſt ſaid, that *he who forſakes not Father, Mother, Siſters, Brethren, and all things for his Name, is not worthy of him.* Whereby he ſhews what Foundation of Vertue thoſe ought to have, who would travel towards Eternity.

14. They ought *firſt of all*, to offer unto God all the Goods which they poſſeſs, to be employed only for his Glory, and no longer according to our Deſires, or that we may follow our Senſualities. *Secondly*, A Man muſt leave off the Deſire of pleaſing Men, ſince in pleaſing them of neceſſity he muſt diſpleaſe God; becauſe their Deſires are altogether different from thoſe of God, and reſpect only their own Intereſts; and therefore they cannot approve that we ſhould abandon the World, and its Riches, and Pleaſures, of which they partake, ſo long as we poſſeſs them to ſatisfie them. You ſee why it is that we muſt loſe their Friendſhip, if we would have God's, and undertake this War into which Jeſus Chriſt is come to engage us againſt the Fleſh and our neareſt Relations.

15. People think that it is well done to preſerve Peace among them; which I grant ſo long as they will travel with us in the way to Eternity. There is nothing more deſirable in this World than Peace and Concord between Friends and Neighbours. But when they detain or hinder us from travelling towards Eternity, we muſt break that Peace, which ominates nothing but the Wrath of God. For it is one of the Signs of his laſt Plagues; *when Men ſhall promiſe to themſelves Peace and Security, then* (ſays the Holy Spirit) *is the Time of their utter Ruine.* Thus it befalls a Perſon who undertakes to travel towards Eternity, and will maintain Peace with thoſe who yet travel towards the World. We muſt declare WAR againſt them, if they retard or hinder us from advancing towards Eternity; for their Friendſhip is not ſo conſiderable as our Eternal Salvation, which they cannot give us, but they may ſerve as a mean of our Damnation. For theſe two Points, *the Love of Riches, and the Deſire to pleaſe Men*, have been the Occaſion of the Eternal Ruine of a great many, even well-meaning Perſons.

16. For ſo long as we have yet an Affection for earthly things, we cannot travel towards Eternity. We muſt be altogether free, and aſpire only after our bleſſed Country, taking for our Neceſſity the leaſt that is poſſible for us of earthly things, that we finiſh our Voyage; the leaſt of Honour, of Offices, of Money, of Apparel, of Meat and Drink, that

we

we can. And with this we ſhall indeed travel together towards Eternity, and chearfully perform the Voyage. For tho' we ſhould find in our way Labours, Cares, Sufferings, Perſecutions, Contempt, Reproaches, Priſons, or Death; all this will ſeem Light to us in the Hope of that Eternal Bleſſedneſs. For if he who travels after the World, thinks himſelf happy in gaining Money by his Pains, Cares, or Labours; how much more ought he who looks for the Eternal Reward in travelling towards Eternity. He will be loth to ſtop to gather up the Sand of Gold and Silver, which would be very heavy to him in travelling towards Eternity. I adviſe you therefore to caſt it far from you; and then, I will take you by the Hand, that we may the better accompliſh our Journey. In expectation of which, I remain

Your faithful Friend in God,

Amſterdam,
Octob. 23. 1670.

A. B.

FINIS.